



I made the end of binding this 2500th by George
to A. J. February 1622 by George

IN HIRCI ENCOMION

δικαιολογητοῦ per G. Exoniæ Episcopum.

Hircus natura calidus, transuersa tuetur.

Hirci adamas durus, sanguine conteritur.

Hircus vesicæ, renumque medetur arenis.

Hirci serpentes, cornua adesta fugant.

Hirci fel visum magnopere reddit acutum.

Hircus κωμαρχῶ, sustinet arma καλῶ.

Arma inquam comitis de Bedforde suspiciendi.

Illius hic hircus plurima dona τυπῶ.



Vt calet hic hircus, sic feruet religione

Pura, Franciscus, prouidus atque sagax.

Emollit duros leni sermone Papistas,

Et Christo infestos, proterit atque fugat.

Peruigil in sacro vidit quam plurima libro.

Complures potis est, erudisse pie.

Si bona quæque sient birco quæ significantur

In se ea Franciscus, reddere vera potest.

Ioannes Cooci, Pauline

Schola Gymnasiarchæ dialogismus
cum lectore. Iambici senarij.

AN ad infimos demittit huc sese viros,
Quæ musa summi verticem poli ferit,
Affixa magni semper ad solium Iouis?
Et Vrania Grato cluet bene nomine?

Certo. Vel hinc tibi lector iudicium cape,
Quod ea hic nouus produiuit a musa liber,
Quem & salibus ipsa Pallas asperfit suis,
Et dente lima perpoliuit Attico,
Numine supremi plenus immenso Iouis.

Esto, quod inquis, plenus hic liber Ioue,
Ad nos, calore missus illinc entheo.
At pauperi, dic, qua probas fide mihi,
At tam aureum patere codicem viam?

Quia, quos sui placuerit esse compotes,
A fronte titulus, quem gerit, palam indicat.
Nam prothomusæum autor hunc fecit suus
Ideo, quod omni se recludat pauperi.

At pauper hinc legendo quid lucrifera?
Quid non vides hunc esse cornucopiæ?
Hoc prothomusæum si frequentes sobriè
Non pauper, at nexu beato propediem,
Eris, optimo grauis ære, prothoplusius,
Munerèq; te beabit octuplici Deus.

¶ Ad Allectum, nunc Antisitem, dum beati
Petri Epistolam priorem explanaret.

ALle quatis triplex latij diadema tyranni,
Ardua fulminea deturbas cornua mitra,
Detegis agnina tectum lanugine monstrum,
Detegis immani sedatum sorde luperar,
Impia demonstras puri ludibria cultus,
De bellas senis pulsantem cornibus hydram.

Ve iouis ingenti confectus vulnere sauit,
Mundum crudeli per stratum cade cruentat,
Corpora consumit diris torrentia flammis,
Oppida sanguineofunestat cradula fumo,
Excitat immites furialia sede sorores,
Horrida terribilis que spargant semina belli.

Ad eundem.

Obscuras superas sensus, & lumine Petrum
Verborum illustras, difficileq; locos.
Exponis magica suffultos fraude susurros,
Panisci, inclusi pixide sacra, Dei.
Pontificè summi, qui plumbea fulmina mittit,
Tu percussisti fulmine latifero.
Qui se posse putat dinos detrudere cælo,
Tu detrudebas ad Stygis antra nigra.
Nunc ubi conducit gliscenti milite turmas,
Exit turba minax, & scelerata phalanx.
Emergit Pluto toto comitatus auerno,
Alecto assurgit, Tisiphoneq; furens:
Cerberus ille triceps, grassans Bellona flagello,
Stymphalides dira, pontificumq; cohors.
Christophorus Carley.

¶ Edwardi Burnelli ὁδολογία,
Ad Lectorem.

HVnc eme multistruum librum tibi, cædide lector,
Si pagina sacra te pia cura mouet,
Hic liber illa tenet quæ magna volumina tractant,
Fert varios flores, fert liber iste rosas.
Hoc duce, de rebus varijs poteris, καθομιλεῖν;
Hic potes e filiquis, carpere grana cauis.
Ergo eme, τίς τίς δάκεῖς; eas profer & accipe librum,
Qui tibi paruo emptus, δέξια πολλὰ dabit.

¶ Thomæ Williamsin huius
libri laudem Epigramma.

HERculeos magnosq; duces demisit ab alto
Iuppiter omnipotens, publica dâna vidēs.
Namq; sua casus sponse miseratus, acerbos
Proterit hereticos, monstra nephanda, teiros.
Ad quos sternendos, nihil est libro aptius isto,
Ut pote qui illorum, dogmata praua quatit;
Sustulit errores diuini dogmate verbi;
Pneumatis & gladio, clara trophæa dedit.
Quicquid apud celebres auctores est reperire,
Unicum in adduxti præsul amande, librum.
Scilicet est liber hic, vera pietatis asylum,
Huc celeri properent, inscia corda pede.
Hic hic intactum nihil est omnino relictum,
Hicq; Papista strophas, soluit ubiq; tuas.
Præsul ut meritis lector calcaria subdas,
Grates ex animo, redde benigne tuo.
Et tu perge precor studijs insistere Præsul,
Perge, serues superis, premia magna, locis.

¶ Christophori Bodlei in hoc
opusculum ἐπαίγιος.

LAudibus hunc vllis tibi cōmendare libellum
Non opus est, laudes prædicat iste suas.
Quæ bona sunt hederâ non poscūt vina Venusta
Pingatur facies? Non eget villa phyco.
Promittunt alij forsan maiora libelli,
Hoc qui plus præstet, vix tamen vllus erit.
Quod latet hic intas rutilo præstantius auro est,
Quod latet hic gemmis, splendidius niueis.
Ergo age, regalem thesaurum amplectere lector,
Sedulus assidua, volue, reuolue manu.
Doctrina quam multiplici est liber iste refertus;
Quam docte & scitu, plurima digna docet?
Omne tulit pūctū. Sacra hic docet atq; prophana,
Insper vtilibus, dulcia mixta tenet.
Indoctus libro doctus reddetur ab isto,
Doctus ab hoc etiam, doctior esse queat.
Multorum vice sit tibi librorum iste libellus,
Pauperis hic liber est, bibliotheca xaxxy.

¶ Leumi Iohnsoni δεκαλογία.

Mens quid auaro inuhat fibras constringere
curis?
Quid lacerum pectus, sollicitudo premit?
Linque sophos varios, mendaces linque
poetas,
Linque Stogirifici, dogmata vana, patris.
A.ij. En

*En tibi thesaurum nunc profert Exoniensis
Præsul, in hoc capies, quicquid habere
voles.*

*Huc huc Pegaseo confer vestigia gressu,
Ebrietas sancta est, quam parit iste calix.
Quicquid aues liber iste dabit tibi, candide
lector,*

Librū emisse potes, non mage frugiferū.

In Zoilum distichon.

*Criminis insimulas Phæbaum noctea lumen.
In culpa est oculus, non tibi Phæbus obest.*

*¶ Joannes Bullinghamus Magdale-
nensis in præclaras G. Allæ
lucubrations.*

*Euigiletis Apes: melior vigilantia sōno:
vernū tempus adest: euigiletis Apes.
Vndiq; nunc rident redimiti floribus
agri,
tempora labuntur, surgite mellifices.*

*Allei recta celeres volitatis in hortum,
confitus est etenim floribus omne
genus.*

*Iam superest operi pro viribus inuigi-
letis,
atq; opere præratio copia mellis erit.*

*Thome Hatcheri Cantabri-
giensis in laudem Prælection-
um Exon. Episcopi carmen.*

*Quisquis es, æternam didicisse fideliter artē
qui cupis, & summi iussa tremenda Dei:
Nec vacat in varios dispersa volumina
campos,*

non ipsos fontes sedulitate sequi.

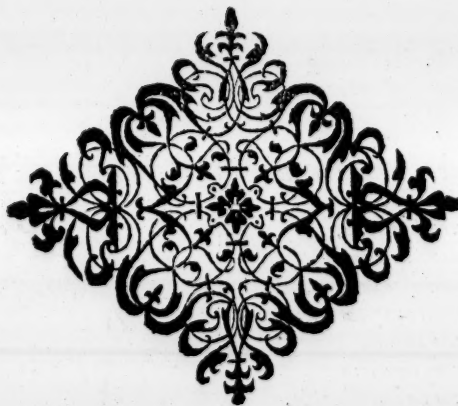
*Huc ades, & magno prouisum, crede, labori,
instar multorum, si liber vnus erit.*


*Perlege, sed vultu placido, sed mēte quieta,
perlege, sed fructu non pereunte lege.*



*Omne quod superat laudē, quid laudibus effers?
Quid medio accendis lumina parua die?
Quid quæris? tumido liber vt laudetur ab hoste?
Nil agis, haud poterit displicuisse bonis.*

Ia. Frerus Gormoncestrensis.




To the right honourable and his singular good
 Lord, Lord Russell, Earle of Bedford, one of the Queenes most
 honourable priuie Counsell. G. A. wisheth health and peace
 in Christ Iesu.



I would verely wishe (most vertuous and right ho-
 nourable Lord) that as I perceaue my selfe most ad-
 dict and tyed with the bondes of singular and great
 benefites flowyng from you, euen so Fortune would
 suffer that I might feele, although no facultie or a-
 bilitie of recompence, yet at the least some hope of
 rendyng of thanks, which may flow lyke wise from
 me vnto your honour. For as often as the remem-
 brance of your munificent liberalitie towardes me,
 entreteth into my mynde (which entreteth truly very of-
 ten) euen so often am I affected and vexed with in-
 credible forrow, fearyng least the note of a Bethicall
 ingratitude (then the which there is nothyng more
 odious) should be imputed and layd to my charge.
 But that this kynde of life might be no longer bitter
 and sharpe vnto me: I haue thought good to seeke some way and meanes to produce
 and shewe forth some Argument of a gratefull hart, and thankfull mynde towardes
 your Lordshipp. And although I am not ignorant that you do not much regard nor
 boast of your benefites bestowed (as the common sorte of wealthy men do) nor do
 therfore helpe them that be of lower degree, because you do either aspire or desire to
 haue thanks to be geuen vnto you for a recompence, or that you would haue your
 liberalitie to be prayled and set forth vnto others: yet I (as my duetic is) do great-
 ly esteeme and weigh them which you haue disposed, not onely vpon me, but also do
 bestow them dayly vpon others, and for my part do iudge them worthy immortall
 laud and prayse. In recompence wherof, because I haue no other treasures to exhi-
 bite vnto your honour but onely the litle Talent of my exile and slender learning,
 I haue thought good to dedicate vnto your Lordshipp these my selections and rea-
 dynges (although simple and rude, yet playne and profitable) vttered of late by me
 in Pauls Church in London, that they may bee defended and deliuered from the
 malignant aduersarie, by your honourable wisdom and ready helpe. And this to
 attempt thre thynges haue enforced and moued me: that is honestie, fidelitie, and
 gratefull duety. Honestie to auoyde occasions of obloquie, fidelitie, to accomplish pro-
 mise, gratefull duety in one or other thyng to benefite my Countrey, vnto the which
 (as Plato sayth) and not onely vnto our selues we be bozne and brought forth: Sed
 ortus nostri (inquit) partem patria vendicat, partem amici. That is, but part of our
 byrth and beyng, our Countrey doth vendicate and chalenge, the other part our Pa-
 rentes and frendes do require. Calsiodorus, who of a Senator of Rome, was made
 a deepe Diuine, writeth of this thus in hys Epistles: Nobilissimi ciuis est, patrie suae
 augmenta cogitare, sed eorum maxime quos res publica summis honoribus obligauit. It is
 the part (sayth he) of a noble and worthy Citizen to haue regarde for the good increase
 and aduancement of his Countrey, but in especiall it behoueth them so to do, whom
 the wealth publique hath tied and enhaunced to honour and dignitie. Hierocles, est pa-
 tria (ait) velut alter quidem Deus, & primus maximusq; parens, quare qui nomen & impos-
 suit a re ipsa non temere patriam appellauit, vocabulo quidem a patre deducto, pronunciat
 tamen foemina pronunciatione, vt ex utroq; parente mixtum esset. Sec. The Countrey
 (sayth he) is as it were an other God, and the first and the greatest parent, therfore he
 which set vnto it that name, did not vnadvisedly name it of the thing it selfe, Patriam,
 the word beyng deriued a Patre, a father, yet pronounced in the feminine termination,
 that it should be a mixt thyng deriued from both the parentes. And this reason doth
 intimate and declare the Countrey, beyng but one, to be honoured equally with both
 the Parentes, and when it doth thus set by the honor of the Countrey, it doth graunt
 that both the parentes are not of a greater price and estimation then the Countrey
 but doth boughcase to beautifie it with equall honour. What should I molest your
 honourable cares with the multitude, not onely of authorities, but also of examples of
 most valiant and noble men? which did not onely employ and bestow all their indu-
 strie, study, labour, and diligence, goodes and landes, but also did aduenture theyr
 owne liues for the benefite, profite, and safegarde of their Countrey. But because I
 will not overpasse them all, I will recite two or thre, and will first begyn with Gods
 booke. What prayle worthy is that mighty Capitaine and man full of prowes Ioa-
 ab, which fightyng agaynst the Syrians for his Countrey sayd to his brother Abisai: I

Ethical. 3.

Talent. 3.

Pauls
church. 4.
London. 5.

Plato. 6.

Country. 7.
Calsiodo-
rus. 8.

Hierocles.
9.

Cicero.
lib. 1. Offi-
ciorum.

The Epistle

Iudas Ma
cha. 10.

Appollo. 17
Athens. 12

Phileti. 13

Herodotus
14.

Xerxes. 15.

Religio. 16

Scotist. 17

Hegry. 18.

Furies. 19

Homist. 20.

Zoilus. 21.

Enue. 22.

Austen. 23.

Cain and
Abel. 4.
Rachel &
Lia. 25.

Valerius
Maximus.
26.

the Syrians be stronger then I, thou shalt helpe me: and if the children of Ammon 2, Sam. 10
be to strong for thee, I will come and succour thee: be strong therefore, and let vs be
valiaunt for our people, and for the Cities of our God, and let the Lord do that
which is good in his eyes. It would be to long to rehearse the history and chivaldrie
of Iudas Machabeus and other Emperours of great puissance, whose pietie and loue
toward their Countrey, is comprised and shewed in the holy Scriptures. I could
bryng forth (besides these) the notable vertue and courage toward their Countrey, of
certaine Gentils. Curtius a famous Romaine, and a noble yong man, for the safegard
of his Countrey, cast him selfe into a gapyng Cane of the earth, and so willingly dyed.
Publius Decius the father, and Publius Decius the sonne, aduentured their heades for the
safery of their common wealth, and manfully dyed for the lone of their Countrey.
Chodrus kyng of Athens, when he vnderstode by the oracle of Apollo, that Athens
could not be saued, but by the deatch of the kyng (the enemies for that cause commaunds
dying that no man should wound or touch the body of the kyng) to saue his countrey,
put of his princely apparell, and put on beggers raymet, and so went to his enemies,
and of them was willingly slayne. Phileti the two bretheren, had leauer to haue the
boundes of their countrey, then the course of their lines to be enlarged, and therfore
suffered them selues to be buried quicke. Herodotus, of all wyters of histories compted
the chief, doth record in his seuenth booke, that two of the countrey of Lacedemonia
tooke their iourney frankly and of their owne accord vnto Xerxes, kyng of Persians,
to the end that they might suffer such paynes as the Lacedemonians were iudged by
oracle to sustaine. The cause which moued them was this: The Lacedemonians, con-
trary to the nature of all leagues and lawes, had slaine the Embassadours sent vnto
them from Persia. which fact beyng both haynous and odious, deserued a reuenge-
ment to be inflicted vpon the Lacedemonians. wherupon these two men before men-
tioned, came to Xerxes, willing hym to execute on them what kinde of torment and
deatch it pleased him, that he might be moued by that to spare their Countrey. Xerxes
the kyng (expending and weighing both their pietie toward their countrey, and also
their bold and strong encouragement of minde) did not onely deliuer them from all
spices of tortures, but also desired them that they would remayne and make theyr a-
bode with him. The parties answered: how can we liue here say they forsakynge the
good rules and lawes, which are put in vze in our countrey, and abandonynge our
selues from the societie and companie of noble and notable men, for whose sakes we
repayred hether to aduenture our lyues? If these men (beyng but Heathen and pay-
nims, destitute and voyde of all Diuine knowledge) were so feruently enclined to the
beneficiall furtherance of their Countrey: how much more ought a Christian (inued
with the knowledge of God and his lawes) to be zealously enclined toward his coun-
treys? Theie reasons and ensamples, as well taken out of the holy Scriptures, as o-
ther prophane authours, moue me to consider (right honourable Lord) both my duc-
ty that I owe to my natural Countrey, and also the accompt that I haue to render for
the litle talent which God hath deliuered vnto me, whereby I am violently enticed
to bestow for the benefite of my Countrey, some part of my study vttered in certaine
Lectures. which attemptate I trust will not be taken in the worst part, neither of
your honour, neither of those that shall read them, for here is not onely the exposition
of the Epistle it selfe set forth, but also certaine controuersies in Religion so debated,
certaine heresies so refelled, and the glitteryng face of Papacie so defaced, that nei-
ther the Scotist, the Sectary, nor the Papist shall haue any iust and lawfull occasion
to say *μυδέρω*, to the contrary. Notwithstanding the furies of certaine smyngyng
detractours, and the Homisthe affections of bityng Zoilous persons, had almost dis-
animate me from so vertuous an atchiefe, and goodly attempt. But no maruaile, Aristi-
phon in
Plato.
for that pernicious and noysome Stepdame of Vertue, Disdayne, and Enuy, putteth
in her foot, to let euery honest enterpryse. Saint Augustine in a certaine Sermon
sayth: Inuidia est odium alienæ felicitatis, respectu superiorū, quia eis nō equatur, respectu
inferiorū, ne sibi equentur, respectu parium, quia sibi equetur. Vnde Cain inuidit Abel pro-
speritati, Rachel Lix foecunditati, Saul David foelicitati. Enue is the hatefull disdain of
an other mans felicitie, in respect of the superiours, because enuious men be not equall
with them, in respect of inferiours, least other men should be equall with them, & in re-
spect of their equals, because they be equal with the: wherupon Cain did enuy the pro-
speritie of Abel, Rachel y fruitfull deliuerance of Lia, Saul the felicity of David. Vale-
rius Maximus saith: Nulla tā modesta felicitas est, quæ malignitatis dētes vitare possit, diui-
tes enim sūt alienis iacturis, locupletes calamitatibus, immortales funeribus. Vnde quidā in-
terrogatus, quomodo inuidos non haberet, respondit: si nihil (inquit) ex magnis rebus habue-
ris aut nihil feliciter gesseris, nam sola miseria caret inuidia. There is no felicity so modest
and gentle, which can auoyd the teeth of malice and ill will. Enuious mē be rich with
other

Lib. guar-
to.

Dedicatory.

De com-
placitu na-
tura.

Lib. 18.
cap. 16.

Stobius
ser. 1. de
prudens.

Pontanus.

Lib. 1. de
arte ama-
di.

other mens losse, welchp with other mens misery, immortall with other mens death: wherof a certaine man being demaunded how he might haue no enemies, if (saith he) thou haue no part of great & worthy giftes, or if thou do nothing luckely and worthy praise, for onely misery is far from enuy. Alanus writeth, Quod inuidis aliena prosperitas aduersa, aliena aduersitas prospera iudicatur: hi in aliena gratulatione tristantur, in aliena tristitia gratulantur. Unto the enuious other mens prosperity is counted aduersity, and o- ther mens aduersity is counted prosperity, they reioyce when other men be sad, and they be sad, when other be glad. which to confirme with ensample, what nede I go any furrther then to Plinie the wyter of the naturall history, who maketh mention of one Caius Furius Ctesinus, who being enfranchised from seruite bondage, & dwelling as it were in a pooze corage, receiuing of a litle plot of ground belonging to the same more ample, large, and abundant fruit of grain, then his neighbours did of great and wide fieldes, sel into the handes of enuious persons, who accused him that he with sorcery & witchcraft did intoxicate other mens frutes and graines, whereupon he had a day indicted vnto him by Spurius Albinus (being one of the Ediles) to appeare to his answer to cleare himselfe. Caius (fearing condemnation by the verdict of the people) brought all his rusticall instrumentes presently into the iudgement place, he brought also his daughter, a ioly sturdy dame, well decked and dyessed, besides fat and well fed Oxen, and said with a loud voyce: Hec sunt Quirites mea veneficia. O you Romans (saith he) these be the sorceries that I vse, and I cannot at this present shew vnto you y hard labours of my handes, the carefull carckes of my watchinges, and daply tranelunges: which thinges the Iudges hearing, sensibly vnderstoode that this occasiō proceeded from dame βασκαρια, which (as Bias saith) is euer foelicitatis comes, the collateral companion of felicitie, she neuer sleepeth, but euer watcheth to bying vertue and good fame to desolation & destruction: I will not now stand to recite what sinister reports, diuers flattering parasites, not lyfe, but lippe Sozpellers, bearing two faces in one hooide, carying fier in one hand, & water in the other, sowers of discord, reapers of mischief, hath not long sith byred. But how vntrue these reportes were, I prouoke no further then to these aduersaries, which were the originall authoys of the same byntes, what care is and hath bene taken both for the setting forth of Gods glory, encrease of vertue, & repelling of vice, the sayd muttering Argi may them selues (if they will) testify. I call them Argos, because they be nec lucis nec pati, yogeblinde nor squint eyed, but of a very effect and quicke sight: forsomuch as they haue a soueraigne collyre for their eyes. Aetius Sincerus (a man of a rare wit, and of no les nobilitie) when a question was proposed among the Philosophers, what should be the most speciall remedy for the peripicuity of the eyes (one saying that the moist vapour of fenel was good, another that the vse of Chystrall or glasse) affirmed that βασκαρια was y best soueraigne for the eye sight. At the which the Philosophers were so dismayed, that they were had in derision of all the auditours, and not a litle offended. why (saith he) doth not enny cause a man to behold and vew all thinges very largely and fully? and what is a more present remedy for the eye sight, then when the vertue & faculty of seing is made greater and broader? And forthwith he rehearsed this distichon out of Ouid.

Fertilior seges est alienis semper in agris
Viciniq, pecus grandius vber habet.

But as disdainfull as βασκαρια is, she cannot hurt them which euer haue in store the precious iewel of patience. Cassidorus vpon the psalmes writeth, quod patientia est quæ omnia vincit aduersa, non colluctando, sed sufferendo, non murmurando, sed gratias agendo. Patience is that which ouercommeth all aduersitie, not in wassling against it, but in sustaining and suffering it, not by murmuring, but by thankes geuing, Xenophon maledicenti sibi ciuidā, tu (inquit) maledicere didicisti, ego (cōscientia teste) didici maledicta contēnere. Xenophon said to one that enuiously railed vpon him, thou hast learned to speake euil: but I (my conscience bearing me witnes) haue learned to cōteinne and despise all euil sayings. But what nede I to trouble your honorable eares (being otherwise occupied with most vrgent & waighy matters) with this my heaping sentence vpon sentence, example vpon example, history vpon history, forasmuch as these my expositulations are vterly impertinent vnto the port, to the which I intend by Gods grace to arine. Therefore I wil end & cease to trouble your Lordship with ambitious winding of wordes in this tedious and trifling epistle, and will enter into the porch of my disordered discourse, desiring God to replenish your minde with the light & grace of his holy spirit, that all your doinges may wholly redounde to the glory of Gods holy name. Amen.

Veritati non preiudicat antiquitas.

Although antiquitie claime the chiefe place,
yet shall it Veritie neuer deface.

A. iij.

Alanus.
27.

Plinie. 28.

Aediles.
29.

Quirites.
30.

Bias. 31.

Parasites.
32.
Fire in one
33.

Argi. 34.

Fenel. 35.

Philosophers.
36.

Ouid. 37.

Patience. 38
Xenophon.
39.

¶ Hic sequuntur Miscellanea.

¶ Here followeth the mixt annotations vpon
the Preface goyng before.

Anselme. 1.



This Anselmus, was Archbysshop of Canterbury, he was a blacke Monk, and an Abbot of a certaine Monasterie in Normandie: he wrote woorkes almost infinite, and flourished in the tyme of Henry the first, beyng kyng of England, which Henry for hys learnyng was called Beuclarke. There was a great controuersie betwen him and Anselme, concernyng the inuestiture of Bishops, and geuyng of benefices. This Anselme condemned the lawfull mariage of Priestes, and constrayned them to forsake their wiues. He accused also the kyng at Rome before Paschalis the second, who was then Bysshop of Rome, because the king had made and ordained certayne Bysshops and Abbots in England. And one William Warluuaste beyng the kynges Proctor & Clarke, aunsweryng for the kyngs right among other thinges sayd boldely, that the kyng would not for the losse of his kyngdome, lose the prerogatiue of the inuestiture of his Bysshops. Unto the which Pope Paschalis aunswered full prouidly. If (as thou sayest) thy kyng will not suffer the donation of Churches to be alienate fro him, for the losse of hys kyngdome, know thou (stately and playnely, I speake it before God) I would not suffer him quietly to enioy them for the price of hys head (O prouid Satan.) Which talke beyng finished, Anselmus desired the Pope, that he haupyng no regard to the kyng, would depose the sayd Bysshops, which thyng when it came to the kynges eares, he dyd confiscate Anselmus goodes, and depriued hym of hys Bysshopricke. Notwithstandyng as some write, the kyng restored Anselmus againe from exile and banishment. This Anselme was Archbysshop of Canterbury after Lanfranke, Anno Domini. 1100. or there about.

There were thre Anselmes besides this Archbysshop, one was Bysshop of Lukes, who was by the craft and falsehode of Hildebrand made Pope, and named Alexander secundus, as Benno writeth.

But the Lombardes with the consent of Henry the Emperour, set by an other Bysshop agaynst hym, whom they chose at Basile in a great assembly. This Prelates name was Cadolus Bysshop of Parma, who with a mighty host of men besieged Rome, but after one or two battailes fought, he was put to flight. Henry the Emperour to take away this scisme, sent thether with his authoritie, one Otho Archbysshop of Colyne, who comyng to Rome, made and sayd very much of the Emperours side, for the election of the Pope, and dyd greatly blame and accuse Alexander for that he was elected without the Emperours consent. When Hildebrand interruptyng the Archbysshops Oration, defended stoutly Alexanders part, and affirmed that the election of the Pope perteyned onely to the Clergy. Otho easely gaue place to Alexander & entreated that there might be a Councell assembled at Mantua for the appealing of the scisme. In the which Councell Alexander decreed that no man should here the Masse of any Priest that kept a concubine. He depriued also all maried Bysshops, Priestes, and Deacons of their benefices. Yet he permitted Priestes sonnes to enter into holy orders, haupyng at the least the Popes authoritie. He decreed that the Pope should be chosen onely of the Cardinals, he comaunded *Alleluia* not to be song or sayd fro *Septuagesima* vnto Easter.

Benno Cardinalis writeth thus of this Alexander. When Alexander vnderstode at the last that he was elect and intronizate by the subtilty and craft of Hildebrand and the Emperours enemyes, made vpon a certayne day a Sermon vnto the people, and sayd that he would not sit in the se Apostolicke without the Emperours licence,

cence, and sayd openly that he would for the same cause send letters to the Emperour: which when Hildebrand heard, grudging and murmuring, could scarce refrain his handes befoze the Masse was ended, but when all was finished, he led Alexander with a strong company into hys chamber, and befoze he could unrave hym selfe of hys pontificalibus Hildebrand so fell to buffetynge of hym, that he made hym to berape the roste (as they say.) And Hildebrand appointed that from that day forward no more money should be geuen to Alexander, but five shyllinges of the Lucenses coyne. And so castynge Alexander into prys, reteyned all the reuenues of the Church of Rome to hys owne vse. In the end Alexander in the night departed this world and perchaunce not without poison. And Hildebrand was intronizate of hys souldiours without the consent either of the Clergy, or of the people, fearynge least an other would pzeuent him. Unto whose election not one of the Cardinals dyd subscribe. Unto the which place when the Abbot called *Abbas Cassinensis* came, Hildebrand sayd vnto hym, *Frater nimium tardasti*, the Abbot aunswered, *Et tu Hildebrande nimium festinasti*, for thou (the Pope thy Lord and master beyng not yet buryed) hast vsurped the six Apostolicke contrary to the Canons and lawes.

There was also an other Anselme, which did expounde the whole course of holy Scriptures with the glose called, *Glosa inter linearis*, and with other notes set in the mergent, which he toke out of the wytynges of certaine fathers.

An other Anselme also was a blacke Donke and a Frenchman which wrote the booke named *Itinerarium Leonis Papa.*

Gethicall. 2.

Getas were people in Scithia, Appianus doth call them Dacos. But Strabo in hys senenth booke doth make this difference betwene the people called Getas, and the people called Dacos. That is that *Geta* dwell in the Orient toward the great Region Pontus: *Daci* dwell in the part opposite toward Germany, and by the fountaine of the great riuer Ister, which people many in the old tyme would haue to be called Danos. Among the Athenians the names of Danes & the Getes were vsually compted and called seruite.

Alius Spartianus wytyeth them to haue bene called Getas who afterward were named *Gorbi*. Ouid in his booke *de Ponto* wytyeth this people to be barbarous, fierce and cruell, his wordes be these.

Nulla Getis toto gens est truculentior orbe.

No people in the world permanent.

Then the Getes are more fierce or truculent.

Wherefoze this Epitheton Gethicall is applied to them that be barbarous, fierce and vnthankfull, wherupon this verse is spoken of an vnthankfull man.

Dicitur ingratos exuperare Getas.

Talentum, 3.

Plinius, in his booke *de Ase*, doth thoroughly define what *Talentum* is, and how many wayes it is taken.

Concerning the signification of *Talentum*, when it betokeneth a summe of money, it shalbe sufficient to know that *Talentum Atticum minus* is most witten of, and conteyneth 60. Minas, euery Mina containing 100. Drachines, or Denaries, and euery Denary being a grote sterling, so that the value of Mina is 33. s. iij. d. or after *Tunstall* 40. s. and *Talentum*, 100. poundes, or after *Tunstall* 120. poundes sterling, of this *Talentum* in this signification there be *Tot sensus quod capira.*

But *Talentum* by a Metaphor doth signifie a gift, a dowry, a charge committed to man, as in *Mathew* it is sayd that vnto one he gaue five talents, to an other *Math. 25.*
two,

Miscellanea.

two, and to another one, to euery man according to his habilitie. Talentes in this place, are the giftes of God and of grace committed and geuen to man to worke and labour, whether it be to teach, to preach, to exhort the people, or to benefite and profite our neighbours any manner of way, Christ doth not geue these giftes concerning the largenes and scarcenes of them, to one man more, and to an other lesse, but to euery man according as he is able to take and receaue. As the fildes being fertile and plentifull by nature doth bring forth fruit more abundant, then that fildes which is holpen by the industry and labour of man, euen so he doth that is holpen with the instinct and furtherance of nature. To one therfore which by nature is of a quicke wit, and a liuely spirit are committed fise talents, vnto an other (according to his capacity) are geuen two, to an other one, whereupon saint Paule confesseth that he fedde certaine of the Corinthians with milke, which (as yet) could digest no whole meate. And to the Ephesians he sayth, to euery one of vs is geuen grace according to the measure of the gift of Christ.

Chrysostome sayth, that talentes in this place of Mathew do signifie that which any man is able to do, whether it be to defend with authoritie, as Princes and Magistrates may, or to helpe with money, as the rich may the poore, or to admo-
nish by doctrine, as the elders ecclesiasticall may, or by any maner of meanes to
further their neighbour. And no man can excuse himselfe from one good exercise or
other, nor ought (say I) haue but onely one talent. For in the distribution of
almes who was poorer then that widow that cast but two mites into the treasury
chest? If there be any poore, he may yet geue a cup of water to them that neede it.

Cautio.

1. Coꝝ, 4. **B**ut we must take heede, that we thinke not to haue of our owne power, or of
our selues that which we haue, for (as Paule sayth) *Quid habes quod non acce-*
pisti? What hast thou that thou hast not receaued? Therefore we must graunt and
confesse not onely the offices, but the facultie and power to the administration of
them, to come of the Lord. We be not (sayth Paule) sufficient of our selues to
2. Coꝝ, 3. thinke any good thing, but all our sufficiencie is of God. It is farre otherwise in
Gods case, then in mans case, for a Prince and ruler may conferre and geue an of-
fice to any man, but to geue him the gift and faculty to do his office well, it lyeth
not in mans power. But in Gods case our heauenly kyng can geue vnto man not
onely *ἐξουσίαν*, that is libertie and authoritie to do thynges, but also he can geue
him *ἐκδοτικὴν ἰσχύιν*, that is power, faculty and strength to do it.

Paules Church. 4.

In the yeare of our Lord 1087. and the vij. day of July the Church of Paules and all that was in it with a great part of the Citie were burned, (Maurice then being Bishop of London,) and in the 21. yeare of William Conquerour. In the yeare also 1132. the most part of the Citie of London was burned by the fire of Gilbert Becket and in the 32. yeare of king Henry the first. Of this kindred came that godly impe Thomas Becket.

In the yere likewise 1137. and in the first yere of king Stephen began a fire at London Bridge, and burned all the Citie and Church of Paules unto saint Clementes Church without temple barre. which was then called the Danes Church.

In the yeaere likewise 1382. and the 21. day of May with a great earthquake through the realme, the Crosse in Paules Churchyard was overthowne, in the first yeaere of Richard the second. To the building of that Crosse againe William the Bishop of Canterbury gathered great summes of money, and enriched himselfe, and because men should be more liberall and willing to geue, he and the rest of such holy Bishops, granted many dayes of pardon, to them that would freely geue money to the building of that Crosse againe.

Furthermore Polchr. telleth that a great piece of London, and Paules Church
with the principall Cities of England, were burned, and he saith that a hurlewind
there

threſe downe an hundred houſes in London, and many Churches alſo.

On Candlemas euen, in midwinter, Paules ſteple was burned with lightning, in the tyme of kyng Henry the ſixt.

London. 5.

The Citie of London was founded and builded of Brutus, in that tyme when Heli the high Prieſt was iudge of Iſraell, which was about the yeares befoze Chyiſt 1125. and was firſt named Troyenouant. This Brute had thre ſonnes whoſe name were Locrine, Camber, and Albanaſt. Vnto Locrine he gaue the middle part of Britayne, with ſuperioritie of the Ile: Vnto Camber he gaue Wales, vnto Albanaſt, Scotland.

Ebranke the fifth king after Brute, builded the Citie of Porke, and ſeuerall Caſtles of Dunbar & Edenbrough, and one Leyle the ſecond king after Ebranke builded the City of Carlell, & Lud his ſonne builded ſeuerall Cities of Canterbury, Wincheſter, and the towne of Shaftiſbury. Bladud the ſonne of Lud builded the City of Bath, and made therein the hote bathes, and by wayne truſt of the Art of Necromancie toke vpon him to ſle in the ayze, from whence he fell downe and brake hys necke. Leir the ſonne of Bladud builded the Citie of Leiceſter.

At the laſt after the houſe of Brute was cruelly deſtroyed, Mulmuſius Dunwallo Duke of Cornewall: brought this realme into one Monarchy, and he made the foure notable wayes in Britayne, called the Foſſe wayes. In London he builded a great temple, which ſome ſuppoſe to be Paules Church, ſome Blackwell hall. He liued about 441. befoze Chyiſt.

Bellinus ſonne of Mulmuſius, did conſtitute thre Archbishops, whoſe ſees were at London, Porke and Carliſon, he finiſhed the foure great wayes begon by his father, he made Denmarcke tributarie vnto hym. In London he made the haven called Billinſegate, and as Leiland wyiteth, builded the tower of London.

Plato. 6.

This Plato was called *Diuius Plato*, for his excellent doctrine, which doctrine conteyneth many thynges (as S. Auſten ſayth) which accorde with the holy Scriptures, ſo that in them is perceaued the firſt part of Genesis, vnto this text, *Spiritus Domini ferebatur ſuper aquas*, and the miſtery of thre perſons in Diuinitie, is there expreſſed, hys name was firſt Ariſtocles, and after called Plato, bycauſe as ſome ſuppoſe, he was broad in the ſhoulders, other wyite bycauſe he had a broad viſage. He was befoze Chyiſt. 342. yeares, he liued ſole & chaſte (as S. Auſten ſayth) and dyed beyng of the age of 81. yeares. Plato lyeng in hys cradle, was brought homy into his mouth without hurtynge of hym, which thyng diuerſe did interpret, to ſignifie, that fro him ſhould flow eloquence moſt ſwete & delectable. Socrates dreamed the night befoze that Plato was brought to hym to be inſtructed in learnynge, that he held betwen his knees a white Cygnet, who hauing fetters quickly growe, flew by toward heauen, & filled the ayze with moſt pleaſant tunes. So the day after Plato being brought by his father vnto Socrates, who beholding him wel, ſaid: This is the birde, whoſe Image I beheld this laſt night, but hys end & death was (as ſome ſay) the diſeaſe of the looſy euill, called of the Phiſitions *Ptyriſis*.

Countrey. 7.

Homer wyiteth that Vliffeſe ſo loned hys countrey, that he deſired to ſee the ſmoke thereof once appeare befoze he dyed, yea although he ſhould dye forthwith.

One named Seriphius, when it was objected agaynſt hym that hys countrey was poore and baſe, made this aunſwere. *Mihi patria deducis eſt, tu autem patria*, my countrey is a diſhonor to me, but thou art a diſhonor to thy countrey.

Teucer hearyng certaine conſerrynge together of the ſweetnes of their countrey, ſayd, *Patria eſt, ubicunq; eſt bene*. Where a man liueth well, there is his countrey, for it is oftentimes ſene, that certaine hath better ſucceſſe, and be of more eſtimation among ſtraungers, then they be in their owne countrey. And therfoze it is a good and a golden ſaying: *Omne ſolum forti patria eſt*, that is. Euery place is the naturall countrey to a ſtrong man.

Miscellanea.

Cassiodore. 8.

This Cassiodore, was a Sonke of Rauenna, but was first Consul, and then Senatoꝝ of Rome, he wrote vpon the Psalter, and many godly and learned Epistles. Anno Domini, 550.

Hierocles. 9.

Hierocles, was a Philosopher of Alexandria, whose constâcie, magnanimitie & eloquence, is of Suidas with maruelous prayles cōmended. That his magnanimitie of minde (sayth he) may be perceaued and vnderstode by the Cōmentaries which he wrote vpon the verses of Pithagoras, called *Aurea Pithagora carmina*. He wrote also of prudence, and many other bookes, in the which his excellent wit and learnyng do playnly appeare. Of this read moze in Suidas.

Iudas Machabeus. 10.

Iudas Machabeus was the sonne of Matathias the Priest. This Iudas did with a most godly zeale, withstand the edictes and commaundenientes of Antiochus. Who commaunded the Jewes to reiect the law of God, and to receaue and embrace the Idolatrie of the heathen. He (banquishing and puttyng to flight certeine hostes of Antiochus) at the last repayed to the Citie of Ierusalem, and to the Temple which he dyd purifie and cleanse agayne, the .xv. of November.

Afterward, when he had made a league with Romanes, he was slayne in the battayle by Demetrius the kyng, as it is recorded in the first booke of the Machabees, the ix. chapiter.

Quæstio.

Some will demaunde what is to be thought of the bookes of the Machabees, whether they be Canonically or no, and whether they be of a sufficient authoritie to confirme any doctrine?

Responsio.

For that our aduersaries do mixt and mingle vnto bookes autentically and Canonically, other bookes named Ecclesiasticall or Hagiographall (as the bookes of the Machabees and others) they do it for this counsell and end, to make equall traditiōs and vnwritten verities, with the holy Scriptures. But to omit other their doings, they take vpon them to proue and shew out of the second booke of the Machabees, that it is an hollesome thyng to pray and offer for the dead, that they might be lawfed from their sinnes. They bragge also that they can shew out of those bookes, that the prayers of the Saintes beyng in heauen, are offred vnto God, for them which lyue in the earth. When notwithstanding in the primitive Church, the second booke of Machabees, and other lyke, were neuer rehearsed nor nombꝛed among the bookes Canonically.

Obiectio.

Why say? Saint Austen in his booke *De doctrina Christiana*, doth number among the bookes Canonically, not onely other bookes Ecclesiasticall, but also the second booke of the Machabees.

Responsio.

If we loke well vpon the Histories and other monumentes of the auncient fathers, it will appeare that euen then first, that is in Saint Austens time, this booke was receaued into the number of the bookes Canonically, in the third counsell holden at Carthage, aboute the yeaꝛe of our Lord 400. or 399.

For Saint Austen doth dissemble or deny the same, for in his booke *De ciuitate dei*, and in his worke *Contra Gaudentij epistolam*, he doth admonish and teach the bookes of the Machabees not to haue bene numbꝛed of the olde fathers in the Canon. Notwithstanding he addeth, that they were not vnprofitably receaued, so that they be redde soberly and with discretion.

He saith also in an other place, they are taken for Canonically, because they containe the vehement and meruelous passions & death of certeine martyrs. Besides this he writeth, that euery thyng which is set forth in that booke, is not to be receaued, except it be well examined and conferred with other Scriptures. It may be shewed out of the most auncient and noble Churches of the East, that the bookes of the Machabees were neuer receaued for Canonically. Meliton *Sardensis Episcopus*, which

which lived not many yeares after the death of the Apostles, about the yeare of our Lord 173. vnder the Emperour *Antoninus verus* (to whom hee wrote an Apologie for our sayth) doth recite the booke of the olde Testament, making no mention of any of those booke called Ecclesiasticall. He sayth that he went into the East, where our preaching began, and where all thinges were done, which are written, that he might diligently inuestigate and search out all things, which doth pertaine to the veritie and certaintie of the booke Canonically, and that there he found out the certayne and true number.

Origine himselfe doth rehearse no moze booke of the olde Testament then 22. Aske wyse Saint Hierome not onely in his Prologue named Galeatus, but also in his Epistle vnto Paul, doth know and number onely 22. booke, other booke sayth he, must be set out of the Canon.

In his Prologue also vpon the Proverbs of Salomon, after he had spoken of the booke of wisdom, which is sayd to be Salomons, and of the booke called *Ecclesiasticus*, he addeth this. As the Church therefore doth reade the booke of Judith, of Tobie, and the booke of Machabees, but yet doth not receaue them amongst the Canonically Scriptures, so likewise doth she receaue two booke of Machabees to the edifying of the people, and not to the authoritie of any Ecclesiasticall doctrine to be confirmed.

This Hierome could not be ignorant of the decree of the Counsell of Carthage, for (as many do write) he dyed about the yeare of our Lord 42. And therefore it is to be iudged, that S. Austen ment no otherwise, but as Hierome did, that is, that he numbred the second booke of the Machabees among the Canonically, but yet vnderstande it to be Ecclesiasticall, that is not of so great authoritie, as the booke, which of old antiquitie were counted Canonically.

Ruffinus in the exposition of the Apostles Symbole, doth recite no moze booke of the olde testament, but so many as are rehearsed before, & among other thinges these be his wordes. *Hec sunt veteris Testamenti volumina que secundum maiorum traditionem, per ipsum spiritum sanctum inspirata creduntur, & Ecclesie Christi tradita sunt. Sciendum tamen est, quod & alij libri sunt, qui non Canonici, sed Ecclesiastici, a maioribus sunt appellati: ut est sapientia Salomonis, Ecclesiasticus, Tobia & Judith, & Machabeorum libri, que omnia in Ecclesia legi voluerunt, non tamen proferri ad auctoritatem fidei ex his confirmandum.* These be the booke of the olde testament, which after the tradition of the Elders, are beleued to be inspired by the holy Ghost himselfe, and deliuered to the Churches of Christ: Yet we must know that there be other booke, which are not called of the Elders Canonically, but Ecclesiasticall: as the booke of Sapience, the booke named Ecclesiasticus, the booke of Tobie and Judith, and of the Machabees. Which booke all they would haue truly to be read in the Church, but not to be brought forth out of them any authoritie to confirme our faith.

Finally, the fact and deede of Ruffinus, recorded in the second booke, is not greatly commended of certeyne learned and goodly men, because he in a maner killed himselfe, also in the ende of the booke it is written: *Si bene scripsi, est quod volui: Sin exiliter, est quod potui.* If I haue written well, it is that, that I would: If I haue written scanderly, it is that which I could. These wordes are not to be attributed to the holy Ghost, for he is the author onely of wordes and workes most perfect & pure.

Apollo. 11

Certaine Authors write, that Apollo first brought in the vse of whiscke, and therefore deserued to be called a God. He is called also the Author and inuentor of Verses and Musicke, wherfore the Poetes count hym their chief God.

In the Island called the Rhodes, there is an Image of hym named Colossus, of such great quantitie and bignes, that it is numbred among the seven wonders of the world. There sold power and authoritiies geuen vnto hym; that is, In heauen he is called *Sol*, the Sunne, in earth he is called *Liber Pater*, the father of Wine and

Miscellanea.

winces, in hell he is called *Apollo*. Thre thynges are paynted alwayes with hys Image, an Harpe, a Buckler, and Arrowes. There is ascribed vnto hym continuall youth, and therfore he is sayned of the Poetes to be alwayes remainyng among the flourishing herbes and greene grasse. There is a prouerbe which sprange of *Apollo*. *Apollinis oraculum*, the oracle of *Apollo*, by the which is signified a thyng most true, because *Apollo* beyng consulted, gaue euer true aunsweres. There is also an other prouerbe *Ex tripode dictum*, the originall and meanyng wherof ye shall read at large in *Chiliadibus Erasmi*.

Athene. 12.

AThens was a noble Citie where all liberall sciences were taught, it is called the mother of all Philosophers, all Greece had not in it a more beautifull and nobler thyng. The situation therof was very spectable and pleasaunt. It was also as it were a certaine mother Citie and refuge, into the which all other Cities nere adioynnyng, (afflicted and prest with terrores of warre or any other calamities) dyd fly and had recourse. It was a most safe and sure receptacle of all shippes, mariners and Marchauntes. It was the noblest Uniuersitie of all the world, and none in tymes past was compted learned, which had not geuen diligence to learnyng at Athens. Strabo writeth that there was in Athens a certaine rocke set in a playne, which was inhabited round about circle wise. In that playne was the Temple of *Minerua*, and in that Temple there was an Image, which the inhabitantes did beleue to haue fallen from heauen. In the sayd Church there was a perpetuall fire with a companie of virgins. This Citie was called also *Cecropia*, of a certaine kynge named *Cecrops*, and *Mopsopia* of one *Mopsus*, as of *Ianus* the sonne of *Iaphet*, was named (as some write) *Ionia*. At the last this Citie was called of word *Minerua*, Athens, for the Grecians do call *Mineruum*, *Athenam*. And *Minerua* the virgin found out Clothmakynge, Weaunyng and Spynnyng, and many other Artificiall thynges. And therfore she was taken as a famous goddess. And because all her inuentions dyd procede out of the quicknes of wit and great wisdom, the Poetes do fable that she was borne of *Iupiters* brayne.

As *Cecrops* was repayying and fortiffing the Citie of Athens, water broke forth sodenly in a certaine place, and in an other place there was found an Olive tre, vpon the which wonders, *Apollo* beyng demaunded at *Delphos*, what was ment therby, and what were best to be done, made aunswere: that the Olive tre dyd signifie *Mineruum*, and the water did betoken *Neptunum*, and that they both were sisters chyldren, and both Gods, and that it was in the arbitrement of the Citizens, to call the Citie after one of their two names. So (all the Citizens beyng assembled) the men dyd cleue and consent to *Neptunus*, the women vnto *Minerua*: who obteyned that the Citie should be called by the name of *Minerua*. The Poets do say that *Neptunus* and *Minerua* did build the Citie of Athens, and when there was altercation betwene them for the imposition of the name, (other Gods beyng present,) they conuented betwene them selues, that whether of them (smityng the ground) should bring forth the most laudable and worthy effect, should name the Citie. *Neptunus* smityng the ground with his mace, brought forth an horse, an instrument of warre, but *Minerua* thowynge her speare vpon the ground, brought forth an Olive tre, of peace and quietnes, which because it was counted more profitable by their iudgement, the Citie was called by her name, Athens. Therefore the Athenians were not straungers, nor a rabblement of people gathered together which gaue the originall of the Citie, but they were borne in the same ground where they dwelt. They first taught the vse of Clothmakynge, and of Wyle, they taught the maner to Ploughe and to sow Corne, vnto them which before dyd eate Acornes. Learnyng, Eloquence, and all Ciuill order of discipline dyd flourish at Athens.

Cecrops also made thre lawes agaynst their women, to pacifie the ire of *Neptunus*, whom the women did set behynd *Minerua*. The first law was that no woman should euer enter into the Senate, the second law was, that no child should be

be called by the mothers name. And the thyrd was, that no man should call them *Mulieres Athenienses*, but *Atticas*. There be three prouerbes which had their originall of Athens. The first prouerbe is this: *Atheniensium inconsulta temeritas*: the vnadvised rashenes of the Athenians, It may be applyed agaynst them whose rash consultation commeth to good successe. For in tymes past it was commonly imputed to the Athenians, that they would slackely consulte for their affaires, and had litle foresight, or no prouidence in their doynges. But Minerva Lady President of the Citie byd accustome to turne their ill purposes to a good end.

The like prouerbe is at this tyme in euery mans mouth: *Est fortunatior quam prudentior*. It is better to be happy, then wise. It may be spoken of hym which hath good successe and chaunce, not by hys industrie and wisdom, but by commoditie of fortune.

The second prouerbe is this.

Atticus testis vel Attica fides, a witnes of Athens, or the fidelty of Athens, which prouerbe may be spoken of a most vncorrupt and byright testimony and fayth.

The originall of this prouerbe sprang of thys, because that at Athens there was a Church builded vnto the Lady fayth. Velleius Paterculus maketh mention of thys in these wordes: If any do impute to the Athenians that tyme of rebellion, in the which Athens was taken of Silla, truly he is ignoraunt of all truth and antiquity. For the fayth of the Athenians, was so certayne and sure toward the Romanes, that alwayes and in all thynges whatsoener was done wyth a sincere and vncorrupt fidelty, the Romanes would pronounce that to be done *Attica fide*, by the fayth of the Athenians.

Quintilian doth wyte that the soyle and ground of Athens, did alwayes render moze seede then it did receaue.

The third prouerbe is this.

N Olla volauit. The owle hath floen: The slepyng of the owle was to the ancient Athenians, a sinbole and presage of victoꝝ, because thys byrde was dedicate as an holy thyng vnto Minerva, who alwayes as it is sayd before brought to good successe the slacke consultations of the Athenians. And therefore when any matter commeth to a good ende contrary to our expectation, it may be prouerbi allyd sayd, the owle hath floen, as Suidas doth wyte.

It shall not be vnaptly applyed, when matters are brought to effect, not by any industry and strength, but by the mediation of money. The originall whercof, came of this, because y coyne of the Athenians had an owle ingraued in it. It may well be objected agaynst them which do both geue and receaue bybes.

Phileni. 13.

They were two brethren of Carthage of whom it is wrytten, that when they of Carthage and they of Cyren did strine for their boundes, it was agræd that out of ech Citie two men should issue, and where as they met should be y boundes, then the sayd brethren beyng sent, went a great way into the boundes of the other, eare they did returne, and when they of Cyren did see that they were preuented, they toke it displeasauntly, and manaced the two brethren, that if they would not go backe they should be put quicke into the earth, but they notwithstanding would not depart, wherefore they beyng buried alpye, their country men made ouer the two alters, which at this day be called *Ara Philenorum*.

Herodotus. 14.

This Herodotus was boꝝne in a Citie of Halicarnasses in Asia, and he wrote nyne bookes of Histories, which he did entitle by the name of the nyne Muses, in the which he wrot the history of all the Actes done in Europa, and Asia, by the space of 240. yeares. He came of a noble linage, he began hys history wyth Cyrus

B.ij.

kyng

Miscellanea.

king of the Persians. He was before the incarnation of Christ 200. yeares.

Xerxes. 15.

This king was Darius sonne, and he invaded Grece, with seuen hundred thousand straunge souldiours, and yet was vanquished by a few Greekes, and constrained to flie away in great feare in a litle boate vnknowne, and at the last was slayne by Artabanus the great Captayne of hys army. On a tyme when he saw the whole Sea called Hellespontus couered with hys flauie, and all the bankes and playne fieldes replenished with hys army of men, he boasted hym selfe blessed, and yet straight way fell on weeping. Artabanus hys vncke which had dissuaded hym from that biage, mervelyng at so sodayne a chaunge, demaunded the cause. Then Xerxes sayd, I now recorde in mynde, how short the lyfe of man is, when of this great multitude after an hundred yeares not one of these shall remayne a lyue. He was before Christ 485. yeares.

Religion. 16.

Cicero de natura deorum sayth, that thys worde *Religio* commeth a *Relegendo*, of readyng agayne, or gathering agayne together, and so saint Austen, *Lib. 2. de Civitate Dei* sayth, *Religio dicitur a relegendo deum, quem amiseramus negligentes*, Religion is sayd of gathering God agayne, whom we beyng negligent, had lost. Lactantius *Lib. 4.* affirmeth that it commeth of a *Religando* of binding, because we be bounde to do our duety towarde God. And so Isidorus, *Lib. 18.* Etimo. writeth saying, *Religio dicta est, quod per eam, uni soli deo religamus animas nostras ad cultum diuinum*, It is called Religion, because by it we bynde our soules to one onely God to do hym diuine and godly honour. Religion is taken sometime for feare and scruple of conscience, as *Dignus es cum tua religione odio*. Thou art worthy to be hated for thy penith superstition. Sometime it signifieth wickednes, as *Hoc patrare Religio est*. It is an hainous thyng to do thys.

Scotiste. 17.

Iohn Duns, by surname called Scotus, whom they call the most subtile Doctor and Prince of all Diuines, dyd expound the foure bookes made by Petrus Lombardus, called the master of the sentence. He proposed and wrote also 21. questions, called *quodlibetates*, beside many other subtile workes. All his schollers and followers were called *Scotista*. He was about the yeare of our Lord. 1304. and dyed as some write, of the disease named *Apoplexia*, which maketh the patient to lese hys feeling, his speach and mouyng, but the most part write, that he was buried quicke and alpye. He was a gray Frier.

There was an other Scotus, a Benedictine Monke, a great Philosopher, the hearer and disciple of Bede, and liued in the tyme of Carolus Magnus, and Bertramus. He translated the bookes of Dionisius the Martyr into Latin, and made a booke of the Sacrament of the body and bloud of Christ. Sabellicus writeth, that some iudge the Uniuersitie of Paris to haue bene institute of this *Iohannes Scotus*, but it is more likely that the Uniuersitie was made by the meanes of Carolus Magnus, and furnished with learned men, and expert readers by the same Scotus. Alcuinus, Claudius, and Rabanus, which came out of Scotland. *Vincentius in speculo historiali*, sayth: That Elfridus kyng of England, beyng rauished with the fame of this Scotus name and learnyng, brought him into England, where (beyng in a Monasterie called *Monasterium Melbrumense*) taught childzen, & at the last was digged and perced with writing pensels, with which kynde of Martyrdome he furnished hys lyfe.

Ne gry. 18.

Ne gry *quidem*, is as much to say, as he is able to say litle or nothyng to it. For Gry doth signifie a very vile or base thing, as the paryng of the nayles, or the grun.

grunting of a sow, and therefore some thinke that *grunnire*, which is to grunt as a sow, comineth of this woꝝd Gry.

Furies. 19.

The Poetes sayne that there be thre furies of hell, whose names are: Alecto, Tisiphone, Megera, and they signifie the woꝝme and paynfull remoyse of conscience, which horribly tomenteth the myndes of wicked persons. These thre furies betoken the threfold affections of the minde, anger, greedynes, & pleasure. Anger desireth reuengement, greedynes desireth riches, pleasure desireth wantonnes.

Momish. 20.

Momus the God of reprehension, of whom all curious reprehenders are called Momi, that is finding fault with euery thyng. This Momus (as Aristotle writeth) found fault with Nature, because she placed the hoꝝnes in the head of the Oxe, and not in the shoulders, whereby he might geue the mightier stroke. Also (as Lucian sayth) he blamed Vulcan, for that he had not set eyes in mans bꝛest, that he might see what is within hym, and of thys ysleth a pꝛouerbe, *Momo satisfacere*, to satisfie Momus mynde, which is very hard to do.

Zoilus. 21.

Zoilus was an enuious Poet, and called the libetozicall dog, very busie to write and speake ill, not onely of Homer, Plato, and other noble wziters, but also contencious and full of enuye and strife against all men. He beyng demaunded of a certayne learned man, why he spoke so ill of all men: because (saith he) I cannot do ill when I would, and therefore the enuious, of all learned men are named *Zoili*. *Elia. lib. 11. de varia historia.*

Enuie. 22.

BIon beholding a certayne enuious man very sad, sayd: *Nescio utrum tibi acciderit aliquid mali, an alteri boni quippiam*, I cannot tell whether any ill thing be chaunced vnto thee, or some good thing happened to some other man. For an enuious man is no lesse tomented with an other mans felicity, then with hys owne misfortune. *Laertius. lib. 4.*

Antisthenes sayd, that it was very absurde, to purge the wheate, from cockle and Darnell, and to seporate warre from an vnprofitable soldiour, and not to put away enious persons, from a common wealth, signifyng enuious persons to be moze vnprofitable to a City, then Cockle or Darnell is vnto wheate, and a colward and dastard vnto battayle. *Idem. lib. 6.*

Socrates beyng demaunded what thing was greuous to good men, made answer, *Malorum felicitas*, the good successe of ill men. And being asked what was greuous to ill men, sayd: *Bonorum prosperitas*, the prosperitie of good men. *Antonius, in Meliss.*

Saint Austen. 23.

Austen was a famous Doctoꝝ of Christs Church, boꝝne in Affricke, in a towne called Gathensis. His mothers name was Monica, and hys father was of the order of Senatoꝝ. They were very honest persons, but yet of no hie nor rich degree, his brothers name was Nauigius. He was of such excellent wit, that in hys childhōde he learned all the seven liberall sciences, without any instructoꝝ. He was wonderfully learned, specially in the doctrine of Plato. His maisters name was Manlius Theodorus. He hated the Greeke tounge, and was in great loue with the Latine tounge. In his youth beyng sixtene yeares of age, he was greatly geuen to fleshly lusses, and by the reason of ill company committed theft. About the age of xix. yeares (his father being dead two yeares before) he chaunced vpon

Miscellanea.

the booke of Cicero called Hortensius, and beyng moued thereby, fell to the study of philosophy. He somewhat applied hys mynde to the holy scriptures, but for the simplicity of the stile he did loth them. He being of the age of xx. yeares, by himselfe did read the Catagories of Aristotle, and vnderstode them, and was expert in all the Pathematicall sciences. A little after he chaunced vpon the Manichies, and did embrace and receiue their opinions.

And by the space of ix. yeares, that is from xix. vntill he came to the age of xxviii. he did persist in the same heresy, and deceaued many. He vsed the vnlawfull company and bed of one Concubine. At the age of xxix. he heard one Festus a Manichie read at Carthage, whom at the first he praysed aboue all other: but when by conference and disputation, he perceaued him to be ignozant of the liberall sciences, and to be expert in nothing but Grammer: he dispeired that he mought be taught by the Manichies of the truth, which to attayne he much desired. At the last he went to Rome, agaynst his mothers will, who pitifully lamented the same: where he professed Rhetorick, hoping that he should finde there moze obedient and moze thankfull disciples. And there he fell sicke of a feuer, and was in great daunger, but he recovered his health, and vsed still the company of the Manichies, but did not so much defend their doctrine, because after the opinion of s^t Academickes he iudged all thynges to be doubted of. And being forsaken of his ingrate disciples, went vnto Millen, where he was fatherly receaued of Saint Ambrose, whom he also loued agayne, not for true doctrines sake, but onely for his benificence. He heard Ambrose diligently, not for the desire of the knowledge of truth, but because he would proue whether Ambrose were of the same eloquence as he was reported to be. At the last he became neither a Manichy nor a catholike, but doubted how the way of life and saluation mought be found out, his mother came to Millen vnto him, hoping her sonne to be conuerted by saint Ambrose.

When he was xxx. yeares of age, he married a wife, and was betrothed vnto her, but she was not marriageable by two yeares, & he was faine to expect and tary for her so long. When his Concubine vnderstode that he minded to mary a wife, she departed from him into Affrica, and left him a sonne, which he had by her, and then he toke an other Concubine. At the last he came to one Simplicianus, and did vtter & open vnto him all the circumstances of all his errours, and desired counsell of him, how he might come to a moze perfect and fuller knowledge of the truth, who did exhort and counsell him to read the holy scriptures, and to follow the example of Victorinus, who with diligent reading of them, became a Christian, and professing openly his sayth, was baptised. Austen being very desirous to follow the same example, his mynde was drawen hether and thether what he might do, and by chaunce one Pontinianus did recite vnto hym the history of Antonius, and of o^ther two, which reading the booke of Antonie (forsaking all their gods and their wiues) embraced the monasticall life. With the which narration, Austen beyng greatly moued, lamented hys life, and departing into a garden with his friend Alippius, fell to pouring out aboundaunce of teares, and desired God to geue him a moze pure mynde and better life. And there he heard as it were out of the next house, a voyce of Childzen or maidens, singing and saying: *Tolle lege, Tolle lege, take and read, take and read.* But when he saw no person, he thought it to be Gods admonition and warning. And then taking the booke of the new testament, chaunced vpon this place of saint Paule. *Induite dominum nostrum Iesum Christum, et carnis prouidentiam nesceritis in concupiscentiis.* Put vpon you our Lord Iesus Christ, and make not prouision for the flesh in concupiscence and luste. After he had read these wordes, all darknes and ignozance were shaken from his eyes, so that he saw the truth, and imparting this to Alippius, they both purposed to embrace Christes religion: not without the great comfort and ioy of his mother Monica, who all the time that he was a Manichie, both dayly and most earnestly prayed to God for his conuersion. In the meane tyme, he was greatly tormented with the tooth ache, but by the prayers of hys brethren he was miraculously healed.

At

At the last he renounced the profession of Rhetorick, by the reason that he was short winded, and pained in his stomach, and gaue hymselfe wholly to the reading of the holy scriptures. He wrote to Saint Ambrose, declaring and confessing vnto him all his errors, and sheweth what he purposed to do, and asketh counsell what booke of the holy bible he ought chiefly to read. Ambrose perswaded him to read the Prophet Esay, but when it seemed somewhat hard vnto him, he deferred the reading thereof vnto an other time. About the feast of Easter, he was baptised at Millen, with Alippius his friend, and his naturall sonne Adeodatus, which was of the age of xlv. yeares. After his conuersion, he led a most godly and vertuous life. He wrote notable and worthy woorkes, he was very liberall and beneficiall to the poore. He kept no company with women, for auoyding of suspition. Hys apparell was neither to costly nor to base, but of an honest and comely sorte. Hys table was not sumptuous, but frugall and honest, hauing flesh for straungers takes, and for them which were diseased. At his meales he did more regard reading and disputing, then eating and drinke. He was very barbozous, and kept a good house. He most earnestly hated detractions, and ill reportes of such as were absent, and had written vpon his table these two verses.

Quisquis amat diſtis abſentum rodere vitam,
Hanc menſam vetitam nouerit eſſe ſibi.

He that delighteth to backebite them that be absent.
I forbyd hym this table to frequent.

Often tymes, he would very sharply reprobend his fellow Byshops, for deprauiing other, and said that he would either put out those verses, or els that he would depart from thence hym selfe. Finally, the Citie Hippona beyng besieged thre monethes of the Vandales and Gothes (at which tyme the state of the Church, and all thyngs was most forowfull) he often prayed vnto God, that either it would please hym of hys godnes to dissolue and breake of that siege, or els to graunt hym an happy and blessed ende, and so he fell into a feauer, and kept his bed, and the disease waryng more and more, he by hym selfe dyd read certaine Psalmes of repentance, and desired other also to read them. And so geuyng hym selfe, by the space of ten dayes to readynge and prayer, at the last departed out of this miserable lyfe, Possidonius and other of hys frendes beyng present. He liued. lxxvj. yeares, and was Byshop. xl. yeares, and dyed. Anno domini. 437. Saint Ambrose and he, beyng both replenished with the holy Ghost, dyd sing together the Psalm *Te Deum*, answering mutually one the other.

This man Saint Austen doth wonderfully set forth to vs by hys lyfe, the unspeakable mercyes of God, who made of a fornicator, a chaste Father, who made of an hereticke, an Apostolike Doctour, who made of a thiefe, a Byshop, who made of a wicked and naughty man, a sound member and sure pillar of hys Church. It is he that can make of a Saul a Paul, of a Publicane an Euangelist, of a fisher a Preacher, of a thiefe a Confessor, and of a wanton Austen, a deepe Diuine, and a worthy preacher (O the great mercyes of God toward mankynd.)

Cain and Abel. 24.

Although the gestes of Cain and hys brother Abel, are not vnknown: yet that the secretes and miseries which they contayne may more depely and woorthely be pondered & weighed, I will compendiously set them before your eyes.

Not long after that our first parentes were driuen out of the place of pleasure, they begat a sonne, whom (partly because he was the first bozne, partly because they supposed hym to be that strong seede, which should challenge and deliuer vs from the tyranny of the Serpent) they made not onely head and chief of theyr posteritie, but also the treasure and possession of all their desire, for the which cause they named hym *Cainum*, which doth descend of this Hebrue word *Canah*, which signifieth to possesse.

Miscellanea.

They begat also an other sonne not long after, of whō they did not onely not de-
pende, & had no regard, but dyd compt hym as a bayne thyng, and made almost no
compt of hym, wherupon they named hym *Abelum*, which doth signifie banitie,
and as it were but a vapour, endureng but a litle tyme. But how blind and discea-
uable the iudgemēt of the flesh is, and how many tymes he iudgeth darkenes light,
and light darkenes: in this act of Adam it doth evidently appeare.

The hystory of these two brythren is set forth at large in the booke of Genesis,
but of the mystery of the same, I entend at this present to make some discourse.

The mystery signified by Cain and Abell.

*I*n these two brythren, two peoples are signified. In the younger are signified the
elect people of God, and especially of the Gentiles. In the elder are signified re-
probates, and specially of the Israelites. For yet two peoples onely are signified
by them, but also the chief heades of them. Wherefore Abel is the tipe and figure of
Christ which is the elect of all electes. And on the other side Cain is the tipe and fi-
gure of Antechrist, which is the reprobate of all reprobates. The elect, I say, are no-
ted in Abel, because he is counted the first iust man, not by the righteousness of na-
ture, law, & flesh, but by the righteousness of grace, sayth, & the spirit. He is iust by
righteousnes of Christ, of whom he was partaker through the spirit, no other wise
then as the members are partakers of the influence of the head: and as the river
is of the exundant flowyng of the spring. For Christ is not onely full of grace and
righteousnes, but is full of the originall iustice, and capitall grace, that all persons
may draw therof.

And where it was sayd befoze that in Abel were signified the elect people, and
specially of the Gentiles: that was spoken partly because he is the yonger, and part-
ly because hys name is Abel.

For the first it doth playnly appeare that the Gentiles were yonger then the
Hebrues, for the Hebrues had their originall beyng of Sem, which was Noes el-
dest sonne, and the Gentiles came of Iaphet, a yonger sonne of hys. They were
yonger I say, not onely in nature, but also in sayth, for as much as God dyd first
open him selfe vnto the Iewes, & shewed them a way how they should worship him.

For the second, Abel doth signifie bayne, which doth well agrē vnto the Gen-
tiles, both befoze they were conuerted, & after they were conuerted, but yet in a di-
uers respect. Befoze they were conuerted, not onely because they were Athei, that
is, knowyng no God, vncertaine, bayne, swellng in their euill thoughtes, wor-
shippng Idols, beyng without hope, without promise, without Testament and
couenauntes, but also because God made none accompt of them, but one suffryng
them to folow their owne lustes and wayes, yea and regardyng them not onely
not to be hys people, but as though they were no people, as the Apostle Paul doth
often tymes record.

Now after they were conuerted, they were likewise bayne, but yet in an other
sense. For when the most highest began to call those thynges which were not, euen
as those thynges which were, and after it pleased hym to make a people not hys,
to be his people: and after he had opened theyr eyes, and had surrogate them in the
place of the Israelites, and made them hys mebers: yet they were compsed bayne,
partly, because such is the peoples iudgement of Gods elect, comptyng their life
madnes, and theyr end without honour: partly, because they which be elect, are in-
wardly taught by Gods spirite, that there is nothyng firme and sure vnder the
Sunne, but that all thynges are banitie, and affliction of the spirite, and specially
that the lyfe of man is nothyng els but a vapour, and that man is nothyng els but
Bulla, a buble of the water. The elect I say, beyng thus perswaded, do litle regard
thynges temporall: nor greatly passe for them selues, nor do trust to their owne
good woorkes, but deny them selues, hatyng their owne life, & comptyng all things
filthynges, which are without Christ, as Paul sayth to the Philippians.

Philipp. 3.

In Cain (as is sayd befoze) the reprobates are signified, because he is counted
the first wicked man, the reprobate I say, specially of the Hebrues, and that part-

ly because he was the elder brother, and partly because his name is interpreted possession. The Hebrewes did greatly flatter them selves, and boasted them selves to be the peculiar people of God, they were puffed up with incredible pride, and did perswade themselves, that the whole world pertained to them, because they dwelled in the chiefe and best place thereof. They bragged often saying: *Nos natura ludei*, we by nature are Iewes, and not sinners of the Gentiles. We are not borne in fornication, but we haue God for our father, with many other such brags.

Loke more of this matter, if ye will learne the fulnes thereof, in the booke called *Scriptura medulla*, composed by Iacobus Naclantus.

Rachel and Lia. 25.

By Rachel and Lia, are signified (as the diuines do write) the two kindes of mans life. By Lia, the actiue life, by Rachell, the contemplatiue life.

Lia is interpreted labour, and therefore it may well be applied to the actiue life of man, which ought to continue alway in some trauel and labour.

Lia was bleare eyed, by the which is signified the great cares & dayly troubles, with the which man is pressed, and enforced sometime to wepe and mourne.

Rachel doth signifie the life speculatiue, which is alwayes occupied in diuine matters, as the sinfull woman did sit at Chyristes fete, pondering and weighing the wordes which she heard of hym.

Rachel is interpreted *Ouis*, a sheepe, by the which is signified, that they which be gotten to the life contemplatiue, should be make, geining place, studyng peace and quietnes, alwayes recordeing and che wing the end of Gods law and hys holy word.

Questio.

Why did Rachel steale and conuey away her fathers idols, and what is signified thereby?

Responso.

Conetousnes is the seruing of idols, as Saint Paule writeth to the Ephesians, and not to obey God, by the sentence of Samuel it is counted also idolatrie. Furthermore to obserue superstitiously the letters, the titles and the pointes of y^e law, (as the Cabalists do) cannot be without the compasse of Idolatrie.

Therefore that Rachel stole her fathers idols, is manifestly signified that they which do truly know God, and do helpe godly thinges, do not onely count the thing before recited, to be foolish and bayne, but also wicked and diabolicall.

Also by it is signified, that these two thinges, idolatrie and superstitious obseruation of the law, are taken away by Rachel, that is to say by the faith in Chyrist, who did manifest and open the secretes of God, and taking away from the Phariseis, the scriptures and oracle of the Prophetes, which they had corrupted wth their false gloses, did restore the true sense and naturall meaning vnto the law.

The whole misery that is signified by Lia and Rachel, is described at large in the sayd booke of Naclantus before named.

Valerius Maximus. 26.

There were two of that name, the one called *Valerius Potitus*, who after the enuy which rose concerning the office called *Decem viratus*, did mitigate and appease with lawes and certayne conditions, the people being stirred and moued agaynst the Seniors.

The office of *Decem viratus*, was this: There were x. men chosen and appointed, which should make lawes, write, and publish them, and their authority was aboue all other, so that they might not onely make lawes, but also, if neede were, interpret them. And where before were but x. tables of lawes, they added vnto them two more, And so all these lawes together were called *Leges duodecem tabularum*. He (beyng the first Consull after the x. men called *Decem viri*, when he had vanquished the people called *Volsci*) had a deniall of the fathers for his triumph, but yet beyng the first, did make his triumph, without the authority of the Senate, with his companion and fellow *Marcus Horatius*, and therefore he got this name to be called *Valerius Maximus*.

The other *Valerius Maximus* wrote woorthy & memorabile sayings & gesses, vnto

Miscellanea.

to Tiberius the Emperour, & did digest them in 9. booke into common places. He was souldiour vnto *Sextus Pompeius*. He is called *Valerius Maximus Historicus*.

Alanus. 27.

There were many of that name, one an English man called *Alanus de Lynna*, Allin of Lynne, a white Friar. He wrote one booke of diuers senses of the scripture. He wrote also a booke of the morales of the Bible, and also the booke entitled, *Sermones notabiles*.

Paiffer Bale maketh mention of him in his booke *De scriptoribus Anglie*.

An other Alanus was called *Alanus Teukesberiensis*, he wrote of the exile and life of Thomas Becket, Bishop of Canterbury.

What shall I speake of other, as of Alanus Restaldus, which wrote the institutions of Hebrue Grammer.

But this Alanus, whom I alledge, was a Germane, and wrote many god worke, as the worke *De complanctu natura*, and foure booke vpon the sentences. Likewise vpon the five booke of Moses, with many other. He florished in the yeare of our Lord. 1300.

Plinius. 28.

There were two of that name, who both were notably learned, the one was called *Plinius secundus Veronensis*. He liued in the tyme of Vespasian, in whose affayres he was much busied. He wrote the most excellent worke called *Naturalis historia*, which he wrote by night, and at certayne tymes by selfe.

Yet some say, that in that worke be many fables, and therefore he is named *Pater Fabularum*, the father of lies. He would leaue no time. He perished at the last in a hill, called *Vesuuus*, by fire, while he attempted to inuestigate and search the cause why the toppe thereof should be baren.

There was an other called *Cecilius Plinius*, nephew to y first Plinie by his sister, who wrote eloquent Epistles, and one oration to Traian the Emperour, in his commendation, which oration is named *Panegericus*. In the which he getteth thakes vnto Traian, who made him Consul. He helped the daughter of Quintillian with a dowry, and also he succoured Martialis the Poet, departing with necessary cottage for iourney, as *Volater annus* writeth *Lib. 18*.

Ædiles. 29.

Ædiles was an officer, whose charge was to see the mayntayning of the Temples and priuate houses, and to make prouision for solemne playes. Of them some were called *Ædiles curulis*, of a chair with crooked seate, wherein they did sit, other were called *Ædiles plebis*, because they were chosen out of the people or commons.

Quirites. 30.

Quirites was a name, whereby the Romanes were called by their first kyng Romulus, called Quirinus, who was so called of thys word Quiris, which signifieth in the Sabin tongue a speare, which weapon Romulus, did continually beare. Other write that he was so named of his father Mars, who was called when he was fierce, Gradivus, when he was peaceable and quiet, Quirinus.

Bias. 31.

Bias was one of the seuen wise men of Grece (beholding his countrey taken by enemies) fled, other men carrying with them such goods as they might beare: he was demaunded why he toke nothing with hym, whereto he answered: Cruely I carry all my goods with me, meaning vertue and doctrine, reputing the gods of Fortune none of his.

Parasites. 32.

Parasitus is properly he which haunteth other mens trenchers, which also doth prayse all the wordes and dedes of hym, in whose company he is, doth neuer resist, but suffereth all thinges, and refuseth to do nothing, for his bellies sake, in the
which

which he doth constitute his chiefe pleasure, and of this he toke his name *quod παρὰ τοῦ οὐτῆς, hoc est, e cibo totus pendeat*. he hangeth altogether of meate. The image and nature of a Parasite Terence doth trimly describe in his Comedy called *Eunuchus*. The name of a Parasite, as Atheneus teacheth lib. 5. was once an honest name, for they were geuen to the holy ministry, and Parasites were called in times past the companions and fellowes of Bishops and Magistrates. This word Parasitus, hath the last syllable sauing one long. *Horatius, lib. 2. epist. 1. quamuis sit Doracennus edacibus in parasitis.*

Fire in one hand. 33.

The like prouerbe is in Plautus, *Altera manu fert lapidem, altera panem ostentat*. In one hand he beareth a stone, in the other hand he sheweth bread. By thes they are signified, which to the face flatter and speake faire, but priuely they do detract and report the worst. The like prouerbe, hath Gregorius Theologus writing *Ad Eusebium Casariensem*, saying: *Perinde quasi quis eiusdem viri altera manu scabat caput, altera manu feriat*, that is, euen as one would scratch a mans head with one hand, and geue hym a blow wth the other.

Argi. 34.

The Poetes sayne that Argus had an hundred eyes, and that Iuno appointed hym to keepe Io, whom she had transformed to a Cow, but Mercurius beyng sent by Iupiter, wth hys swete harmony brought Argus a slepe, slew hym, and toke Io from hym, and brought her into Egypt. Then Iuno toke Argus eyes and set the in the Pecoakes tayle. The eyes of Argus do signify wisdom and circumspection, and that a man should vse prouident circumspection in all hys doinges.

Fenel. 35.

Plinie in hys 20. booke, cap. 23. sayth that Serpentes hath enobled the herbe Fenel, for in tastng of it, the cast their olde skinne, and refresh the sharpnes of the eye sight wth the iuyce of Fenel. Whereby it is vnderstand that the dimmes of mans sight, is also with it remedied.

Phisitions. 36.

When Alexander the great, had passed ouer the mount Taurus, with a very expeditie iourney, and came to Tharsus, beyng rauished with the pleasantnes of the riuer Cydnus, which ran through the City, beyng in a great sweate, and full of dust, put of his armour, and went naked into the cold riuer, by reason whereof such a cold stiffness came into his limmes and ioyntes, that it was thought he should rather die then lyue.

Then one of the Phisitions, Philip by name, did by hymselfe alone promise recovery of health, but one Parmenion sent letters vnto Alexander, that he should beware of Phillip his Phisition, for king Darius (sayth he) hath corrupted hym with a great summe of money, to poison you. The Alexander beyng in a suspence, thought it a moze safe and better way to commit hymselfe to the doubtfull trust of the Phisition, then there to perish and die of that sodaine disease, he toke the cup at Phillips handes, and deliuered him the letters to read, and as he dranke, cast hys eyes vpon the Phisitions countenance, and whē he perceaued Phillip nothing abashed at the letters, cherefully dranke vp the whole potion, and the fourth day after recovered hys health. This is a godly president for all Phisitions to be true & trusty to their soueraigne Lords, & I would vnto God that the saying of Aristotle, with all that do practise phisicke, might be verified, *Vbi desinit philosophus, ibi incipit medicus*. For a good Phisition ought to be a good Logitian, a Geometrician a naturall philosopher, and a good Astronomer, of the which sciences how the Phisitions now a dayes be destitute and voyde, it is euident to the world.

Rome was without Phisitions six hundred yeares. Philemon was wonte to say, *Quis quibus se habeat bene, cum medicus pessime.*

Miscellanea.

When every man is in good health,
Then is the phisition without his wealth.
But when men be sicke and diseased,
Then is the phisition best pleased.

Pausanias a Lacedemonian, who alwayes hauing his health, without the conference and counsell of phisitions, being demanded of a certaine phisition, how he came to so great an age without any disease, answered very featly and merely. *Quia non usus sum te medico*, because (sayth he) I haue not vsed thee, nor any other for my phisition.

Adrianus the Emperour, lying in hys death bed, sayd: *Turba medicorum perdidit Cefarem*, the multitude of phisitions hath killed the Emperour.

I write not this to the displaye of that noble arte of phisicke, or the professors of the same, whom the holy scriptures commaund to be honored for necessities sake.

Ouidius. 27.

Ovid was surnamed Naso, he gaue himself most diligently to the making of verses, in so much that he wrote of himself this verse. *Quicquid conabar dicere versus erat*. But he was withdrawen from it by his father, & put to learne rethorick wher- in he much profited, & was in the number of the best Orators at that tyme, he was aduanced to sondry authorities, and made a Senator, yet he chiefly gaue him selfe to Poetrie, wherin by nature he was excellent, both in facilitie, and also in abundance of sentences.

He was in great fauour with Augustus the Emperour, of whom at the last he was exiled into Pontus, where he spent the rest of his life among people most barbarous, who notwithstanding lamented hys death for hys curtesie and gentle manners. The cause why he was exiled, was for the abusing Iulia the Emperours daughter. Some suppose it was for making of the booke, *De arte amandi*, whereby young myndes might be styrr'd to wantones. There be which affirme. vj. of hys bookes called *Fasti*, to haue bene inuented in this our tyme.

He was borne in a towne called Sulmo, wherof he wrote these verses.

Sulmo mihi patria est gelidis oberrimus undis,

Millia qui nonies distat ab urbe decem.

Plinie maketh mention of this place. *Lib. 3. cap. 5.*

Patience. 38.

Certamen patientie tale est ut qui vincitur ipso victore est melior. Euripides.

Of patience alway such is the conflict.

That better then the victor, is the conuict.

When one had smitten Socrates with hys sote, he suffered it patiently, but certeyne of hys disciples and fellows taking it in ill part, did counsell hym to smite again: That (sayth Socrates) if myne Asse had bit me with her heale, doth it behoue me to kicke agayne, by and by, & reuenge it vpon the domme beast: Sabellicus.

Philip kyng of Macedonia sayd, he was bound to render great thanks to the chief gouernours of the weale publicke Athens, because by theyr launderous checks they had made hym better both in talke and in manners, for I now endeavour (sayth he) to conuince them of lyes, both in saynges and doynges. The noble and philosophicall mynde of the prince, which knew to take profit of hys enenies, said not to haue onely a regard (as the common sorte doth) to punish and render euill to the ill sayers, but to care that he myght be made lesse euill, being admonished by theyr euill saynges.

Xenophon. 39.

Xenophon a philosopher of Athens, disciple of Socrates, and was also a noble and politicke capitaine, who for his most delectable stile in writing, was named the Huse of Athens. He made most excellent workes, replenished with such kinde of wisdom and doctrine that to the instruction of a prince none may be compared vnto hym. Wherfore it is to be wished, that all noble men would read hys workes studiously.



Although I am not ignorant, how dangerous an enterprise it is, in this age either to write or divulgate any worke abroad (most gentle reader) yet I would not willingly commit that inconstant lenitie, or light inconstancy should be objected agaynst me, for not imparting vnto thee these my simple Prælections, and specially for not the accomplishing of my promise, which I openly made to an open auditozie, partly also to stay the great importunitie of certaine of my frendes, who hath at diuerse and sondry expositions with me, for deferring of same so long a tyme. Behold now they come forth, although late, yet (I trust) not to late. And although they be more grosse and rude, then meete to satisfie and answer the fine heades of this tyme, yet count them, I pray thee, not all vayne and vnprofitable. And know thou that it is a godly thyng, not onely to set forth such worthy workes, as tende to Gods glory and the vtilitie of the publike weale, namely to the instruction of the simple and ignorant, but also to haue onely a good will to do the same. For where habilitie lacketh, good will is onely to be reccued, and not reiectted, as the holy Apostle S. Paul writeth to the Corinthians. *Sivo- 2. Cor. 8.*
luntas prompta est, secundum id quod habet accepta est, non secundum id quod non habet:
 If there be a willing minde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not. And looke not here (gentle reader) for an exquisite methode, looke not here for the flourishing flowers of Demosthenes, looke not here for the eloquent stile of Cicero, for that veine of writing, to this kinde of Argument is vnterly impertinent, but thou shalt haue here certaine lessons, although plaine, yet not all vayne, although not beautified with great learning, yet profitable for thy readyng. If my rashe temeritie or temerous rashnes shall offend any person, let him remember the Greke common prouerbe, which doth promise *τὸ πρότερον συγγράμειν*, that is pardon to him which geueth forth his first attemptate, and experimēt, wherefore if thou wilt vouchsafe to read them, when thou art at leisure, and (as they say) *horis lucisuius*, I shall thinke my labour well bestowed, and that I haue not lost *omnino oleū & operam*. If these simple Prælections chaunce peraduenture to come into the handes of some scrupulous and captious criticall reader (for whose disease there is no medicine (let hym know that it is a great deale more easie to carpe other mens doynge, then to giue better of his owne. Agayne on the other side, if there be any of Momus clientes which will vnbraide me for insertyng and putting in other mens sayinges and sentences in this my vnframed frame, let him consider these foure thynges folowing. First let him weigh I say what was in the like case objected to S. Hierome, writing hys learned Commentaries vpon the Prophetes, for he in the Preface of the second booke vpon the Prophet Micheas, writeth after this manner. where they say, that I robbe the volumes and workes of Origene, and that it becometh not the writings of the auncient fathers to be contaminate and spoiled, that thyng which they esteeme and counte to be a vehement and reprochfull checke, I do counte it to be no small prayse, for as much as I follow hym, with whom I doubt not both you and all wise men are much pleased. For if it be so haynous a faulte to translate the good sayinges and sentences of the Grecians, then let Ennius, and Virgill, Plautus, and Cecilius, Terentius, and Tullius and other eloquent and learned men be accused and blamed, who haue not onely translated certayne verses, but also whole Chapters, long bookes, and whole Comedies, yea then let our brother Hilarius be gilty and accused of thet, because writing vpon the psalmes, he hath translated and turned almost fourty thousand verses out of the forsayd Origene, and set them into his owne booke. All whose negligence I wish rather to follow, then their obscure and darke diligence. *Hæc Hieronimus.* Secondly let him remember not onely that which Salomon recordeth in hys booke called Ecclesiastes. *Quid est quod fuit? ipsum quod factum est. Quid est quod factum est? ipsum quod faciendum est.* what is that hath bene: that which shalbe, and what is that, that hath bene done: that which shalbe done. But let him also I say expende this which Terence writeth. *Nallum est iam dictum, quod non dictum sit prius*, there is nothyng now spoken, that hath not bene spoken before. Thirdly let him marke the title of the booke named Pragmateia or Miscellanea: which entreateth of diuerse & sundry thynges, and therefore needeth the more mens iudgements and helpes. Fourthly and finally let hym ponder and weigh how I haue cald the reader of a great deale of labour and payne, to the attapnement of the knowledge of such thynges whiche he should

To the Reader.

Should otherwise haue bene sayne to haue sought in diuerse and sundry worke, and those huge and great. Here I haue collected and couched the same together in this one little opuscle and small worke, which also may saue hym from disbursing of some part of his money, in deare buying other great worke. If he expend and consider (I say) these thinges, I trust he will cease from faulte finding, and be more willing to be thankfull. What should I say more? If any wilbe so open eyed, and such faulte finders, that they will despise these my poore mites, which I cast with the poore widowe into the treasure chest of Christes Church, I would frendly desire such with the wordes of Horace.

Si quid nouisti rectius istis, candidus imparti, si non, his vtere mecum.

*If better thyng you can write or saye,
Gently imparte them, I do you praye:
If not, these thynges with me do you vse,
As you would not that I yours should refuse.*

Eccle. 20. What profit is it for any man to hide his talent in a napken: and with the vnprofitable seruauit to be cast into vtter darkenes? The sonne of Sirach sayth, Sapientiz reconditæ & thesauri abstrusi nullam esse utilitatem.

Of wisdom shut vp there is no pleasure,
Nor profite commeth of hidden treasure.

Lucianus also writeth. Occultæ Musices nullum esse respectum.

*Of hidden Musicke there is no respect,
Continuall silence who doth not neglect?*

By which authorities I am moued to geue fourth the little talent of my knowledge, wherewith God hath endowd me, which if you shall take gently and in good part, you shall animate, excite, and sturce me forward to publish other thynges that shalbe I trust, both profitable and pleasaunt vnto you, I do not meane to such as hath made great progresse in deepe and profound learning, but vnto such as be yet arryuyng toward the port of good Literature, of which number I countpe my selfe to be one, or rather one who hath tasted of good learning onely. Τὰ ἀρφαστὰς.

Lucian.

— This Lucian by a surname, was called a blasphemour an Atheos, that is without God, he wrote worke in Greeke to the number of. 171. he lyued vnder Trayan the Emperour, and beyng toine of dogges, dyed miserably.

Oratio





I Demosthenes, Cicero, cæteriꝑ; summi & ex-
cellentissimi Oratores, tum Greci, tum Latini, *Demost-
benes. 1.*
metu exalbesceri, & tota mente ac omnibus ar- *Cicero. 2.*
tibus contremescere solebant quoties prodirent
ad dicendum, quod de se non magis ex euentu,
quam hominum sensu, qui varius, multiplex &
sui sepe dissimilis est, iudicium fieri intelligebant:
mihi ignoscendum est ornatissimi viri, si ego qui
vfu & ingenio parum possum vestra aucthoritate

non nihil commouear, vt quorum clandestinam opinionem vehementer
vereor. Ea etenim tacita sic mecum quodam modo loqui videtur. Tu
tenuis quum sis, & vnus e multis ex vmbra in lucem, & aspectum homi-
num prodire audes? Nescis quanti & quam prestantis viri in locum sis
surrogatus? Prudentius profecto te tuo te pede mensus, intra domesticos
parietes domi cõtinuisses, huius meæ imbecilitatis conscius vestrum om-
nium tacitorum iudicium non mediocriter perhorresco. Neq; hæc mea
rerum domesticarum inopiæ & angustiae conscientia tantopere me affice-
ret, si quod aliis adiumento esse solet: hoc contra me hac tempestate non
faceret. Nam tum in doctrina & firmæ & constantes sunt opiniones, tum
earum cum assensu auditorum non obscura, sed manifesta, non difficilis
sed illustris & facilis est patefactio. At mihi concertandum & conferen-
dum manus cum Papistis pessimis & peruersissimis belluis, cum Arrianis, *Amentia -
ta. 3.*
cum Libertinis, cum Anabaptistis, qui scripturas sed detortas, tanquam
amentatas hastas in me vehemēter contorquebunt: Dii immortales qua
arte, quo ingenio, quanta eruditione, hic opus esse creditis vt infirma illo-
rum firmamenta non magis coherentia quam arenæ, & dissolutæ scopæ e
manibus extorqueamus? Inbibita semel opinio, adeo sui est læna: Sed *Scopæ dis-
soluta. 4.*
nos fratres qui christianæ doctrinæ arcem propugnamus, tuemur, defen-
dimus: teneamus firmam fidem stabilitam insignibus Apostolorum &
prophetarum testimoniis, & permittamus enerues hominum coniecturas
aut ad sacras scripturas non secus quam adulterinum metallum ad iudicē
& lapidem Lidium exploremus. Rimetur ignis verbi diuini, & secernat
aurum a stipula, aurum resplendiscet, stipula autem exuretur neq; poterit
vim ignis sustinere. In primis fratres diligenti ratione prouidiamus, vt de
rebus omnibus inter nos summa sit consensus & conspiratio. Vnum vos
moneo, imo vos obsecro in domino, vt quemadmodum sumus in seriis
& grauib; controuersis nobis semper similes, sic de adiaphoris que nul-

lius pene momenti sunt nullas tragedias excitemus. Eadem velimus *Tragedia,
6.*
ac dolimus, ne nostra discordia pariat offendicula, & nos qui
sumus duces populum in deuia dissipemus. Dissidium
etenim non poterit videri proficisci ex vnanimita-
te spiritus. Et ex tacita populi suspitione, in-
gentes doctrinæ, morum ac totius pene
religionis ruinæ suborientur.

Dixi.

C.ij.

De-

Hec sequuntur Miscellanea.

Demosthenes. 1.

Demosthenes was a Cutlers sonne, and left very rich, he was the most excellent Orator of the Grekes, and used such wonderfull diligence to attayne the perfection of eloquence, that where he had an impediment in his pronunciation, by putting small stones in his mouth, and enforcing himselfe to speake treatably, at last attained to most perfect forme of speaking, he did remayne close at his studie in his house two, and sometimes three monthes together without intermission, and did shave part of his head, that he might thereby, put away all occasions to go abroad. Saint Hierome sayth, *Demosthenem expendisse plus olei, quam vini*, to haue spent more Oyle then wine, by reason of his studie in the night. This proverbe sprang of Demosthenes, *Non anginam patitur, sed argent anginam*: that is, he suffereth not the squince, but the receauing of pence, because that he was corrupted with a great piece of money by the Legates of the Melesians, *Aulus Gellius, Plutarch, Erasmus in chiliadibus*.

The originall of this proverbe came of this histoy. When the Legates of the Milesians came to Athens to entreate for aide and helpe, Demosthenes withstode them wyth a very sharpe and behement Oration. The cause was deferred vnto the day following. In the meane tyme the Ambassadors repaired to Demosthenes, and did corrupt hym wyth a great summe of mone, that he should cease to say agaynst them. The next day after when the matter should againe be heard, Demosthenes commeth forth to the pleading place, hauing a great piece of wooll round about his necke, feyning himselfe to suffer the sicknes called Sinanche, and that he thereby was let and stayed to speake as he did before. When one (suspecting the dissimulation and corruption of Demosthenes cryed out: *Non anginam, sed argent anginam patitur*.

Cicero. 2.

Cicero was counted the father of eloquence, his auncestours were called Cicrones, because Tullius Appius, a noble kynge of the Volscians, had on his nose a marcke like a chiche pease, called Cicer, his death was both merueilous & miserable. *Anthonius*, sent one Herrennius, whom Cicero had saued before from death by his eloquence, to pursue Cicero as he fled. In the which sight when he came to a place named Caieta, a Hauen in his sight smote the hand of a Diall or Clocke out of his place, and forthwith came to him and bit the hemme of his garment, and so helde him vntill the Parasite came to kill him. Cicero lying in a horse litter for weakenes, prepared his throte to Herrennius, who did strike of his head and his handes, and brought them to Anthonie, who caused them to be set ouer the place of ciuill iudgement of Rome, which was lamented of the Romanes. When Fulvia the wife of Anthonie helde in her handes the head of Tullie from his body newly cut of & all bloudy, she (first prosequentyng the same with tauntes and cruell imprecations) cursed it, and cryed vengeance vpon it, and laying it vpon her bosome when she had shamefully spit vpon it, looking vpon it with a grimme countenance drew out the tounge from the mouth, (which sometymes was of an incomperable eloquence) and with the often pricking of a small pinne, wherewith she had trimmed the attyre of her head, did vnhonestly, vngently and wickedly teare it in pecies. (Unspeakable cruelty) *ὡς οὐκ ἀνότερον καὶ κλυττερον ἄλλο γυναικός*. As Homere writeth both truely and grauely; nothing is more angrie, then an angrie woman, and nothing more greedy and desirous of reuengement, for the fierceness of a woman being once prouoked to anger, both passe the raging furie of wilde beastes. The Lions, Beares, and such like more fierse then other beastes, do cease their cruelty vpon mā, when they haue gotten the victoy, in so much that when mā is overcome and slaine, they neither teare nor deuoure him, except they be very hungry. But this Fulvia being more vnnmercifull then either Lion or Beare, not being faciate nor satisfied with the vntwothy and miserable death

death of Cicero, to be pitied and lamented of all learned men, enen after his death (as though she would kill him agayne, that was already killed) did spit out her be-
noine, and execute her boucherly tiranny vpon him, wherein she shewed a double
folishnes, for she did not touch him whom she thought to be enemy vnto her hus-
band Anthonie, but did picke, rent and cut onely a dead carkas, feeling nothing,
and boyde of all sence. For yet Anthonius him selfe had his purpose or desire, whē
he thought to blot out for euer the name and memozy of Cicero with proscription
and weapon. For Cicero doth yet liue enen after his death, being Antonius most
sharpe enemy, and will liue as long as his orations called *Philippice*, shall remayne
and endure.

Armentata hastæ. 3.

Be darts or iauelinges tyed about with a thong or strappe, that they might be
cast or thzowen the farther of, and the more strongly.

Scopæ dissolutæ. 4.

Scopas dissoluere is to say or do a thing without any purpose or reason, to make a
thing vnprofitable, that it will serue to no vse. *Cicero in Oratore. Isti qui dissolunt*
Orationem, in qua nec res, nec verbum ullum est nisi abiectum: non clypeum (sed ut in
proverbis est) scopas mihi videntur dissoluere.

Lapis Lydius. 5.

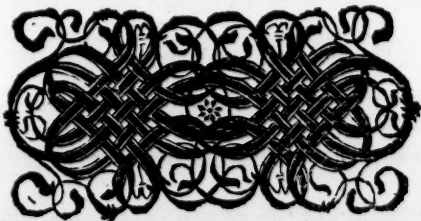
Some thincke that stone called *Magnes*, the lode stone, which draweth yron vnto
it, to be the same stone which we call *Lapidem Lydium*, or *Heracleum*. But the
wordes of Theophrastus do playnly shew the contrarie, for it is not called *Hera-*
clius Lapis, of *Hercules*, but of *Heraclea*, a Citie in *Lydia*. It is the stone that tou-
cheth and trieth gold, called commonly the touchstone. It may prouerbially be ap-
plied, both to the person and to the thyng. To the person after this maner, thou art
the iudge of my wrytyng, and (as the saying is) *Lapis Lydius*, the true touchstone:
To the thyng, after this maner, The word of God, to try out the truth is *Lapis*
Lydius, the very true touchstone.

Tragedia. 6.

A Tragedie properly is that kinde of play in the which calamities and miserable
endes of kynges, Princes, and great rulers are described, and set forth, and it
hath for the most part a sadde and heauy ende. A Tragedie doth differre from
a Comedie in those two respectes. First a Comedie hath in it, humble
and priuate persons, A Tragedie hath in it noble and publique per-
sons, as kynges and Princes. A Comedie begynneth with tur-
bulent and troublesome matters, but it hath a mery ende. A
Tragedie is all full of heauynes, from the begynnyng
to the endyng.

L. iij.

Præf.





Before I attempt an entrie to the explication of this Epistle, I thinke it verie expedient to make a litle discourse of the holy Scriptures, and of the holy Church, but that it may the better be done to your vnderstandyng, I will as succinctly as may be, touch and teach the nature of them both, and to make the matter moze euident, I geue this partition.

Partitio.

1. **F**irst I will speake of the dignitie, excellencie, and worthynes of the holy Scriptures. In this part also I will proue, that the Christian fayth and Christes Religion, do depend onely on the written word of God, but to auoyde prolixitie and tediousnes, I must make of this first generall part, two dayes worke, and two readynges, for tyme will so compell me.
 2. Secondly I will shew by whom, and after what maner, the Scriptures were first written.
 3. Thirdly I will expresse and set forth the difference of the old Testament from the new, and in this part also I will geue you certeine notes and rules, how the Scripture may be vnderstand, but this must also be done in two Lectures.
 4. Fourthly I will entreate of the authoritie of the Church, with certaine objections of our aduersaries, and aunswers vnto the same.
- These thynges beyng performed, I will then (by Gods grace) enter to the text of this Epistle.
- In this first Prelection, I wil deliuer to you, asmuch as time will geue me leaue.

¶ The first part is of the dignitie and worthynes of the holy Scriptures.

The excellencie of the Scriptures doth consist and stand in fiue circumstances.

¶ The first is this.

There can be no greater honoz geuen vnto the Scripture, then, that both Christ, his Apostles, the generall Councils of the sounder sorte, and also the holy fathers do ble the testimonie and witnes of the Scriptures, to proue all thynges, which they dyd euer attempt. And we ought alwayes to haue in remembraunce how that we are sent of Christ (the onely head, and chief master of the Church) vnto the Scriptures. For he sayth (John the. 5.) *Scrutamini Scripturas*, and this honoz of the Scriptures dyd Christ hym selfe confirme by example, when hee aunswered and conuincd Satan, the temptor, by the Scriptures.

Satan. 1.

The Apostles also and the Euangelistes do alledge almost in all their writynges, the testimonie of the Scriptures, for the veritie of the

the Euangelicall doctrine, to be asserted and confirmed. wherupon they which heard Paul preach at Thessalonica, dyd onely search the Scriptures, whether it were so or no, as Paul preached. As it is written in the Actes, and this they dyd not without iust ground and good cause, for the holy Scripture is called *Scriptura canonica*, of this word Canon, which signifieth in Latine a rule. And the vse of a rule is, to proue, to conferre, to direct and correct with his rightnes, all thynges that are measured.

Actes. cap. 17.

The Salo-
nica. 2.

Canon. 3.

Chrysostome, doth measure and proue the Church by no other rule, but by the Scriptures. His wordes be these vpon the Gospel of Matthew. *Quia in tempore hoc, ex quo obtinuit heresis Ecclesias, nulla probatio Christianitatis, neg. refugium potest Christianorum aliud, volentium cognoscere fidei veritatem, nisi Scriptura natura. Antea enim multis modis ostendebatur quæ esset Ecclesia Christi, & quæ gentilitas: Nunc autem nullo modo cognoscitur volentibus cognoscere, nisi tantummodo per Scripturas, that is to say. Because in tyme, since heresies dyd occupy the Churches, there can be no other prooffe of true Christianitie, neither can be any other refuge of Christian men, willing to know the veritie of the faith, but onely by y holy Scriptures. For before it was declared by manifold wayes, which was the Church of Christ, and which was heathenish gentilitie, but now it is knowen by no other meanes vnto them which be willing to know which is the true Church of Christ, but onely by the Scriptures.*

Heresis. 4.

Christia-
nitatis. 5.

Ca. 24. Ho-
milia. 49.

Epist. 166.

Saint Austen hath the like saying, whose wordes be these. *In scripturis didicimus Christum. In scripturis didicimus Ecclesiam. In the scriptures we haue learned Christ. In the scriptnres we haue learned y Church. Agayne in hys booke De doctrina Christiana, he sayth. Titubabit autem fides, si diuinarum scripturarum vacillat autoritas. The sayth shall fayle, if the authoritie of the holy scriptures should once wagge or wauer.*

Lib. 1. cap. 37.

Fides. 6.

Therefore it is not wythout cause, that the Scriptures are called Canonically, because they trye and rule all thynges.

¶ The second circumstance.

Euery facultye, doctrine, arte, and science, doth receaue and obtaine her dignity of the matter and subiect, of y which it doth speake and entreate, for of what worthynes the matter is, of the same worthynes or basenes is the doctrine and science.

Arte. 7.

Therefore, for as much as the holy scriptures do speake of no other thyng, but specially and chiefly of Christ, beyng both God and man, which is the head and chiefest of all, so much ought the scriptures to be reputed the most honozable, the chiefest Lady and maistres of all other doctrines and sciences.

¶ The third circumstance.

As the precious stone, called Drachonites, can not be polished, nor nedeth any arte or cunnyng, to make it eyther trimmer or fayer, for it is both pleasaunt & bright of it self: Euē so y holy scripture hath her glozy & brightnes of her self, and nedeth not the artificiall coloures & shewes, eyther of Philosophy, Rhetoricke, or any other arte.

Drachon-
ites. 8.

Philoso-
phie. 9.

Erasm. in
similibus.

1. Timoth.
cap. 3.

Paul in deede calleth the Church *Columnam & firmamentum veritatis*,
C. iiii. the

Praelectio prima.

the pillar, staye, & foundation of all truth, not because she is Lady, & head of the scriptures, but because she doth preserve, imparte, and declare the scriptures vnto other, and in all her doynges specially for the confirmatiō of all true doctrine, doth vse the testimony of y scriptures, which when she doth not, but trusteth to her owne inuentiōs, traditions and gloses, she is not to be counted the church of Christ, but the synagoge of Antichrist. Saint Austen, *Contra Epistolam fundamenti*, hath these wordes. *Definita in sacris literis, omnibus alijs debent preferri.* Thynges defined in the holy scriptures, ought to be preferred and set before all other thynges.

¶ The fourth circumstance.

All other scriptures and wrytynges are not enobled wyth any honozable title, but are called eyther scriptures simple, or els scriptures prophane. But the scriptures of Gods booke, are beutified wyth a most glozyous, honozable, and perfect Epitheton and title, for they be called *Scriptura sancta*, and by that title, are separate and distinct, frō all other scriptures, which are wrytten of matters prophane. I call matters prophane, not onely those thynges, which pertayne to secular affayres, and concurre to y vse of thys temporall lyfe of ours, but also the corrupt doctrynes, superstitions and false worshypnynges, erroneous oppynions of all ages, places, and people, whē, where, and what soeuer they be, as the Alcoran of Machumet, the religion of the great Caan of Cathay, wyth such lyke. These deserue not to be called holy, which onely in shewe and face seeme to be holy, except ye wyll call them holy in that sense that Virgill calleth *Auri sacram famem*, and as the Phisitians call the disease named saynt Anthonies fyre, *sacrum ignem*. And as Horace calleth a flagitiouse man *sacrum*, saying *intestabilis & sacer esto*. The holy scriptures of God haue in them three properties, which be these.

$$\left. \begin{array}{l} \text{Sunt pura.} \\ \text{Sunt integra.} \\ \text{Sunt stabiles.} \end{array} \right\} \begin{array}{l} 1. \\ 2. \\ 3. \end{array}$$

First they be pure, that is, wythout comynrtion of all falsytie and vntruth. Secondly they be (*Integra*) whole, because they shew and conteyne in themselues all thynges necessary to saluation, as Chrysostome wryteth saying. If there be any thyng needefull to be knownen, or not to be knownen, we shall learne it by the holy scriptures, if we shall nede to reprove a falshoode, we shall fetch it from thence. If to be corrected, to be chastned, to be exhorted or comforted, to be shott if ought lacke, that ought to be taught or learned, we shall also learne it out of the same scriptures.

Thirddly, they be *Stabiles*, stable, because they be permanent and endure foze euer, for they differ and are distinct from all other scriptures in foure poyntes. First there is no scripture of any authoz, be he neuer so noble and notable, which hath bene so referued & preserved in so many ages, in such orders, and by such succession, as the holy scriptures of God haue bene from tyme to tyme.

Secondly there is no other scripture so vnspotted, so infallible, and

and of whose truth we nede not to doubt noꝝ suspect in any poynt, as the holy Scriptures are.

Thirddly other Scriptures, which be called liberall sciences, al- though they teach a certayne truth, yet they shew not that truth, in the which saluation of the soule doth consist and stand. *Liberall sciences. 16*

Fourthly and finally all the disciplines and doctrines of the Philosophers and wise men, speaking of vertues, maners, and blessednes, do in deede intreate of many good thynges, but they neuer found out that true light, wythout the which all the body is darke & blind. And the Scriptures of Gods booke are called holy, because they are ordeyned, establisshed, confirmed & wyrtten, by the holy syn- ger of God, that is by the force & vertue of Gods holy spirite, which is called the finger of God, as it is wyrtte in Exodus. When y enchain- ters could not bring forth lice, they sayd vnto Pharao: *Digitus dei est hic.* This is the finger of God, or this was done by Gods power. *Discipli- nes. 17. Darke. 18. Enchan- ters. 19. Digitus Dei. 20.*

The Scriptures after the censure of some learned men, are called *Scriptura sancta*, of thys verbe *sancio*, which betokeneth to consecrate, and to ratefy, which verbe is deriued (after the opinion of some) of thys word *Sanguis* blood, because that leagues & truces were wonte to be confirmed wyth the blood of some slayne sacrifice.

Linus Docet, vetustissimum fedus inter Romanos Albanosque initum, porce immolatione sancitum fuisse. that is to say, y old maner of treaty of peace, betwene the Romanes and the Albanes, was confirmed wyth the immolation or offring of a slayne sow. *Linus. 21. Fedus. 22. Immolare. 23.*

Therefore Seruius vpon the Eneidos of Virgil ait. *sanctum dici, quasi sanguine consecratum.* That is to say, that is called holy, which is con- secrate wyth blood, Now because the league, peace, and truce be- twene God the father and vs, was ratified wyth the blood of hys sonne Iesus Christ, slayne and sacrificed for our sinnes, & the whole course of Scripture shooteth at this scope, to teach vs that we be re- conciled and brought into the fauour of God onely by the shedding of the holy and precious blood of Christ, and all the sacrifices and holy Sacramentes mentioned in the Scriptures do importe a mystery of the same, therefore the Scriptures, are called *Scriptura Sancta*, the ho- ly Scriptures, and so are sequestred and distinct from all other scrip- tures, which are called prophane, thus haue I shewed you the excel- lency, dignity, and honoz of the holy Scriptures. *Seruius. 24. Miserie. 25. Prophans. 26.*

Now I wyll shew you by the way (and yet nothing out of y way) what sondry and diuerse commodities, the holy Scriptures do ex- hibite and bring with them, to the readers and hearers of the same.

S. Paul wrytyng to Timothie hath these wordes. *Omnis Scriptura diuinitus inspirata, utilis est ad docendum. &c.* All Scripture geuen by the inspiration of God is profitable to teach & reprove (concernyng do- ctrine) it is also profitable to & correct instruct in righteousness (con- cernyng good lyfe and maners) and least it should seme in any thyng to lacke or to be vnperfect, Paul addeth immediatly after, that the man of God may be perfect and ready vnto all good workes. I wil examine moze particularly the spices and kyndes of the comodities which *2. Timor. cap. 3. Panle. 27.*

Lib. 1. ab
vrbe con-
dita,

2. Timor.
cap. 3.

Praelectio prima.

which the Scripture here bringeth.

First he sayth that the holy Scripture is profitable to teach, now doctrine is the instruction of the ignorant: for the mynde of man is not made so cleare by the light of nature, that he can or is able to knowe by hys owne wit or vnderstandyng, those thynges that appertaine to God, and are necessary to be knowen to saluation, as S. Paule writeth to the Corinthians. *Animalis homo non intelligit ea quae sunt Dei*, the naturall man perceaueth not the thynges of the spirite of God, but it is neede and requisite, that he be lightened and taught also with a more diuine and godly lyght. This light is geuen of the holy ghost, and vnto this vse be the holy Scriptures geuen and applyed, by the which the litle ones of the Lord may be taught and be made to vnderstand, as the Prophet Dauid writeth. *Testimonium Domini fidele sapientiam praestans paruulis: praeceptum Domini lucidum illuminans oculos*. The testimonie of the Lord is sure, and geueth wisdom vnto the simple, the commaundement of the Lord is cleare, and gyueth light to the eyes. 1. Epist. cap. 2.

Little ones
28.

Simple. 29

Psal. 19.

Secondly, it is profitable (sayth Paul) to improve, especially if any thyng in any cause be erroneous and false, vttered either by word, or committed by worke, and this kynde of improvynge is necessarie to the Church of God.

But you shall obserue and note, that there be two kyndes of improvynge, one is, by the which false and erroneous opinions, heresies, false worshyppes, and corrupt doctrines are made manifest and improved.

The other is, by the which our workes and Deedes are known and reprobued, by this kinde of improvynge, euery man may examine, and trie his owne lyfe. Hea and the secrettes of his owne hart, and the study & endeuour of them, which beyng in sheepes clothyng, doth intrude, and thrust in them selues into the Lordes flocke, of whom Christ sayd. *Ex operibus eorum cognoscetis eos*. By their workes you shall know them. Agayne the tree is known by his fruites. These two kyndes of improvynge can be no better known then out of the holy Scriptures. Therfore the Apostle sayd. *Omnia probate, quod bonum est tenete*, proue all thynges, but keepe that, that is good. Also *Probate spiritus, vtrum ex Deo sint*. Proue y^e spirites, whether they be of God or no. Math. cap. 7.
Math. cap. 12.
1. Thessa. cap. 5.
1. Iohn. ca. 4.

Thirde, the Scripture is profitable to correct, that is, to restore to the pristinat and former state, those thynges which are swarued and slidden out of the way, whether it be in doctrine or in lyfe.

Righteous
nes. 30.

Rude. 31.

Fourthly, the Scripture is profitable to instruct in righteousness, for the holy ghost doth teach vs in the Scriptures to righteousness, euen as a father instructeth his children, for the Scriptures haue in them milke meete for children. wherby the rude and ignorant may be instructed, they haue also whole meate, meete for them that be well exercised and perfect in knowledge. Also an other commoditie and profite we haue by the Scriptures, which is, that the holy ghost doth not feare to attribute to the Scriptures the power to saue vs, as Paul to Timothy writeth, take heede to thy selfe, and to thy doctrine, 1. Ca. 4.

doctrine, and stand fast in them: for in so doying thou shalt save thy selfe and them that shall heare thee. Also in an other place he sayth. *Per Evangelium ego vos genui*, by the preaching of the Gospell, I begat you vnto God.

Euangelium. 32.

Saint Austen euen then came forth of the error, in the which he was wrapped, when he began to read the Scriptures. And he was in a maner enforced and compelled to the readyng of the same by an oracle of God for he heard certeyne voyces as it had bene of children syngyng and sayyng. *Tolle Lege, Tolle lege*, Take and read, take & read, which at the last when he obeyed, takyng the holy Scriptures into hys handes, chaunced to read this place of saint Paule. *Induimini dominum Iesum Christum*. But vpon you our Lord Iesus Christ, and streightway he was thoroughly conuerted to the sayth, agaynst the which he had strived so long before.

Oraculum 33.

The tripartite history doth declare howe the Emperour Constantine the great, did exhort the Bysshops and fathers of the Nicen councell, that wryth the oracles and aunsweres of the holy Scriptures, they should debate all controuersies, which sprang by concernyng religion. And when in the same counsell, the Bysshops (one complaynyng of an other) offred bookes vnto the Emperour, desirynge iudgement of hym: he burned theyr bookes and sayd vnto them, that they ought to take the iudgement of God out of the holy Scriptures, and not the iudgement of man. Forasmuch then as all these goodly commodities come by readyng of the holy Scriptures, what robbers and theenes, what Antichristes & incarnate deuils were they, which tooke the bookes of holy Scriptures from the lay people, and lyke murtherers burned not onely the bookes, but the owners of the bookes also? Do you thynke that they would not haue burned Christ also, if he had bene here? These be they of whom Christ speaketh. Wo be vnto you, you Phariseys and Scribes, you take away the keye of knowledge, you shut vp the gate of the kingdome of heauen, you wil neyther go in your selues, nor suffer them which would enter in. But no maruell, they thought it not to be for theyr profite, if the common people should freely read the Scriptures. Whereby they might perceauce, their hypocrisie, negligence, ignorance and wicked lyfe.

Tripartite 34.
Constantine. 35.

Chrisostome doth teach them an other lesson, who iudged the readyng of the Scriptures to be so necessary to the lay men, that for the neglect thereof, he dyd rebuke hys auditory in hys open sermons, for not reading the scriptures, hys wordes be these. *Quis vestrum (respondete queso) qui assistitis, unum (si exigatur) Psalmum potest memoriter edicere, aut quamlibet diuinarum scripturarum portionem?* Which of all you that stand here (answere I pray you) can say by memory (if it be required of you) one Psalm, or any part, of the holy Scripture without booke? Sed horum criminum tandem illa est defensio, non sum (inquis) ego monachus, uxorem habeo et filios, et curam domus. et ce. But of these fautes at the last this is their defence, I am no moncke, thou sayst, I haue a wife and children, and charge and cure of household. But this is that whereby you corrupt all thinges wryth one certayne pestilence and mischief, because

Phariseis. 36.

Monachus 37.

1. Cor. cap. 4.

Cor. Cōfess. lib. 8. cap. 12.

Rom. cap. 13.

Rufin. hist. lib. 1. cap. 102.

Luke. 11.

In Mathe- um. cap. 2.

Praelectio prima.

cause you thinke the readyng of the holy Scriptures to appertain one to the Monckes, when it is much more necessarie for you then for them: They which are conuerfant in the middle of the world, and receaue dayly, wounde vpon wounde, haue rather more neede of the medicine of God.

Upon Genesis also he sayth. *Propterea obsecro, vt subinde huc veniatis* Homi. 21.
& diuina Scriptura lectioni diligenter auscultetis, non solum quum venitis, sed
 Bibliō. 38. *& domi diuina Biblia in manus sumite, & utilitatem in eis positam magno studio*
suscipite.

That is to say, I beseech you come often hither and harken diligently to the readyng of holy Scriptures, not onely when you come hither, but at home, take Gods Bible into your handes, and with great study receaue the profit in them conteyned.

And in the Epistle to the Collosians. *Andite quotquot estis mundi-* Homi. 29.
ni, & vxoribus praestis & liberis, quomodo & vobis potissimum praeceptat
 Collos. 39. *Apostolus Scripturas legere, idq; non simpliciter neq; obiter, sed magna dili-*
gentia. &c.

Hearc you as many as be of the world, and haue gouernement of wife and children, how the Apostle commandeth you, specially to read the Scriptures, and that not simply or sleightly, but with great diligence. Here I pray you all secular persons, prepare and get to your selues the Bibles, the medicines of the soule. If you will nothing els, get you at the least, the new Testament, the Actes of the apostles, the Euangelistes, dayly and diligent teachers. *Hac ille.*

What neede I to alledge, either Origene or Cirill for this matter: the one sayng, *Tormentum est diabolo, si quem videat legere sacras*
Scripturas, possidet enim omnes qui versantur in ignorantia. It is a great torment vnto the Deuill, if he see any to read the holy Scriptures, for he posselleth all them which wander in ignorance. The other, that is Cirillus, writeth: *Pueri nostri legunt sacras literas, et ex eo sunt religiosissimi.* Our children do read the holy Scriptures, and by that they are made most religious.

I beseech you, what shall we thinke, this holy man would haue answered to these wise men of late tyme? which tooke away Scriptures from the lay sorte, that they might lead and hold all the world in darkenes and blindnes, yea and committed the monuments of the holy Ghost to the flames of fyre, beyng in this no other wise affected, then Dioclesian was, the most hurtfull enemy of all Christians, which with a publicke proclamation and law, commaunded the holy Scriptures to be burned, as it is writen in Eusebius, bycause he vnderstode that there was not a more effectuell and speedy remedy to extinguishe and blot out the fayth of Christ, then if the holy Scriptures were not knowen. But least some might geue litle credite to Chrysostome, beyng a Greeke authour, I will bying you a Latin Doctour, and such a one as is counted the chief among the Latin men, Hierome by name. He writyng vpon the Collosians, sayth after this maner: *Hic ostenditur verbum Christi, non suf-* Cap. 3.
 Laicus. 4. *ficienter, sed abundanter, etiam laicos debere habere & docere se inuicem & mo-*
nere.

here. Here it is shewed (sayth he) that the lay men ought to haue the word of Christ, not onely sufficiently, but also abundantly, and to teach and admonish one the other.

Obiectio.

Our aduersaries do cry and cauill, that the holy Scriptures are more obscure and darke, then that any certaine or sure sentence may be gathered of them by the vnlearned.

Responsio.

Lib. 1. cap. 6.

Let them aunswere vnto Saint Austen, who in hys booke *De doctrina Christiana*, farre otherwise iudgyng, geueth this note: *Magnifice et salubriter spiritus sanctus ita Scripturas sanctas modificauit, ut locis a peritioribus, fami occurreret: obscurioribus fastidia detergeret, nihil enim fere de illius obscuritatibus eruitur, quod non planissime dictum alibi reperiatur.*

1. Cor. 4.

Math. 22.

John. 5.

1. Peter. 1.

The holy Ghost hath nobly and hollosely so measured the holy Scriptures, that with manifest and playne places, it should helpe and meete the desire of the Reader, and that with obscure and darke places, it should wype away lothsomnes, for there is no obscure thyng taken out of it, which is not found to be most playnely spoken in an other place. Whereby it may appeare, that nothyng is wrytten in the Scriptures, but that it may be vnderstand by conferryng of places. Notwithstandyng, that thyng which vnto godly men is as cleare and light as the Sunne, vnto our aduersaries is darker then a dimme or mistye cloud. If the Gospell of God be darke or hidden, it is hidden to them that are lost, in whom the God of this world hath blinded their myndes, that the light of the glorious Gospell of Christ should not shyne vnto them. As Paule sayth: If the holy Scriptures be darke in matter of sayth and our Religion: how then dyd Christ embrayde the Saduces, saying vnto them: ye erre and are disceaued, not knowyng the Scriptures? Agayne, why should hee geue in commaundement, searche the Scriptures, for they beare testimony of me? why doth the Apostle Peter compare it vnto a lyght, that shyneth in a darke place? Let our aduersaries therefore cease, and leaue to bee great Elephantes, and let them begyn to become gentle lambes, and so let them enter them selues, and suffer other to enter (in the feare of the Lord) into the fluent streames of the holy Scriptures, to enter I say vnto the bottome, whereunto the Lambe (that is the humble) doth pearle, and in whose bymme the Elephant (that is the hye mynyded and proude) doth swymme.

Elephantes
42.

Obiectio.

The readyng of holy Scriptures doth gender heresies, specially if it be read of them that haue no great learnyng and sound vnderstandyng, as Saint Peter sayth of the wrytynges of S. Paul, hys wordes be these.

1. Epist.
cap. 3.

As our beloued brother Paule, accorbyng to the wisedome bryng to hym geuen, wrote vnto you. As one that in all hys Epistles speaketh of these thynges, among the which some thynges are hard to

D. i. be

Praelectio prima.

be vnderstand, which they that are vblearned and vnstable, peruert (as they do also other Scriptures) vnto their owne destruction.

Responſio.

I aunſwere: Thinke you this kinde of argumention to be formal? Some do peruert the Scriptures to their owne destruction, and therfore are to be coerced from readyng therof, Ergo ought all maner of people to be debarred fro readyng of the holy Scriptures? I will make the lyke argument. Some masters of hypocrisie through their negligence, suffer hypocrisie, and therfore ought not to haue any moze the gouernement of any hypocrisie, Ergo are all hypocrisie Masters not to be admitted to the gouernement of any hypocrisie? Or thus, some men are intoricate with wyne, and become dronke, and therfore are to be forbidden the drinkyng of wyne, Ergo must all men be forbidden to drinke any wine? What sonde kynde of argumentacion is this? It is to be laughed at, or rather lamented. Euen so if I should inferre after this maner: Some be rash, and peruert the Scriptures to their owne destruction, Ergo are all men such as the Apostle doth accuse here? God forbid. But I will desire you, note here what thyng these prudent and wise men our aduersaries do call heresie. Heresie vnto them is, if a man swarue one iote, from their accustomed opinions, traditions, customes, rites, and ceremonies. And bicause that they which do read diligently the holy Scriptures, do finde in þe Scripture an other maner of beyne of true godlynes, and cannot allow those thynges which are discrepant from the Canon and rule of Gods Gospell. Our aduersaries haue attempted to byng a reproche vnto the Scriptures, and the readers thereof, and are not ashamed to say that the holy Bible doth gender and beget heresies and heretickes. O the subtil and crafty deuise of that subtle Serpent the deuill, which so worketh by his members and impes.

Obiectio.

Apologeticus. 43.

Well say they: Gregory Nazianzen in his Apolegetico, doth recite the law of the Hebrues, by the which it was decreed, that euery age should not be admitted, or permitted to read euery portion of the Scriptures, but certaine Scriptures were permitted to be read, as common to all men. Other percelles of the Scriptures not to be read of any, but of them which were past. 25. yeares of age, and of them who were of good capacity to attayne to the meanyng of the same. This law doth Nazianzen commend and prayse, Ergo it is not lawfull to permit euery person indifferently to read the Scriptures.

Responſio.

I aunſwere. I do not improue this caution & law of the Iewes, but I pray you, where might the like law take place in these Churches, in the which all the people were kept as it were captiue and in thraldome vnder the dominion and rule of the Pope, who dyd and doth generally forbid the lay sort from the readyng of any portion of Scriptures? In deede it is to be wished that the people be instructed of their Pastors and teachers, accordyng to their capacitie, condition

dition and state of lyfe, and that they myght and should read at home the booke of God to receaue comfort, for the qualities of their temptations, and to learne doctrine how to walke in theyr vocation. The people are to be admonished and exhorted, that they come not with unwashen handes, but reuerently and deuoutly with frequent prayers, to the readyng of Gods oracles and Scriptures. And that those bookes be permitted to be read of children, which are most to teach them theyr duty to God, and obedience to theyr Parentes and other superiours.

As for the Canticles of Salomon, the oracles of the Prophetes, the reuelation of Iohn, are to be read of them who haue had progresse & continuance of study in Gods Bible. And for other workes, as the history of Chyistes lyfe, the tenor of hys doctrine, which serueth both for fayth and good lyfe, to be permitted to be read indifferently of all (as Dauid sayth) *In quo corrigit adolescentior viam suam? in custodiendo sermones tuos.* How shall a young man direct hys wayes? In keepyng thy wordes and sayinges.

Thus haue I most amply and at full declared vnto you, the first lesson of the first part of my particion, which was of the excellency, worthynes, and the commoditie and profit of the holy Scriptures. Entendyng at the next lecture to deliuer vnto you, by Gods grace, how that the whole Religion of Christ doth depend onely on the written word of God, commonly called the Scriptures. In the meane tyme I commit you vnto the eternall and almighty God, vnto who be all honour and glory, world without end. So be it.

¶ Hic sequuntur Miscellanea prælectio prima.

Satan. I.



Satan is an Hebrue word, and both signifie an aduersary, a letter, a stopper, an hinderer, to enery good purpose, to be prosecuted, and it is spoken as well of the deuill, as of man. Psalm. 109. *Satan stet ad dexteram eius,* and let the aduersary stand at his right hand. 1. Samuel.

29. *Et non descendat nobiscum in bellum, ne sit nobis in satanam in bello.*

Let hym not go downe with vs into battaile, least that in the battel, he be an aduersary vnto vs. Dauid sayth in the booke of Samuel. *Quid mihi & vobis filii Sarua, nan estis mihi hodie pro Satan?* What is: What haue I to do with you, you sonnes Sarua, that this day you should be aduersaries vnto me? That is, hurtfull counsellours, because you perswade me to kill Semei. Chyist sayd vnto Peter, who dissuaded him from going to Hierusalem: *Vade retro Satana,* get thee behinde me Satan, thou art an offence vnto me, that is, a letter, a hinderer. Generally all they may be called Satans, who soeuer do attempt and go about by any occasion, to alienate and leade vs from godlines and truth. The Grecians called *Satanam Diabolum* which betokeneth a crafty and deceitfull slanderer, a malicious detractor.

Tradere Satana, to geue ouer vnto Satan, is diuersly and many wayes expounded of the learned. Some expound it *simpliciter*, to be nothing els but to be excommunicate, that is, to be excluded and shut out of the Church, in the which when Chyist doth obtayne the kingdome, and the Deuill without the church doth play the tyrant, it doth follow, that all they which are cast from the church, by the discipline of excommunication, are made the bondslaves of Satan.

D.ij.

Ther.

Miscellanea.

Therefore because we are receaued into the fellowship of the church, vpon this condition, that we should remayne still in the sayth, and vnder the government of Christ, we do say him which is out of the church, to be deliuered vnto the power of Satan, because he is a stranger and a sojain from the household of God, for without the church there is no saluation.

Other expound, *Tradere Satana*, to pertayne to some notable scourge or plague, whereby the Deuill should afflict and bere the person excommunicate, as the Apostle Paule in his Epistle to Timothe doth testify, that he did so vnto Alexander and Himeneus, that they shoulde learne not to blaspheme.

And so God doth worke together with the iudgement of the church, when he doth decre and appoynt by the rule of holy scriptures, to sende to tormentes and vncleane spirites, to bere them that be excommunicate. We reade, that when Saint Ambrose had excommunicate the Scribe of one Stillico, the Scribe was most greuously bered of an euill spirite, and this God doth, that he might declare that thing to be ratified in heauen, which is iustly done in earth by his Church. Christhome and other do write, the great power of God to be declared by some miracle, when any is deliuered vnto Satan.

But of what great efficacy and strength the power to deliuer to Satan is, and how much it ought to be feared, let vs call to remembrance the example of Moses, agaynst the Chorites: of Helias, and of Helizeus, agaynst the false Prophetes, and agaynst the children which were tozney of the beares. Of Peter agaynst Ananias, of Paule agaynst Elimas and such like. But note here, that this deliuering vnto Satan is not to the utter destruction of the whole person so excommunicate, but for the destruction of the flesh for a time, that the spirite may be saued in the day of the Lord, that he being bered and afflicted, may know his filthines and his faulte, and so may be confounded, and made ashamed, and so driuen to repentance, that gladly will returne into the Church agayne.

It is a very greuous thing, if a man weyghe it well, to be banished and cast out of a Citie, that is wealthe, and well institute and gouerned: how much more greuous is it to be banished out of the Church, which is chiefe Citie and common wealth of Christ: How greatly (thinke you) dyd it bere the godly Emperour Theodosius, when he deeply lamented, because he was excommunicate of Saynt Ambrose?

And although the church in this our time can not deliuer them that fall and are excommunicate, vnto Satan, to be afflicted and bered in body, yet God himselte doth often execute it with seuerity. Paule writing to the Corinthians sayth, that many of you be sicke and weake, and many are fallen a sleepe, that when God doth correct and smite vs, we be not damned together with the world. The end therefore of excommunication, is to procure the health & amendment of them that do so fall, they are not to be counted and taken as enemies.

Therefore Paule sayth to the Thessalonians: *Quod si quis non audierit, per epistolam notate illum, et ei ne commiscamini, ut erubescat, non tamen habeatis ut inimicum, sed tanquam fratrem corripite.* If any man obey not our sayings, note him by a letter, and haue no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother. Also to the Galatians the 6. chap. he saith: *Si praecipuus quis fuerit in aliquo delicto, vos qui spirituales estis, huiusmodi corripite in spiritu lenitatis, considerans teipsum, ne & tu tenteris, alter alterius onera portate, & sic implebitis legem Christi.* Brethren, if a man be fallen by occasion into any fault, ye which are spirituall, with the spirite of meekenes correct him, considering thy selfe, least thou also be tempted. Beare ye one an others burthen, and so fulfill the law of Christ. This is the note and marke of the righteous, to minister correction to his neighbour, but yet with mercy. Dauid sayth in his Psalm. 141. *Percutiet me iustus misericordia, & redarguet me, oleum capitis non prohibebit caput meum.* Let the righteous smite me, for that is a benefite, and let him reprove me, for that is a precious oyle, that shall not breake my head. And every man will some exhibite thys mercy, if he consider and weigh his owne imbecillity and weakenes. Paule sayth:

Quia

Qui stat, videat ne cadat, he that standeth, let him take heed he fall not, and by thys 1. Coz. 10; christian lenity, if the excommunicate doe repent and returne, the church is brought and bound to forgiue him, which Paul doth commaund. 2. Cozinth. 2. saying: *Con-* 2. Cozinth. 2. *donate illi, ne possideatur a Satana*, which saying saint Austen *Contra epistolam Parmeniani*, doth expound after this maner: Satan doth accustome by the colour of righteousness, to perswade cruelty, and that he doth for this purpose, to breake the bound of vnity and peace, which bond being safe, he is most infirme and weake.

To ende, saynt Austen declareth in his booke *De heresibus*, and so doth before him Epiphanius, that there were certaine which worshipped Satan, being moued therto, because he being an aduersary, and hauing power to do great hurt, should be fauorable, and do the lesse hurt. In like maner the Egyptians were wont to worship Crocodiles and Serpentes, as the instrumentes of gods seuerity, that they should do lesse hurt by them.

Now a word or two of certaine degrees which were vsed in y^e p^rimate Church, concerning excommunication, and who they be that ought to be excommunicate.

Saint Ciprian maketh mention of certaine which were called *Abfenti*, which are restrained and put back for a certayne time from the sacramentes.

Other were called *Excommunicati*, who as yet toke no repentance, and vnto these likewise were the sacramentes forbidden, but not for a prescribed time, as vnto them which were named *Abfenti*.

Thirdly some were called *Anathematizati*, who were desperate children, and without shame or feare, eyther of God or man.

Chrysostome doth write an homely of thys kynde of curse, called *Anathema*, wherein he sheweth that neyther y^e lyuing nor the dead ought to be punished with that kynde of payne, for we ought allwayes to hope the best of them which be yet lyuing. As for the dead they be already at the iudgement seate of God.

Doctrin, sayth Chrysostome, and not men, ought to be striken Anathemate. But thys doth not agree with the sayings of other Fathers, or with the sentence of generall counsels, yea it seemeth also contrary to the holy scriptures, for Paule, Galath. 1. writeth thus: If an angell of heauen preach any other doctryne then we preach, *Anathema sit*.

In the Nicene Synode, there appeare certayne decrees to be established in the church. In the first place were *Audientes*, who were permitted to be present at sermons, from which none were restrained, vnles he were a derider, and despiser of Gods word.

Secondly, there were *Procumbentes*, which dyd aske forgiuenes of the ministers of the church.

Thirdly, there were *Orantes*, who although they were restrayned from the Sacramentes, yet they were suffered to be present at prayers.

Fourthly and finally, were *Communicantes*, which were present both at sermons at prayers, and at the receauing of the sacramentes.

But many doe thinke these thinges to be forged, and so to be put into the sayd counsell, as lawfull decrees.

Notwithstanding it may be gathered out of Saint Ciprian, that there were certayne degrees of such as did fall. They (sayth he) which fell to idolatry, were not receaued agayne of the church, before the houre of death. Adulterers and fornicators were receaued after long repentance. Vnto them which were called *Libellatici* (who were so called, because in time of persecution, they redeemed them selues from the iudges with money) pardon was easely and sone graunted.

Questio.

By whom shall excommunication be executed?

Respontio.

The societie and fellowship of the Churches is not simple, but composed of thre partes, that is *Monarchia*, *Aristocratia*, and *Democratia*, but great heed is to be taken, that that kinde which is called *Oligarchia* be vtterly remoued from the church, which consisteth in tyranny, and the corrupt maners of the people.

D. iij.

Monar-

Miscellanea

Monarchia is the rule and gouernment, pertayning onely to one man, as to a King, a Duéne, or a Prince of a realme.

Aristocratia, is when the Nobles, the Senatours, the Counsellours gouerne and rule a common wealth.

Democratia, is when the people and commons themselves, beare the rule.

Now if you haue a respect in h church onely vnto Christ, the it is called Monarchia, for he is our kyng, which hath purchased the church vnto hymselfe, with his owne blood. Now he is gone into heauen, but yet he gouerneth this his kingdome, not with his visibler presence, but with his spirit, and the word of h holy scriptures.

In this church be also his Ambassadors and Legates, as Bishoppes, Priestes, Elders, Doctors, Pastors, and other, by whose office the church may be called Aristocratia. These offices are committed, not for riches sake, not for nobility and bloudes sake, not for fauour and worldly estimation, but for doctrine, knowledge, and purity of lyfe.

Agayne, because weighty causes, and matters of some importaunce are in the church referred to the people (as we read in the Actes of the Apostles) the Church is called also Democratia. The great matters and causes of weight, are excommunication, absolution, the election of Bishops, and other Ministers, and by this may it be concluded, that no man ought to be excommunicate, without the consent of the people.

The publike weale of the Romanes kept themselves in h same state, for in times of misery and affliction, they chose and made an officer, whom they called, *Dictatorem*, which was as a monarch, and chief ruler among them.

They had also their Senate house, and their Seniors, who were prudent, wise, and graue men, and that, might be named Aristocratia.

But in graue and weighty matters, in lawes to be confirmed, and statutes to be made, they referred vnto Quirites, that is, to the whole commonalty, and this might properly be called Democratia. Saint Ciprian doth write vnto Cornelius the Bishop, that he toke great paine, and labored much to the people, that peace and pardon might be graunted vnto them, which offended, which pardon if he could haue geuen by his owne authority, he should not haue needed so much to perswade and entreat the people.

Theſſalonica. 2.

Theſſalonica is the chiefe Citie of Macedonia, builded (as some write) of Philip of Macedonia. Other write, that it was called before Halia, and builded of one Cassander. But because Philip banquished and ouercame in that place, the people called Theſſali, it was after named Theſſalonica.

Lucius Tarraus (who made a booke of this Citie) writeth, that Philip so named it of his daughter, called Theſſalonica.

The rage of the Emperour Theodosius, who slew in that Citie the number of xij. thousand persons, is well knownen by that Citie.

To this Citie Saint Paule preached first the Gospell, as it is in the Actes 17. And vnto the inhabitauntes of this Citie also he wrote from Athens two Epistles. About a hundred and twenty yeares agoe, Amurathes the turkish Emperour, which killed one Vladislaus, king of Hungary, at a place called Varna, toke this Citie in battell, from the Venetians, with which slaughter Theodorus Gasa, a Theſſalonian, and other learned men being moued, forsooke the countrey of Grecia, and came into Italy, and there did set forth most diligently, the studie and knowledge of the Greeke tongue, which they sent forth throughout all Europe.

Canon. 3.

Canon est vox polysona, for it signifieth many thinges. First it signifieth, that part of a target or buckler, wherein the arme and hand is put. Secondly, it is a yearely tribute of coine, payde to some Citie or towne. Asconius Pedianus doth make

make three kindes of tributes. The first he calleth (*Canomen*) which is the fruite payde for passage, or cariage of marchandise, also custome, tallage, or els a yearely tribute of corne. The second he calleth *Oblationem*, which properly we may call a subsidie of wine. The third, he calleth *Indictionem*, which is a tare graunted by the people: and this last is called of Cicero. Lib. 2. *De oratore collatio & collecta*.

Thirdly, Canon signifieth a rule to direct and measure thinges equally, & rightly, and because that we ought to direct both our sayth and life by the rule of the holy Scriptures, therefore the Scriptures are called *Scriptura Canonica*.

Hereſis. 4.

This word (*heresis*) signifieth in the latin tounge *electionem* an election or choyse, and it is deriued of this Græke verbe *αἰρέωμαι*, that is, *Eligo*, wherupon Christostome doth name the election of the Bishops, which was put in vze of the sayth, full people (*heresim*) and by this it appeareth that he properly is an hereticke, who doth chuse any thing to himselfe.

Saint Hierom, vpon the Epistle of Paule to Tite, geueth the lyke note, saying: *heresis* in the Græke is sayd of election, because euery man may chuse vnto himselfe, that thing which seemeth to be best vnto his iudgement.

And where we vse this word (*heresis*) in the ill sence, it is done per *Catechresim*, that is abusiuely, and improperly. Tertulian lib. *De virginibus vetâdis si desinit heresim* after this manner.

Quodcumq; aduersus veritatem sapit, heresis est, etiam vetus consuetudo, whatsoeuer sauozeth against the truth, it is heresye, although it be a long and an auncient custome. This diffinition is not proper nor necessary, but abusive. For if you would vse the latine word *Electio*, and say, whatsoeuer sauozeth against the truth, is an election, it were a fond phrase of speaking, but yet the *Catechresis* or abuse of this word is not to be condemned, for Saint Paule vseth this word in the ill sence saying: *Oportet hereses esse, quo qui probati sunt, manifesti fiant inter vos*. That is: *1. Cor. 11.* There must be heresies among you, that they which are approued among you, may be known. Also in the Epistle to the Galathians 5. he numbzeth heresie among the workes of the flesh. *Gala. 5.*

Saint Austen seemeth to vse thys word *heresis* for an opinion, and Austen maketh this difference betwene an hereticke and a schismaticke. *Ille est hereticus*, he is an hereticke, which doth corrupt the sincerity of sayth, and the verity of the Apostles doctrine, with false and noughty doctrines.

He is a schismaticke, who although he offendeth not against the puritie of doctrine, and sincerity of sayth, yet doth rashly seperate himselfe from the church, breaking the bond of vnitie. And truely he may be called properly an hereticke, who soeuer for the hope of some tempoꝝall commoditie, lucre, promotions, or gloꝝy, doth of his owne will and head, chuse, receaue, teach, follow, and stiffly defend, and so with abroad any manner of straunge doctrine against the scriptures, the articles of the sayth, the doctrine of the church grounded vpon Gods word.

The scholemen call him an hereticke, which doth institute, make or follow, any new sect, agaynst the foundation of religion, and they say that three thinges do alwayes concurre and mête together in heresie, that is.

{	Falſe beliefe.	}	3.
{	Peruerſe will.		
{	Obſtinacie.		

Wherby they signifie him not straight way to be taken for an hereticke, which holding false thinges for true, doth erre, so that there be not a peruerſe will, and an obſtinate mynde to perſiſt, as the great learned doctoꝝ sayth: *Errare poſſum, hereticus eſſe nolo*. I may erre yet I will not be an hereticke. It is written in the law. *Qui ſententiam ſuam, quamuis falſam atq; peruerſam, nulla pertinaci animoſitate defendunt, ſed querunt cantâ ſollicitudine veritatem, corrigi parati, cum innenerint, nequaquam ſunt inter hereticos deputandi*.

Miscellanea

Whosoer do defend their sentence & opinion, although it be false, so it be not of an obstinate boldnes, but do seeke carefully and warily the truth, & beyng ready and willing to be corrected, and returne when they haue found the truth, they are not to be counted among heretickes.

Some deriue this word (*heresis*) of this Græke verbe *ἑρῆδω*, which signifieth *inniti & firmare* to leane to, and to make firme and strong.

Christianitas. 5.

Saint Luke doth recorde in the Actes of the Apostles, that this name of Christian, was first geuen at Antioche. Yet it ought not to be so vnderstand, as though it were utterly vnknown to all men befoze that time, but now it is made vulgare and common. It was known befoze, but moze in woꝝke, then in woꝝd.

Eusebius rehearseth the old fathers Adam, Seth, Noe, Abraham, and all other like to them, to be Christians, and sayth that the Christian religion was then most auncient and most sound and pure, his woꝝdes be these.

Non noua, sed coram omnibus hominibus vetustate celebris, ac cunctis nota gens Hebreorum est. Huius libri ac literæ vetustos viros continent, raros quidem & paucos numero, pietate vero & iusticia omniq; virtutem genere prestantes, ante diluuium differentes: postea alios ex filiis & nepotibus Noe, utpote Tharam & Abrahamum, de quo tanquam duce & progenitore, ipsi hebreorum posteri gloriantur. Quod si quis hos omnes iusticia testimonio decoratos, ab ipso Abrahamo ad primum vsque hominem ipsis operibus, etsi non nomine christianos fuisse dixerit, a veritate certe non aberrauerit. Christianum quippe nomen virum significauit, qui per Christi cognitionem & doctrinam, animi moderatione & iusticia, continentiaq; vitæ, & virtutis fortitudine, & pietatis confessione erga vnum ac solum omnium deum excellit. Hoc autem priscis illis non minus cura fuit, quam nobis: nec corporalis itaque circumcisionis rationem habuerat, sicuti nec nos, nec sabbatorum obseruantie, quemadmodum neque nos, nec abstinentia ciborum, neque discriminum aliorum, que postea Moses primus omnium instituit, ac symbolice perficienda tradidit: sicuti talia, & nunc quoque Christianorum non sunt, sed ipsum etiam Christum Dei perspicue viderunt. Si quidem illum & Abrahæ apparuisse & responsa dedisse Isacho, & Israeli, Moysique, & Prophetis post ipsum locutum esse, iam antea declaratum est. Vnde & pios istos Christi nomen sortitos esse inuenies iuxta vocem de illis dictam: Nempe ne attingatis Christos meos, & contra Prophetas meos ne maliciose agatis. Manifestum itaque est hanc pietatis inuentionem virorum, illorum qui temporibus Abrahæ pie vixerunt, (qua nuper per Christi doctrinam cunctis est gentibus annunciata) primam esse, omniumque antiquissimam.

Psal. 105.

The nation of the Hebrues is not new, but known vnto all men, to be most famous and honourable. The booke and letters of the people doe contayne olde auncient men, rare and fewe in number, but in godlynes, righteousness, and all kynde of vertue most excellent, and that befoze the flood.

And after the flood, they contayne other, of the children and Nephewes of Noe, as Tharach and Abraham, of whom, as of the chiefe and progenitor, the posterity of the Hebrues do glory and boast. If any man will say, all these men adourned with the testimony of righteousness, from Abraham, vnto the first man to be Christians, although not in woꝝd, yet in woꝝke, he shall not erre from the truth. For a Christian man doth signifie that man, which by the knowledge and doctrine of Christ, doth excell in moderation of mynde, iustice and continency, in strength of a vertuous lyfe, and the confession of godlynes toward the onely God. And the olde fathers had thys in no lesse regard, then we haue.

They had no respect of carnall circumcision, as we haue, neyther of the obseruings of the Sabothes, no moze then we haue, nor of abstinence from certayne meates, nor any other differences, which Moses first dyd institute and ordayne, and taught them to be done by the way of figure and signification. Such thinges also are not now pertayning to Christians.

But they saw clearly Christ the Sonne of God. For we haue declared befoze, that

that he dyd appeare vnto Abraham, and gaue aunswers and oracles vnto Isaac, Israell, and Moses. And after him spake to the Prophetes, whereof thou shalt finde these godly men to haue had the name of Christ, according to the word which was spoken of them: Touch not myne annoynted, and doe not wickedly agaynst my Prophetes. It is manifest therfore, that the inuention of godlynes, of those which lyued godly in the time of Abraham (which now of late hath bene shewed, by the doctrine of Christ, vnto all nacions) to be the first, the auncientest, and eldest of all others. Hitherto Eusebius.

Now if we would well behold our selues in the glasse of a christian name, we shall see very few at this time worthy this holy name. We desire all to be called Christians, but in profession of life we be farre distant from this title. We be named Christians, a *chrismate sacro*, of holy annoynting. This holy annoynting is the holy Ghost: the Lord sayth, Upon whom shall my spirite rest, but vpon the humble and meke, and hym that feareth my sayings? But we set litle or nought by the word of God, we are corrupted with noughty affections, we swell with pride, we disdayne one the other, and therfore are destitute of this holy *Chrisma*, whereby we be named Christians. We be weary of godly labours, of prayers, fastinges, watchinges, almes deedes, and of all offices of godly piety.

How many of vs doe take payne to teach, to exhort, comfort, to admonish, those that doe glory of the title of a christian name? Are we not all slouthfull, and loth to take any payne in instructing of our owne family, and other of our brethren? We cast of from our selues this function and duty, and cast it vpon the ecclesiasticall Ministers shoulders, as though no such thing should be required of vs. Oh say some men, I am no priest, I haue neuer a benefice, why should I teach or admonish? why should I preach or exhort? But yet they can admit all blasphemous filthy and abhominable talke. They lyue onely to them selue, they haue no care nor regarde eyther of Gods glory, or the saluation of their neighbours.

What sacrifice worthy of a Christian name, do we offer vnto God? where be our prayers, and thanks geuing? where is the mortification of our flesh? where is the renouncing of this worlde? where is mercy and pity? where is the innocent and holy life? Be we not destitute and voyde for the most part of these godly duties? Well, God of his infinite mercy geue vs all grace, that we may become in deede that which we be in name, that is true Christians.

But the chiefest thing of all to be lamented, is this. The true Christians being contented with this onely title and name, doe desire nor couet any other appellati- on or calling. But certaine hypocrites (as though the name of a Christian were but a base and a light thing) cease not, vntill they may get vnto them selues other titles and names, as to be called a Dominicke, a Franciscan, a Carmelite, a Carthusian a Boname, as though they were christened in their names.

The true Christians (cleaing onely to their master and teacher Christ) doe not heare the voyce of any other, they wil not goe on iot from the holy Scriptures. But these hypocrites accuse, and call all men heretikes, vnlesse they receaue and embrace all Romishe constitutions and ordinaunces, although they repugne and be cleane contrary to the wordes and doctrine of Christ.

The Christians doe acknowledge them selues to haue but one king, one deliue- rer, one sauour, and one head in heauen.

These doe adore the Pope as the chiefe heade here in earth, of the vniuersall Church. The Christians doe confesse and affirme, that there is but one sacrifice for the remission of all sinnes, which is the death and passion of Christ.

These do defende and teach that Christ is offered dayly in the Masse, for the pro- pitiation of sinnes, I shall not neede to make any more Antitheses, or contrary Collations. They be knowne to all the worlde what they be. Now will I conclude with saint Austen, his wordes be these: *Filius dei qui fecit nos, factus est inter nos, & rex noster regit nos, & ideo sumus Christiani, quia ille Christus a Chrismate dictus est, id est, ab unctione, reges autem ungebantur & sacerdotes, ille vero unctus est rex & sacerdos. Rex pugnavit pro nobis, sacerdos obtulit sese pro nobis.* The sonne of God which made vs,

Miscellanea.

vs, was made to be among vs, and beyng our king, he doth rule vs, and therefore we be called Christians, because Christ was named a Chrismate, that is of anoynting, for both kings and priestes were anoynted, and he was anoynted both king and priest, as a king he fought for vs, as a priest he offered him selfe for vs.

Fides. 6.

Cicero defineth in hys offices, that sayth is a constancie and and truth in sayings and doynge, *Et dicitur Fides ut fiat, quod dictum est*, and is called *Fides*, that the thinges which were spoken, may be perfourmed.

Saint Austen, writeth of this worde *Fides*, after this maner, *Fides appellata est ex eo quod sit, dua sillaba sonant, cum dicitur fides prima sillaba est, a facto, secunda a dicto. Interrogo ergo a te utrum credas, dicis credo, fac quod dicis, & credis*. That is to say: sayth is named of that which is done, two sillables do sounde when sayth is named, the first is of doing, the seconde is of saying. I aske thee therefore, whether thou beleue, thou sayest, I do beleue: do then that thou sayest, and thou dost beleue.

I do read in an olde Pamphilion a pretie rule concerning this worde (*Fides*.) And although such Pamphilions (for the most part) do sauer grosse and superstitious doctrine, yet sometime they speake truely and profitably, as the common proverbe runneth. *Sepe etiam est holitor valdo opportuna locutus*. The gardiner sometimes speaketh apt and mete thinges. One demaunded of Virgill, what he dyd with Ennius worke in hys handes, who made answer: *Ex stercore Ennii aurum colligo*. I gather golde out of Ennius doing. So one may gather out of barbarous writers, some profitable lessons. The rule concerning sayth is thys. That Christian sayth (sayth he) may be accepted of God, it ought to be perfect, accordyng to the signification of euery letter in this word *Fides*, which be five in number.

The first letter is *F*. which signifieth *Facere*, to do, as Paul sayth, *non auditores legis sed factores iustificabuntur*. And as Christ him selfe sayth: *non omnis qui dicit mihi, domine, domine, intrabit in regnum celorum, sed qui facit voluntatem patris mei*. Not all, which say to me master master, shall enter into the kingdome of heauen, but he that doth the will of my father. Alas, how many be there, which say with mouth, I beleue in Christ the sonne of God, but in dede do deny hym: What is it to beleue in God and Christ hys sonne, but to grow in vertue and grace, toward God as S. Austen sayth: Were it not (thinke you) an horrible thing to heare any man say, I do not beleue in Christ, but in the deuill? And yet it is more horrible to professe it in word, and to deny it in worke, for workes be of greater efficacy then wordes. I pray God that the saying of S. Paule may not insly be verified in the most part of people. *Confitentur se nosse deum, factis autem negant*. They confesse God wyth mouth, but wyth workes they deny hym.

The second letter of thys word *Fides*, is *I*. which signifieth integrity and fulnes in sayth, that is, that the Christian man, beleue all the articles of h sayth to be true, and to doubt and erre in none of them: As to beleue in Christ to be very God, and to deny hys true manhood as the Anabaptistes do: Also to beleue Christ to be naturall man (sinne onely excepted) and to deny hym to be God, as the Arrians do. But euery Christian man must beleue fully and wholly euery article conteyned in the Simbole of the Apostles, commonly called the Credo. Otherwyle hys sayth is not perfect, for he lacketh thys letter *I*, as all heretickes and sedaries do agaynst thys letter, and all southsayers and enchaunters lykewyle offend, as the saying is in the law: *Qui diuinationibus credit, fidem perdit*, he that beleueth, enchauntmetes, laeth hys sayth.

The third letter is *D*. which signifieth *Dilectionem*, loue and charity, as Paule sayth, *Fides que per dilectionem operatur*, sayth which worketh by loue.

S. Bernard writeth, that *Mors fidei, est separatio charitatis*. The lacke of charity is the death of sayth. And agayne he sayth. *Credis in Christum? fac Christi opera in charitate: ut uiuat fides tua, fidem tuam dilectio animet*. Dost thou beleue in Christ?

do

Rom. 2.
1st Th. 7.

Tit. 1.

Gal. 5.

do the woꝝkes of Chꝛist in charity and loue, that thy sayth may liue, let thy loue geue lyfe vnto thy sayth. The scholasticall diuines haue a generall rule, that sayth wythout charity, is *Fides informis*.

S. Austen writeth. *Quod cum dilectione fides est christiani, sine dilectione fides est demonis, nam demones credunt & contremiscunt: wyth loue it is the sayth of a Chꝛistia, without loue it is the faith of the deuill, for the deuils beleue and feare. Agayne vpon Iohn he saith: Confitebantur demones Christum, credendo non diligendo, fidem habebant, charitatem non habebant. Ideo demones erant. The deuils confessed Chꝛist in beliefe, not in loue, faith they had, but charity they had not, and therefore they were deuils. So all Chꝛistians which do beleue, and not loue, as long as they do continue, are not Chꝛistians, but in a maner are to be called deuils.*

The fourth letter is E. which signifieth *externe, & expresse*, outwardly, expꝛessly and plainly, for it is not sufficient to haue and holde sayth in hart, vnlesse you confesse it wyth mouth and woꝝkes, as Paule sayth Rom. 10. *Corde creditur ad iusticiam, ore fit confessio ad salutem*, with hart we beleue to be iustified, and wyth mouth we confesse to be saued. If at the least opportunity and tyme will serue.

Quæstio.

What if a man in the tyme of persecution, reserue and kæpe in his hart the true faith, but for feare of death, losse of goods, or any other like plague, doth consent to heretickes, and doth conceale and kæpe close the truth.

Responsio.

All the schole Doctozs to this question make this aunswere, that if by his silence and ensample other take offence, or do swerue from the right faith, then the sayd party is in the state of damnation. But after my iudgement he offendeth, and that greatly without all exceptions, and conditions, because the confession of faith is necessary, *De precepto*, to be declared outwardly, as well as to be beleued inwardly.

The fifth letter is S. which signifieth *Semper*, alwayes that is to haue sayth as well in the end, as in the beginning, euen to perseuer and continue as Chꝛist saith. *Beatus ille qui perseuerauerit usque ad finem. Blessed is he which continueth to the end.* And as S. Paule sayth, Heb. 11. *Sine fide impossibile est placere deo, without sayth it is impossible to please God.* But you must here vnderstand, that this faith before described, is not the iustificyng faith, but it is that faith, which doth declare a man to be already iustified. Which sayth the schole men call *Fidem formatam*: but the sayth that doth iustifie, doth preceede and go before all maner of god woꝝkes, as S. Gregory writeth vpon Ezechiel. Whose woꝝdes be these. *Nisi prius Fides teneatur nullatenus ad spiritualem amorem attingitur, non enim charitas fidem sed fides charitatem precedi, quia nemo potest amare, quod non credidit. Except sayth be first had and holde, you can by no maner of wyse attayne to spirituall loue, for charity doth not go before sayth, but sayth doth preceede charity, &c. The like saying hath S. Austen writing vpon Iohn. Sicut in radice arboris nulla prorsus apparet pulchritudinis species, & tamen quicquid est in arbore pulchritudinis vel decoris, ex illa procedit sic ex fidei humilitate quicquid meriti, quicquid beatitudinis anima susceptura est, ex fidei fundamento procedit. That is: Lyke as in the roote of a treë there appeareth no belowy at all, and yet whatsoeuer ornament or comelines is in the whole treë, it procedeth of it: So whatsoeuer merite, whatsoeuer happines, the soule shall receaue of the lowlinesse of faith, it springeth of the foundation of sayth.*

I am not ignorant how the master of the sentence doth restrayne the saying of Gregory, to that sayth *qua non est virtus* (as he sayth) which is no vertue: but how aptly and truely, I referre it to the iudgement of the learned, or els (sayth he) you may referre it to the acte of sayth, which naturally doth go before the acte of charity.

But of this matter I shall entreate (by the grace of God) moze at large hereafter in that Lecture, wherein I shall discourse the article of iustification.

Arte. 7.

This woꝝd *Ars* (as some do write) is deriued, ἀπο τῆς ἀρετῆς. That is to say *Virtus*, vertue. Other write that it cometh of this verbe *Arto*, which betokeneth to bynde

Miscellanea

bynde strayght together, because by arte, woorkes are aptly restrayned together.

The definition of this woꝝd *Ars*, is diuerse. Some define it to be *Facultatem quæ preceptis quibusdam ac regulis continetur*, which is cōteyned in certayne preceptes and rules.

Diomedes doth define *Arte* after this maner *Ars est rei cuiuscunq; scientia, vñ, traditione, vel rationi percepta, tendens ad vñum aliquem vitæ necessarium*. That is to say, *Arte* is a science oꝝ knowledge of any thing perceaued by vse, tradition oꝝ reason, tending to some necessary vse of mans life.

Aristotle in the first of his *Ethickes* defineth arte after this maner. *Ars est habitus quidam faciendi cum veraratione*. That is, it is a certayne habite oꝝ doying wpyth true reason.

Diuisio.

Artes are diuided thre maner of wayes: some be called *Theorica*, that is, *Speculative*, which doth consist in the knowledge, estimation and speculation of thinges as *Astrologie*, which doth not require any arte, but is contented onely wpyth the vnderstanding of that thing which it doth study.

Other artes be call ed *Practica*, that is, actiue, and they do consist & stand in doing, whose chiefe end is to be made perfect in acte, and after the acte is done, doth leaue no signe noꝝ token, as daunsing, wrestlyng and such like.

Thirdly other artes be called *Effectiua*, that is, which do consist and stand in effect, which doth set forth the consummation, and brynging to passe the woꝝke which is set before the eyes, as painting, caruing, and such like. *Ars* signifieth sometymes, subtiltie and craft, whether it be in the best part, oꝝ in the worst, by the which a man will not lightly be disceaued, but may rather disceane other, which is called in the Greeke: *τῆχνη*. *Virgil* in hys *Æneidos*, wryteth thus of one *Sinon*. *Dolis instructus & arte pelasga*: that is, armed with descent & craft of the Grecians.

Draconites. 8.

DRaconites is a precious stone, which is made of the braine of Dragons, but the braine doth neuer ware to that vertue, except the head be cut off from the Dragon beynge aliue, and that is through the enuie of the beast, perceauing and feelyng hymselfe to die, therefore the maner is to cut of their heades, when they be a sleepe. The stone is of a wonderfull bright coulour, and can not be better polished and trimmed, then it is of hys owne nature.

Philosophie. 9.

Tertulian in his booke *Contra Hermoginem*, doth call the Philosophers, the patriarches of all heretickes. *Pithagoras* was the first that euer named hymselfe a philosopher, refusing the name of *Sophos*, a wyse man, as the name of a moꝝe arrogancie, foꝝ he had rather be called a louer of wisedome, then a wise man.

Sinagog. 10.

Synagoga, betokeneth in Latin a congregation oꝝ company of people. The church of the Iewes which were the peculiar people of God, was sometyme called *Synagoga*, foꝝ *Synagoga* doth signifie, that same thing that *Ecclesia* doth, but foꝝ the obstinacie and unplaceable hatred of the Iewes, which they bare against Christian Religion, it is become vile, and almost out of vse.

Saint Hierome *Ad Geronciam viduam*: doth wryte, that *Lia* with her beare eyes, and *Rachel* (whom *Iacob* loued very well) doth signifie, the first, the *synagoga* of the Iewes, the second, the Church.

Epitheton. 11.

Epitheton, is a figure, which may properly be called a woꝝd cast oꝝ put vnto a noꝝme substantiue: and that foꝝ diuerse and sundry causes, either foꝝ the cause of difference, as *Ida Phrygia*, a great hill by *Troye*. Which woꝝd *Phrygia* is an Epitheton

theton and maketh the substantiue *Ida*, to differ from an other hill so called, which is in the countrey of Creta, now called Candie.

Secondly, Epitheton is added, for the cause of some propriety, as *Venusta venus*, sayre Lady Venus. *Cœlum profundum*, the great hie heauen.

Thirdly, it is put vnto a substantiue, for the cause of some *Emphasis* or behemencie, to make the word seeme moze, then if it should be without it, whether it be in the better sense, or in the worse. As *O sacratissimum dei verbum*, O thou most holy word of God. *O scelus abominandum*. O most abhominable wicked dede, so in the better sense, is this Epitheton *Sacra*, holy, put vnto *Scriptura*, scripture, to make it differ from all other scriptures, in dignitie and worthines, whatsoeuer they be.

Superstition. 12.

Superstition is a false worshipping of God, a mad, and foolish error contrary vnto true religion, because it doth geue that honoz, either to whom it might not be geuen, or els after what maner it ought not to be geuen, & therefore *Aulus Gellius*, in his tenth booke doth call superstition, a foolish religion out of season. *Lucretius* doth thinke that it is called superstition, of a bayne and superstitious feare of thinges, standing vpon, or ouer, that is of heauenly or diuine thinges, which stand aboue vs.

Cicero in his second booke *De natura deorum*, writeth of this worde after this sorte. *Non solum Philosophi, verum etiam maiores nostri superstitionem a religione superauerunt, nam qui totos dies precabantur & immolabant, ut sibi sui liberi superstites essent, superstitiosi sunt appellati*, that is to say. Not onely the Philosophers, but also our auncientes, did seperate and diuide superstition from religion, for they which did offer and pray the whole day, that their children might be long liued, were called *superstitiosi* superstitious, of this word *superstes*, which signifieth, to stand euer, or remaine still.

Lactantius doth coumpt the chiefly to be called superstitious, which do celebrate the continuall memory of the dead, or which do worship at home in their houses, images set by for their parentes, as though they were Gods.

Alchoran. 13.

Alchoran is an Arabick word, and signifieth by interpretation *Collectaneum preceptorum*, a gathering together of commaundementes into one booke, the which booke *Machumet*, sayned to be sent to hym from God by the aungell *Gabriell*. In the which booke are mixt most shamefull and abhominable lyes, with some part of scripture, and necessary lawes (although these be fewest.) And as the Turkes and Sarafens are directed by the Alchoran: So the Iewes haue a booke called *Talmud*, which by interpretation, is a doctrine or discipline, conteynyng all their former commentaries, statutes, lawes, and histories, which were collected into one booke by Rabbi, written and made as some say the yere after Christ CCC. other say CL. *Galatinus* writeth CCC. lxxij. yeres after the burnyng of the second Temple.

Machumet was first a poore man, and a byer and seller of Camels. Afterward he fell acquainted with an hereticke moncke called *Sergius*, by whose meanes he declared hymselfe to be a Prophet: and toke vpon hym allwell to reforme the olde law, as the new. He wonne great realmes, and at the age of forty he dyed (as some suppose) of the falling sicknes, which he long tyme dyd dissemble, saynyng that the Aungell *Gabriell* was sent to hym in message, whose byghtnes he might not susteyne.

Chaan. 14.

Chaan, he is also called the Emperour of the Tartarians, there is vnder hym as much land (within litle) as is in the residue of all Asia, Europa, and Africa.

Miscellanea

He hath vnder hym the great region called Cathay, which is deuided into nyne realmes. This Cathay, is wonderfull rich in golde and silver, aboundyng in grapne, wynges, and all other thynges necessary for mans sustenance. The people there (for y most parte) honoꝝ Chyist as God, but they are not Baptized, they are curteous and reasonable, and very cunning artificers.

Sacrum. 15.

This disease is a belement inflammation and burnyng of the body, it is called in the Græke tounge *ἑρυσίπιδας*. i. *feruens tumor*, of this disease *Celsus. Lib. 5. Colum. lib. 1. cap. 5.* and Plinie speaketh more at large. And here note that thys woꝝd *Sacer*, hath many significations: first it betokeneth venerable or holy, secondly it signifieth cursed and wicked, as in thys place of Virgil. *Auri sacra fames &c.* In the olde tyme that man was called *Sacer homo*, which after horrible cursing was slayne and offered to one of the Gods, to cesse the pestilence, or to put away any other kynde of calamity, and it is taken generally for enery naughty and wicked person, as it is taken also in Horace. Plinie calleth thys disease *Zoster*, also the salyng sickness is called *Sacer morbus*.

Liberall sciences. 16.

There be seuen liberall sciences, of the which thre are call *Artes Benedicendi*, as Grammer, Logicke, and Rhetoricke, and Grammer is called *Ars triniialis*, *quia in triniis docetur*, because it is taught almost in euery stræte and place.

The other foure are called Mathematicall, as Arithmaticke, Geometry, Musicke, Astronomy, and they be so called, because they are learned by most firme and sure demonstrations, and doth make the thyng to be knowen by reason, and by some certayne cause.

Mathematicum, is a Græke woꝝd, and signifieth disciplinall, or doctrinall or demonstratiue.

All these seuen sciences be called liberal sciences. i. *Quod liberum hominem potissimum deceant*, because they be most meete and expedient to be learned of gentlemen and of free men, for it is illiberall and seruile to get the luyng, wyth hand and sweate of the body. All artes and occupations exercised and vsed wyth trauell of handes and payne of body, are called *Artes mechanicae*, as carpentrye and smithes worke, wyth such lyke and they are so called of thys Græke woꝝde *μηχανή*. Which signifieth *Inuentionem*, inuention, or an excogitation, a craft.

Discipline. 17.

That is called discipline which is learned of the scholler, and that doctrine which is taught of the maister. S. Siprian writeth discipline to be an ordinary reformation of maners, and an obseruation of the rules and institutiōs of our auncestours, and foresathers. It is properly and orderly prescribed for the maintenaūce of good and honest lyfe, and for the restrainte of all enozmityes and disorders.

S. Austē in hys booke *De moribus ecclesia*, writeth that *Disciplina ad duo diuiditur, ad correctionem & instructionem, primum timore, secundum amore perficitur*, that is to say, discipline is diuided into two, into correction, and instruction, the first is done by feare, the second by loue.

Agayne in hys sermons: *Sermone. 52.* he sayth. *Non enim superbia, nisi ubi negligitur disciplina est magistra religionis & vera pietatis, qua nec ideo increpat ut ledat, nec ideo castigat ut noceat, denique mores hominum irata corrigit, inflāmata custodit.* There is no pride, but where discipline is neglected, for discipline is the maistres of Religion and true godlynes, which doth rebuke, not to hurt, and doth chassen, but not to anoye, beyng angry, it doth chassen the maners of men, beyng inflamed in loue, it doth preserue and kepe them.

Darke

The body is darke, Christ sayth in Mathew. cap. 6. If thyn eye be twicked, then all thy body shall be darke. Hilarius vpon thys terte doth write, that Christ dyd expresse hereby the office of the lyght of the eye, the light of the hart, which if it be clere, it geueth vnto the body the clerenes of enerlasting lyfe.

And (as Chrysostome sayth,) *Quod est oculus corpori, hoc est est intellectus animæ. Sicut ergo oculis orbatis, multum operationis reliquorum membrorum amittitur, lumine eis extincto, ita mente corrupta, multis malis vita tua impletur.* That is, what the eye is vnto the body, the same is vnderstandyng vnto the soule. Therfore as the woorkyng of all the other members is lost, vnto them which lacke theyr eyes (the lyght of the beyng put out) so the mynde beyng corrupt, the life is filled with many euils.

The darkenes of vs are the carnall senses, which do alway desire and couet those thynges which sauour of darkenes, as concupiscence, couetousnes, & all other corrupt affections, which affections make the whole mā both body and soule, darke. And this teach the holy Scriptures, who if they be well read, digested and folowyd, geue lyght and lyfe to the whole body, which thyng no other Scripture could at any tyme perfourme.

Enchaunters. 19.

Saint Austen in hys woork *De natura demonum* sayth, the maner of diuination & enchauntment to haue ben brought from the Persians. Varro nombreth foure kyndes of incantacions, of the earth, of the water, of the ayre, and of the fire, wherof some thinke Geomancie, Hydromancie, and Pyromancie to haue taken theyr names.

Also in hys booke *De Ciuitate Dei*, he writeth. *Nec mirum de magorum prastigijs, quorum in tantum prodire maleficiorum, artes, ut etiam Moyse in illis signis resistisse, vertentes virgas in Dracones, aquam in sanguinem dicantur.* &c. that is. Neither is it maruell of the delusions and disreit of the enchaunters, whose wicked artes and craftes went so farre, that they resisted Moyles in those great wonders, turnyng their rodde into Serpentes, and water into bloud. And a litle after he sayth. These by the permission and sufferance of God, do make the elementes to shake, and do trouble the myndes of men, not hauyng full trust in God, yea and without any tast of popson do kill men, by the violence and force of enchauntynge. Whereupon Lucanus writeth.

Mens hausti nulla sanie polluta veneni Incantata perit.

The mynde which is enchaunted, doth perishe and dye, yea beyng not polluted with any kynde of popson.

Questio.

Why could not the enchaunters of Pharao byyng to passe this wonder, of turnyng the dust of the earth into Lyce, aswell as they dyd the other thre wonders before, in turnyng the rodde into Serpentes, the water into bloud, and to byyng forth the frogges?

Responsio.

Certayne of the Hebrues do assigne this cause: The deuils (say they) whose helpe and powver the sozcerers do vse, haue no powver vpon that body or matter, that is lesse then a Barly Cozne, which cause is fond, foolish and cleane agaynst reason, for that which hath powver ouer great, hath powver ouer the small, but not the contrary.

Therfore the true cause is, because the deuils can do nothyng, but so much as the will of God doth permit and suffer. And therfore the sozcerers which resisted Moses, were let of God in this, that they should be confounded & ashamed, because they could not do so small and so litle a thyng, for God doth often tymes confounde the wisdomme and great authoritie of the world, in thynges most vile.

Two thynges are here to be obserued, the one is this. Satan (by whose powver the sozcerers woork wonders) is a mighty and strong spirite if God suffer hym,

E.g.

but

Miscellanea

but if God resiste hys power, there is nothyng weaker then he, feare therfore the Lord, and thou shalt not neede to feare Satan.

The other is, although the wicked worke miracles and wonders, yet the Lord God is wont to bypnyng such to good successe and end, that the elect may clerely vnderstand the disceit and craft of Satan.

S. Austen in hys booke *De natura demonū*, reciteth the difference & diuerse sortes of sozcerers, hys wordes be these. *Incantatores dicuntur, qui artem verbis peragunt.*

Arioli dicuntur, qui circa aras Idolorum, nefarias preces emittunt, & funestā sacrificia offerunt.

Haruspices dicuntur, horarum inspectatores, dies enim & horas in agendis negotijs & operibus custodiunt, extra pecudum inspiciunt.

Augures dicuntur, qui volatus animū & voces intendunt.

Pythonissa dicuntur a Pythone, id est, Apolline, qua dicunt se habere spiritum per quem possunt futura predicere.

Genesiani dicuntur, qui geneses, id est, natiuitates hominum, per duodecem signa celi describunt, ac per hoc mortes, actus, euentus, predicere conantur.

Salitores dicuntur, qui alicuius membri parte offensa, aliquid mali, prosperum siue tristi, significari præsunt.

Sortilegi communi nomine, a sorte dicuntur, the whole sentence of S. Austen is thus much to say in English.

They are called enchaunters or chermers which worke by wordes.

They be *Arioli*, which send out theyr wicked prayers, and offer cruell and bloody sacrifices about altars of Idols.

Haruspices be they, which marke and behold the houres, for in all theyr busines and workes, they keepe and obserue houres, and loke vpon the inward partes of beastes.

Augures are they, which wayte and obserue the flieng and crieng of byrdes.

Pythonissa are so called, of Pithonius, that is Apollo, which (say they) haue a spirite, by the which they can tell thynges to come.

Genesiani be they, which describe the natiuities of men by the twelue signes of heauen, and by that attempt to foretelle the deathes, the actes, & endes of persons.

Salitores, be they which by obseruyng of any part or member beyng hurt, do presume some euill or sad thyng to be signified vnto them.

Sortilegi, are called by a common name of casting lottes.

But of what vertue and goodnes all these kyndes be, S. Austen in hys first booke, *De doctrina Christiana*, doth most godly declare, hys wordes be these.

Omnes artes huiusmodi, vel nugatoria, & noxia superstitiones, ex quadam pestifera societate hominum & demonum, quasi pacta infidelis & dolose amicitia constituta, penitus sunt repudianda & fugienda Christiano, That is to say.

All such craftes and artes of a tridyng and hurtfull superstition, which came by a pestiferous and naughty felowshyp and familiaritie, betwene men and deuils, made by the pacte and conenant of an vnfaithfull and disceitfull frendshyp, are to be forsaken, and fled of euery Christian man.

God in the 20. chap. of Leuiticus sayth. If any turne after such as worke wyth spirites and after southsayers, to go a whozoring after them, I wyll set my face agaynst that person, and wyll cut hym of from among hys people.

Fulgosus. lib. 1. ca. 2. writeth of one Misonianus an Hebrew, a noble and valiant hoysenman, who when he perceaued that the whole company of hoysenmen were caused to stay and tarry, in the which he was one, with other souldiours of Rome, and vnderstood the cause of their taryng to be, for that a certayne southsayer would first see what diuination he could take of a bird, which he found in the way, Misonianus seyning hymselfe to do an other thyng, bent hys bow and at the first shott, smote the birde throughe, downe to the ground, and laughing sayd to his fellows. A man may hope for little counsell and helpe of beastes boyde of reason, for as much as it is now opened that they know not what pertaineth to themselves,

by

by whose deede and worde he shewed, what a bayne thyng thys kynde of southsaying is, and what a foolish thing it is to geue any credit vnto any enchaunting or southsaying.

Digitus Dei. 20.

Saint Austen sayth. *Dicitur spiritus sanctus digitus dei, propter participationem bonorum, qua in eo datur unicuique propria, siue hominum siue angelorum. In nullis enim membris nostris magna tam apparet partitio, quam in digitis.*

That is to say, the holy spirit is called the finger of God, for the participation of the giftes, which in it are geuen, as proper to euery one, eyther to men or Angels, for partition both in no member or part of ours, moze appaere, then in the fingers.

Cirillus Byschop of Alexandria wryteth, *Quod filius manus & brachium patris dictus est, operatur enim pater cuncta per eum: Sicut igitur digitus non est alienus a manu, sed ei naturaliter insitus, sic spiritus sanctus consubstantialiter connexus est filio, & per eum omnia filius operatur. Non est igitur aliud spiritus a deitatis essentia, sed ex ipsa & in ipsa naturaliter, sicut & digitus in manu, & manus in corpore est, that is to say.*

The sonne is called the hand and arme of the father, for the father woorketh all thynges by hym. Therefore as the finger is not diuerse from the hand, but naturally grafted to the hand, so the holy Ghost is essentially connered and knit to the sonne, and the sonne by the same spirit woorketh all thynges. Therefore the spirit is not an other thyng from the substance of the deity, but is naturally of it and in it, as the finger is in the hand, and the hand in the body, for the finger is of the substance of the hand, and the hand is of the substance of y body. The lyke wryteth Didimus Alexandrinus lib. de spiritu sancto. Also Hugo Etherianus lib. de processione sancti spiritus.

Liuius. 21.

Liuius beyng prince and chiefest of the Latin wryters of histories, wrote. 120. booke of histories, which by the malignity of tyme are lost, and there remaine onely thre decadess & an halfe. Decas properly is that which conteyneth 10. bookes, or 10. sermons or treaties. Saint Hierome in hys Epistle *Ad Paulinum* sayth, that many noble men came out of the coastes of Spayne and Fraunce vnto Liue, who did flow wryth the milkie fountayne of eloquence, and that the onely fame of Liue, brought to Rome them whom the Citie her selfe could not byng, to behold her: he liued 80. yeares and dyed in the 4. yeare of the Empire of Tiberius, and was buryed at Padwaye.

Fædus. 22.

Fædus is properly a league made betwene princes, & a truce after battell. Some men thinke the Etimologie of thys word originally to be deriued of thys word *Faciales*, which signifieth an Ambassadour of armes, which denounceth warre or peace.

Other do thinke it to come of *Fides*, because in makynge the treatie of peace, sayth was promised.

Certayne other do thinke it to come of *Fade cadendo*, that is to kill cruelly, for two Heraldes of armes were set on eyther side, and a solwe betwene them, when they should confirme any league, and with a flint stone did kill the solwe, praying that lyke ende myght happen vnto hym that first did breake the treaty made.

Immolatio. 23.

Immolare properly is to offer wryth the sacrifice a cake made of meale and salte, for *Mola*, signifieth the sayd cake, and it doth differ from *Litare*, for *Litare* properly is wryth the sacrifice to pacifie the Gods, and to obteyne their request, and desire,

¶ .iij.

and

Miscellanea

and (as *Festus* sayth) it cometh of γ Greeke word, $\lambda\iota\tau\eta$, which betokeneth prayers. *Sacrificare*, is *petere veniam*, to aske pardon and forgiveness, as *Nonnius* writeth.

Seruius. 24.

There were were two of that name, one called *Seruius Maurus honoratus*, which was also named *Marinus Sergius*, he wrote commentaries *In utramq; artem*, *Alij Donati*, and commentaries vpon Virgils woorkes.

The other was named *Seruius Sulpitius*, very familiar and welbeloued of *Marcus Cicero*, he wrote two bookes of edictes vnto *Brutus*, he wrote also other woorkes vnto other men.

Mysterium. 25.

Mysterium is a Greeke word, it cometh $\alpha\pi\omicron\ \tau\omicron\ \delta\epsilon\iota\gamma\ \tau\eta\varsigma\ \epsilon\iota\sigma\alpha\gamma\omicron\gamma\omicron\varsigma$ and it signified certayne secret holy thynges, which ought not to be reuealed we may call it in Latin *Seclusum*, shut vp. It not was lawfull, but very haynous for any man, to reueale & open the holy mysteries, vnles he were one of the religious order. Therefore a certayne Poet was stricken blynd, because he vttered and shewed forth certayne mysteries.

Eusebius libro secundo de preparatione Euangelica writeth, that in the holy scabbies and places of the goddesses *Isis* and *Seraphis*, the Image of *Harpocrates* was set, which holdyng his finger vpon his lyps, dyd admonish that there should be silence kept.

Chrisostomus. cap. 2. 1. ad Corinth writeth that *Mysterium* is taken thre maner of wayes. First (when of that thyng which we see with our outward eyes) we behold and iudge an other thyng to be ment and signified, as our Sacramentes are. The heathenish man, when he seeth Baptisme to be ministred, he beholdeth onely the water. But we seying it, do consider remission of sinnes, washing of the mynde, regeneration of the soule, and such lyke matters.

Also in the Sacrament of the Lordes table, the Heathen behold onely bread and wyne, we consider and behold with the eyes of faith the body and blood of Christ, which were geuen for vs.

Secondly, a mystery is that, by the which is signified *Paradoxa*, & those thynges which do come besides hope, and not looked for. In the which sence Paul sayth: *Ecce mysterium dico vobis*. Behold I shew you a mystery, we shall not all sleepe, but we shall all be chaunged.

Agayne to the Romanes he sayth: I will not haue you brethren to be ignorant of this mystery, that blyndnes is chaused vnto Israell.

In lyke maner *Clay* the Prophet sayth: *Secretum mihi, secretum mihi*, a secreete to me, a secret to me, he speaketh of the euerfion and ouerthrow of the people, which should come sodenly, and vtterly oppresse them.

Thirdly, that is called a mystery, which partly is knowen, & partly unknowen, and in this kynde is the wisdom of the Christians set and reposed, for now we see darkely, as it were in a glasse, but then in heauen we shall see clearly face to face. And by this it behoueth vs Christians to be stirred to render thanks vnto God, for that he would haue his mysteries after a sort to be knowen vnto vs, wher they are concealed and kept close from other.

Prophanum. 26.

Prophanum hath many significations. First, it is that which is not holy. Secondly, it signifieth a temporall, vnlearned, and layman. Thirdly, wicked, and vngodly.

The Etimologie of the word is this. *Profanum dicitur quasi porro a sano*, farre of from the Church. Some deriuyng this word out of the Greeke, thynke, it should be rather written with (Ph.) then with (F) and the old authoys dyd write Hanum, for Fanum.

Paule.

CConcernyng the name of Paule, diuers learned men haue diuers iudgements. S. Hierome thinketh that he was called first *Saulus*, and afterwarde *Paulus*, by conuerting one *Sergius Paulus* vnto the fayth, and receaued that name *Paulus*, *tantumquam trophaeum*, as a victoꝝ.

Other suppose, that he beyng a Pharisee, was called *Saulus*, but after hys conuersion, was called *Paulus*, so that hys Religion beyng chaunged, hee chaunged hys name.

Origine thinketh that he had two names, and was called both *Saule* and *Paule*, as many in the Bible were called by two names, as *Leuie* and *Mathew* were the names of one man, *Idida* and *Salomon* the names of one man. Vnto *Paule* is applyed the prophesy and blessing that *Iacob* gaue to *Beniamin*. In the mornynge he shall eate hys pray, and at euenyng he shall deuide hys spoyle. For *Paule* in hys youth, befoze hys conuersion, as a rauenyng wolfe, persecuted and deuoured the faythfull, but beyng made of *Saule* a *Paule*, he distributed the fowd of the Gospell vnto the world.

Of the tyme of the conuersion of *Paule*, authoꝝ do vary, but the better and ancienter sorte, as *Eusebius*, *Hieronimus*, *Euthalius*, *Diaconus*, and other, iudge the conuersion of *Paule* to be done, the yeaꝛe after *Christ*. 34. & of *Tiberius* the 19. yeaꝛe. *Euodius* (whō *Nicephorus* doth alledge) doth say that there were seuen yeaꝛes betwene the Ascention of *Christ*, and the stonyng of *Steuen*, and that *Paule* was conuerted fife monethes after the death of *Steuen*.

Clemens Alexandrinus writeth, lib. 3. *Stromatum*, that *Paule* had a wife, whom he called hys faythfull yokefellow.

Origine also hath these wordes: *Paulus ergo (sicut quidam tradunt) cum uxore vocatus est, de qua dicit ad Philippenses scribens: Rogo te etiam germana compar, adiuna illas qua in Euangelio decertarunt mecum.*

Paule therfoze (as some write) was called with his wife, of whom he speaketh, writing to the *Philippians*: I besech thee also faythfull yokefellow, helpe those women that labored with me in the Gospell.

Ignatius also in hys first Epistle to *Philadelphenses* sayth: *Non detraho ceteris beatis, qui nuptilis copulati fuerunt, quorum nunc memini, opto enim Deo dignus ad vestigia eorum, in regno ipsius inueniri, sicut Abraham, Isaac, & Iacob, sicut Isaias, & ceteri Prophetae, sicut Petrus & Paulus, & reliqui Apostoli, qui nuptiis fuerunt sociati.*

Eusebius also lib. 3. cap. 30. maketh mention of *Paules* wyfe, alledging both *Ignatius* and *Clement*.

Pet Saint *Ambrose* doth write that all the Apostles were married, *Paule* and *Iohn*, onely excepted.

Chrysostome lyke wyse doth dissent from them, which do thinke that *Paul* doth make mention of hys wyfe in the Epistle to the *Philippians*, but he sheweth no reason why he doth dissent: but whether (I pray you) should we geue credit to *Ambrose* and *Chrysostome*, and other which were so long a space after *Paule*, or els to *Clement* and *Ignatius*, the one beyng Saint *Peter* hys companion, the other beyng the disciple of Saint *Marke*? The stature of *Paule* is described of *Nicephorus*: he had a litle body, crouked, and somewhat bowing, a smale head, a white face, bearing some age in it, hys eyebrowes hanging downeward, a long nose, but comely bowed, a thicke and a long beard, and white hoꝛe beares, as well in hys bush as in hys beard.

At the last he was beheaded of the most filthy and cruell tyrant *Nero*, the same yeaꝛe and day that *Peter* was hanged on a crosse, that is the 14. yeaꝛe of the raigne of *Nero*, which was after the death of *Christ* 37. yeaꝛe, as *Hierome*, *Eusebius*, and other do write. But the authoꝛ of the booke of the lyfe of *Paule*, which is falsly ascribed vnto *Abdias*, doth say that *Paul* was slayne two yeaꝛe after the death of *Peter*.

Of the cause of hys death, the aunient writers make no record, vnles it were gene.

Miscellanea

generally, for the fayth and confession of Iesus Christ. *Pet Chrysostome Lib. 2. Contra vituperatores vite monastica, writeth after thys maner. Paulus pellicem Neronis (quam deperibat Nero, ac in delicijs habebat) cum ad fidem inducens religionis sacramenta, suscipere simul etiam impurum congressum declinare persauferet, Nero Paulum corruptorem, & flagitiosum hominem vocans primum eum coniecit in vincula. Deinde poscit vt puella eiusmodi consilia monitane dare, desineret, quod cum a Paulo impetrare non poterat necuit tandem virum sanctissimum.*

That is: Paule alluring vnto the fayth a certayne harlot, whom Nero did inordinately loue, and made very much of, did perswade her to receaue the sacrament of Christs religion, and lykewyse to decline and leaue the filthy and fleshly copulation. Nero calling Paule a corrupter, a knaue and a wicked man, did first cast hym into prison, and after that did require hym to cease to geue any such counsell or perswasions vnto the young woman, which thing, when he could not ob-
L
tayne of Paule, he caused that most holy man and Apostle to be slayne.

Little ones. 28.

*I*n the x. of Mathew Christ sayth: whosoener shall geue to one of these little ones, a cup of colde water, onely in the name of a discipule, verely I say vnto you, he shall not lose hys reward. He calleth here them little ones, not in age, but those which are contemned and persecuted of the proud and arrogant of the world, and are counted vile, and are lesse esteemed.

Math. 28. Lykewyse in the 18. chap. *Videte ne contemnatis vnum ex pusillis istis.* See that you despise not one of these little ones, which casting of the hautes of the mynde, not standing in their owne conceite, do put vpon them modesty, humility, and meekenes. Little ones also may be taken for the poore, neby and impotent persons, which patiently suffer aduersitie, and are disdeyned as abietes, of the rich worldlings.

Simple. 29.

*S*imple here is not taken for an ideot, or an ignorant man, but for sincere, or pure, and a true dealing man, and one that is wythout subtilty or guile, as contrarywise, *Duplex* signifieth hym which is crafty and deceitfull.

Simplex is called in the Hebrue toung (thom) as in Genesis Iacob is called (thom) that is, a simple and innocent man, not subtile nor crafty, and such are called in the *Sticke* *vyt 101* vnto whom God doth reueale hys secretes. *Math. xi.* *Quer* to whom also God hath such care and regarde, that he wyll greuously reuenge, if any do offend them. *Math. xviii.*

Christ sayth: Estote simplices sicut columbe. Be innocent as Doves, that is, not reuenging wrong, much lesse doing wrong. The Doves although they be fearefull of nature, and in much daunger of hurt, yet they do lie quietly and simply, as though they were in no perill.

So doth Christ exhorte his disciples, to this simplicity, that to much feare should not let nor hinder them from the course and runnyng of their profession.

Righteousnes. 30.

*T*he name of righteousness is sometyme generall, and then it doth signifie all piety and godlynes, as it is written in an old verse.

Iusticia in sese virtutem continet omnem.

Justice in it selfe doth truly contayne,

All that to vertue doth long and pertayne.

Also in the Proverbes of Salomon, Iusticia rectorum liberavit eos. The righteousness of the godly shall deliuer them. To be short, *Iusticia* is nothyng els, but a generall vertue, and an vniuersall perfection, hauyng in it no kynde of iniquitie or sinne. *Wherof S. Hierome, writyng ad Demetriadem, sayth: Omnes virtutum species vno Iusticia nomine continentur.* And in this signification, that which the Hebrues

do call Zadick, we call *Iusticiam*, that is to say, an absolute goodnes, a perfect integritie and soundnes, a full obseruance of Gods lawes. And he properly is called a righteous and iust man, which obserueth equitie, and doth auoyde all kynde of iniquitie. Wherefore Christ requirynge iustice and righteousnes of hys, desireth nothyng els but a sound, sincere, and pure mynde, obseruynge the law, as well inwardly, as outwardly.

S. Ambrose in hys Hexameron writeth: *Vbi prudentia, ibi & malitia, vbi fortitudo, ibi iracundia, sed vbi iusticia, ibi concordia est ceterarum virtutum. Non enim per se pars est iusticia, sed quasi mater est omnium.* That is.

Where there is wisdom, there is sometyme noughtynes, where there is strength, there is sometyme anger, where righteousness is, there is the concord and harmonie of all vertues, for Justice is not a part by it selfe, but as it were the mother of all vertues.

Secondly, it is taken specially for one of the foure cardinall vertues, wherof S. Ambrose writynge in hys first booke *De officijs* sayth: *Iusticia est quæ dat cuiuslibet, quod suum est, nihil vendicans alienum.*

There be foure cardinall vertues, wisdom, fortitude, temperance, and iustice: of all the which S. Austen writeth in *Lib. 14. De Trinitate. cap. 9.*

Iusticia est in subueniundo miseris, prudentia in precauendis insidijs, fortitudo, in perferendis molestijs, temperantia, in coercendis delectationibus prauis.

That is to say: Justice doth helpe and ayde the weake, and them that be in misery, wisdom doth take hede befoze hand of disceit, or any other inconuenience, fortitude doth suffer strongly all griefes and hardnes, temperance doth restrayne wanton pleasures and lustes.

They be called cardinall vertues, because they be the chief of all other vertues politicall, and in them doth depend the whole life of an honest ciuill man. And euen as a doze doth hang vpon an hooke, called in Latin *Cardo*, and moueth to and fro: so all the good doynges of a good, honest, politicke man, must be directed, moued and ordered by these foure vertues cardinals, which are so called of this word *Cardo*.

The other vertues called *Virtutes Theologica*, be thre in number: that is, sayth, hope, and charitie, and they differre from the cardinall vertues in sundry poyntes: for the Theologicall vertues, do pertayne to inward actions and motions, the cardinall vertues pertayne to externe and outward woorkes and dedes. The Theologicall vertues tend vnto God, the cardinall vertues vnto our outward neighbours and dealynge. &c.

To end, *Iusticia* specially is as Cicero writeth *De legibus, obtemperatio scriptis legibus institutisq; populorum*, that is: It is an obedience geuen to lawes written, and to the ordinaunces and decrees of the people, and concernynge this signification we haue two notable examples, for the preseruyng of law and equitie. Valerius Maximus doth recozd of one Seleucus, who dyd defend and gouerne the Citie of the Locretians, with most wholesome and profitable lawes, of the which this was one, that who soeuer committed adultery, should by a statute made by hym, lose both hys eyes. It so chaunced that hys owne sonne was taken first with the same fact and fault, and was condemned accordynge to the law, to sustaine the payne that was inflicted to adulterers, but the whole Citie, for honour of the father, requested Seleucus to remit the payne vnto hys sonne, but he for a certayne tyme gaue them repulse. At the last Seleucus beyng overcome with requestes and desires of the people, caused one of hys owne eyes first to be put out, and afterward one of hys sonnes eyes, and so leauynge the ble of sight vnto them both, dyd accordynge vnto equitie and prescription of the law, take that due punishment which the law appointed to adulterers, and so, with a godly temperance, dyd shew hym selfe both to be a mercifull father, and a righteous iudge.

The other examles, Nicephorus doth rehearse of Traianus the Emperour, who gouernynge the Romane Empire, who so studious of conseruynge iustice and good order, that he dyd geue, in the sight of all the Citizens, a sword drawen to the ruler of the Citie, sayynge after this maner. *Cape ferrum hoc, & si quidem recte impe-*

Miscellanea

rium gesserō, pro me, sin aliter, contra me hoc utere. That is to say, Take this weapon, if I gouerne the Empire well, vse it for me, if I do otherwise, vse it agaynst me.

Rudis. 31.

RVdis is properly that which is vnpolished, vntrimmed, hauing no artificiall forme, as siluer is before it be coyned and signed. And as a booke which is not thzoughly nor sufficiently perfited: and by a translation, it is referred to the minde, and so they be called *Rudes*, which haue not yet beautified and decked theyr mindes with discipline, doctrine, and with experience and vse of thynges.

Rude is taken for raw or vnderelld, as Christ sayth in Mathew. *Nemo immit-
tit commissuram panni rudis, in vestimentum vetus.* That is: No man putteth an old garment with a peece of raw cloth.

Eraſmus in hys Annotations, doth call it in Greeke *ἀνυπόκομος*, that is, that cloth which is not yet tucked or fulled, but euen cloth as it came from the Weauer.

By this similitude Christ doth signifie, that it behoued hym not, in the begyn-
ning of the calling of hys Disciples (beyng yet rude and raw) to lay heauy and weygh-
ty matters, and not so necessary vpon them, as straght fastyng, and prayers ex-
traordinary, which be woorkes more spirituall, then may be at the first exacted of
them, which haue but newly receaued Religion.

Musculus writing vpon the same place of Mathew doth disagree and vary both
from Chrysostome and other new writers, which do expound the same place, as
I haue sayd before, for he writeth that Christ vnderstode by the olde garment and
the olde bottels, the Phariseis, and the mynnes of Iohns disciples, rooted & ground-
ed in the traditions of their forefathers, and by the new cloth and new wyne, he
vnderstode the doctrine of the new Testament of Christian liberty, & of a sounder
righteousnes. And Musculus sheweth foure probable reasons, which moueth him
so to iudge.

Christ doth here (sayth he) sayth thys parable and similitude defend hys disci-
ples (for that he had done before) but sheweth a reason, why Iohn did not commit
thys doctrine, of liberty (as new wyne) vnto hys disciples, not because thys new
doctrine was euill, but for that it behoued hym to haue a regard and respect of hys
disciples, beyng more infirme and weake, then vnto whom thys new and vnaccu-
stomed doctrine myght as yet be exhibited and geuen, as though he should say:
That the disciples of Iohn, be not instituted vnto thys doctrine of liberty as my
disciples are, neyther he is in the fault, nor yet thys my doctrine: but the disciples
themselves, for they haue bene so much accustomed and practised in olde traditiōs,
that Iohn should haue bene counted to haue done none otherwise, (if he had forth-
with committed thys doctrine vnto them) then if one should solw a peece of raw
cloth into an olde garment, or put new wyne into olde bottels, for your mynnes
may be compared vnto the palat and taste of them which allwayes do vse to drinke
olde drinke, and can drinke no new.

Thys was spoken agaynst the Phariseis, Scribes, and the disciples of Iohn,
and not to be imputed to the disciples of Christ, neyther yet to hys doctrine, nor
vnto Iesu hymselfe.

By the olde bottels, and by the olde garment, I vnderstand, not the disciples of
Christ, but of Iohn, and by the new wyne, I vnderstand, not the doctrine of fa-
stinges, but the doctrine of sayth and Christian liberty. And so certayne of the fa-
thers do vnderstand thys place, as Saint Hierome and Hilarius.

Hierome sayth after thys maner: *Veteres vtres debemus intelligere Scribas & Pha-
riseos, plagula panni noui, et vinum nouum precepta euangelica sentienda sunt, quae non
possunt sustinere Iudei, ne maior scissura fiat. Sermo igitur euangelicus Apostolis potius
quam Scribis & Phariseis est infundendus, qui maiorum traditionibus deprauati sinceri-
tatem preceptorum Christi non poterant custodire.* That is to say: We ought to vnder-
stand by the olde bottels, the Scribes and the Phariseis. The peece of new cloth, and the
new wyne, are to be vnderstand the preceptes and rules of the Gospell, which the
Jewes

Thelues coulde not sustaine nor beare, least there should be a greater breach & rent. Therefore the euangelicall wordes and woordes are rather to be poured vnto the Apostles, then to the Scribes and Phariseis, which being corrupted wth the tradition of the Elders, could not obserue and keepe the sinceritie and purenes of the pzeceptes and rules of Christ.

Hilarius wordes be these: *Vt autem intelligerent nō posse sibi in veteribus positis perfecta hac salutis sacramenta committi: comparationis exemplum posuit, pannum rudem veteri vestimento non asui.* That is to say: That they should vnderstand these perfect sacramentes of saluation could not be committed vnto them, beyng settled in old traditions, he putteth an example of comparison, which is, that raw cloth cannot be solued into an olde garment.

Erasmus in hys Paraphrasis, writeth thus: Iohn endeuored to put no other thyng to olde bottels, then olde wyne, as fastyng and such other lyke, which are farre distant from those thynges, which ought to be done of men, that preach the Gospell: but I (sayth Christ) do not commit the swete wyne of my doctrine vnto any other thyng, but vnto new vessels, as though Christ should say: it is no meruell though my doctrine do not please you: for how wyll you embrace it, which haue so long bene accustomed to the traditions of your Elders? In so much that you thincke to haue lyfe and health by them. And by thys it cometh to passe, that you (not knowing the liberty of the chylzen of God) are offended in thys that I do not institute and teach my disciples the often obseruation & keeping of fastinges.

Of thys word *Rudis*, cometh *Erudia*, which signifieth to teach, and to make of a rude person, a learned person, *quasi ex ruditate detrahere aliquem*, that is: to draw one out of rudenes.

Rudis, beyng a substantiue, signifieth a rod, or a yard, which was geuen to sword players, when they come to li. yeares olde, in token that they were set at liberty. It signifieth also liberty, as Horace in hys first Epistle doth vse it, saying: *Spectatum satis et donatum iam rude, quaris Mecenas iterum antioquo me includere laudo?* He calleth here *Donatum rude* by translation, to be discharged of attendance, to be set at liberty.

Euangelium. 32.

Euangelium beyng a Greeke word, doth signifie good and mery tydynges, and it cometh of eo which signifieth *Bonum* good, and of *ἀγγελλομαι* *nuntio*, to shew (as you would say a good message or glad tidings). Therefore, that most wholsome tidings and message, which was brought vnto vs by Christ, the true messenger of the father, we call properly *Euangelium*, because Christ, according to the promises of the father, beyng made man, byd pacifie hys wrath, byd satisfie for our sinnes, and purchased to vs eternall lyfe.

Euangelia, in the plurall nomber betokeneth supplications and sacrifices, which were wont to be offered and geuen for ioyfull and mery tydynges.

It signifieth also the rewarde which is geuen to hym that doth bring the mery message. So Homerus vseth it in *Odissea*, and Cicero also saying: *O suauis duas Epistolas quibus Euangelia deberi fateor.* Of the two swete and pleasaunt Epistles, to whom I confesse to be due great rewarde.

Euangelium generally betokeneth tydynges, that is pleasaunt and ioyfull to the mynde of hym to whom they are shewed, as if one beyng captiue in prison, doth beare that he shall be set at libertie the next day, and it *Euangelium*, he beareth glap tydynges, and so lyke of other.

Oraculum. 33.

Oraculum is properly the aunswere which the Gods do geue and it is deriued of this word *Oratio*, as Cicero witnesseth in hys *Topices*, saying: *Oracula ex eo ipso appellata sunt, quod inest his, deorum oratio.* That is: Oracles are called of this, for that the communication and aunswere of the Gods, is in them.

We call properly *Oraculum Dei*, the oracle of God, by the which God either by inward inspiration, doth comfort the mynde of the godly, both in priuate or publike calamities; or els by the which God doth partly correct the offenders, by the sendyng of hys prophetes, and specially doth promise prosperitie to them which do repent.

Oraculum sometyme doth signifie the Church or place in the which the answers are geuen, and so it is taken in Exodus, where God doth say vnto Moses: *Duos quoq; Cherubin aureos & productiles facies, ex utraq; parte oraculi.* That is, thou shalt make two cherubins of gold, of worke beaten out with a hammer, shalt thou make them, at the two endes of the mercy seate. In this place he calleth *Oraculum propitiatorium*, because through prayers, the oracles and answers of God are obtayned, which was heard from that place which was called *Propitiatorium*, as the Hebrue Rabbines do declare, and as Lyra also doth write vpon the same place.

And here note, that this mercy seate was a table of gold, set ouer the Arke, of the same measure that the Arke was of, vpon the which table God dyd sit and appeare vnto Moses, and talkyng with hym, shewed mercy vpon the people. The interpreter turnyng the Hebrue word into the Latin word *Propitiatorium*, had a regarde vnto the word, Chaphar, which doth signifie *remouere iram, placare, condonare peccatum*, to put away anger, to pacifie, to pardon sinne.

Thirdly, *Oraculum* doth signifie a short and a worthy sentence, as *unum illud optimum oraculum est, pugnandum esse pro patria*, that is, one oracle very good, and worthy to be noted, we must fight for our countrey. *Oracula loqui*, is a prouerbe which signifieth to speake thynges most certayne and vndoubtfull. And vpon this come other prouerbes, as *Apolinis oraculum, Sibilla folium, ex tripode dictum*, which thre prouerbes do signifie any thyng to be as true, as truth it selfe.

Tripartite. 34.

There were thre Greeke authours, Theodoretus, Bishop of Cyrus, Sozomenus, and Socrates, which all wrote Ecclesiasticall hystories, almost at one tyme, the which Epiphanius the scholeman translated into Latin, out of the which Cassiodorus a Senator, and Sponke, made one continuall hystory, which he called *Historiam tripartitam*, that is, an hystory written of thre, couched and diuened into one. They began theyr hystories where Eusebius made an end, that is, from the end of the Empire of Constantine the great, vnto the tyme of Theodosius the younger, containyng the discourse of an hundred and forty yeares.

After these succeeded Theodorus, which in two booke touching those thynges which were done from the tyme of Theodosius the younger, vnto the tyme of Anastasius.

Eusebius wrote xv. booke, Socrates wrote seuen, Theodoretus wrote v. Sozomenus wrote ix. and Theodorus two. *Euagrius Scholasticus*, wrote also vij. booke, from the Empire of Theodosius the younger, not onely Ecclesiasticall hystories, but also stozies of Empires and kyngdomes, vnto the. xij. yeare of the Emperour Maurice, so that all the hystories from Christ our Sauour, vnto the tyme of Maurice the Emperour, written by Eusebius, Socrates, Theodoretus, Sozomenus, Theodorus, and Euagrius, comprehended in liij. booke, do containe the gestes and doynges of thynges, by the space of 590. yeares.

Constantinus. 35.

Constantinus the great was the sonne of one Constantius a Duke of Rome, which was sent into Britaine to recouer the tribute that was due. After whose arrinall, Coill which was the kyng of Britaine dyed, and the Britaines to haue moze suretie of peace, willed the Duke to take to wiffe Helena, the daughter of kyng Coill, which was a wonderfull fayre mayden, and therewith well learned. This Constantius when he had recouered the tribute, returned with hys wiffe Helena to Rome, as chief gouernour of Britaine, and at the last dyed at Rome. Petrus Iulius Firmicus doth recorde, that Constantine was borne of Helena, beyng a concubine,

cubine, and begotten at Tharsus. Eutropius sayth that Constantine was boine in Britaine, in an obscure and base matrimony, of hys mother Helena, whom Saint Ambrose in hys funerall oration of the death of Theodosius, doth call *Stabulariam*, that is a woman which kept a bitailing house for wayfaring men.

This Constantine became a noble and valiant Prince, and so myghty in martiall prowesse, that he was surnamed the great Constantine. He was first an idolater, and by the impulsion of hys wyfe Fausta, dyd sacrifice vnto idols. But after he had banquished Maxentius, he utterly renounced the worshiping of idols, & became a christia man. But he deterred hys baptism vntill hys olde age, because he purposed to take a viage into Persia, and was resolved in hymselfe to be baptised as he went, in the floud Jordan. It witnes of hys belyefe, he caused a booke of the Gospels to be caried before hym, and made the Bible to be copied out, and sent into all partes of hys Emprye.

Some wyte that, as he went with hys army agaynst Maxentius, in hys iourney he saw the signe of the Crosse in the Element, shynnyng lyke fire, and he heard an Angell saying: Constantine *et tu vixit*. Idest: In hoc vince, in this signe overcome thou, wherewith he beyng greatly comforted, shortly after banquished the army of Maxentius, who flying out of the battell, was drowned in Tiber. He was Emperour, as Eutropius writeth xxx. yeares, and as Pomponius Latus writeth xxy. yeares lacking two monthes.

He was baptised of Eusebius, Bysshop of Nicomedia, and shortly after ended hys lyfe in the same City, and was buried at Constantinople.

Notwithstanding *Iacobus Philippus in supplemento Cronicorum*, sayth that Constantine was christened of Pope Siluester the first. He writeth also, that for the great slaughters of Partys, & for the tormentyng of people innumerable through hys prouinces, God stroke hym with a kynde of leprosy, the which could not be cured nor holpen by hys Whisicions, nor any other learned men, but the Priestes of the Capitol of Rome, gaue this counsell, that a certayne pond should be filled with the blood of yong Children, and the Emperour to wash and bath hymselfe in it beyng hot, and so should recouer hys health. But that this is nothing els but a fable, not onely Valla and Platina, but also Eusebius, Eutropius, Theodorus, Sozomenus, Hieronimus, Rufinus, Crossius, and other do insufficiently testifie. For all these, writing most copiously, amply, and largely of hys lyfe, do make no mention of this leprosy: but certayne late writers do rehearse it out of an Apocriphall booke, written of thynges done by Siluester. Also how true it is that Helena after she had found the Crosse, did build a temple there in that place, and from thence went to Constantinople vnto her sonne, and brought with her the thre nayles wherewith Christ was crucified, of the which, Constantine put one in hys horse Bridle, which he vsed onely in Battell, and did set the second in hys helmet, and the third into the Sea called Mare Adriaticum, to appease the tempestuous rages of the Sea. How true I say these thynges be, I referre to the learned mens iudgements. I for my part count them *fabulis aniles*.

Yet I am not ignorant, that Saint Ambrose writeth almost the lyke in hys funerall oration, of the death of Theodosius the Emperour. But Erasmus writeth that the orations, the Epistles, and sermons which are conteyned in the thirde tome, be forged & feyned in S. Ambrose name, and that in them there is nothyng of Saint Ambrose beyne or phrase.

Agayne that Constantine was baptised at Rome, of Siluester, it is a very lye. For Eusebius lib. 4. of the lyfe of Constantine, doth affirme that he was christened a litle before hys death, in an assemblie of Bysshoppes, at Nicomedia, of one Eusebius, Bysshop of that place. And Saint Hierome declareth no lesse in hys cronicle, and sayth, that this was done in the threescore and fift yeare of hys age, and the xxy. yeare of hys Emprye, when Siluester was dead almost fife yeares before, as Rufinus, Theodoretus, and other accord in their histories.

Isidorus in hys cronicle doth write, that Constantine was rebaptised of Eusebius, beyng an Arrian: but Socrates and other more auncient and better appo-

Miscellanea

ued authours, do affirme hym to haue bene baptizyd, but neuer rebaptized. And the Arimine councell, in their letters to Constantius doth testifie, that Constantine embracynge the true fapth of the Nicene Councell, and beyng baptizyd, departed from this present lyfe.

I omit here the saying of Gracianus, who writeth that Melchiades baptizyd Constantine, when Melchiades was before Siluester hys tyme, and Constantine was baptizyd after the death of them both.

I omit also Nicephorum, who affirmed that the Arrians through a diuillish mynde, dyd sayne that Constantine was baptizyd at Nicomedia, and he iudgeth that he was baptizyd at Rome of Siluester, and that Constantine made at Rome *Baptisterium*, that is, a Fonte, or a place to Chrysten in it. But how frivulous these thynges be, he that is conuerfant in the auncient authours, may easely iudge.

¶ De Donatione Constantini.

These thynges which are written of the donation of Constantine, to be both feyned and foolish, who will or can doubt: or that he with all his nobilitie and the whole Senate, and all the Pères of the Citie, and all the people of the Romaine Empire, should giue vnto Siluester all hys Imperiall estate and honour, should giue also the Citie of Rome and all Italie, and the thre partes of France, the two partes of Spayne, Germany, Britaine and all other places and Cities, is most discrepant and farre from the truth. For the Senate of Rome and the greatest part of the people of Rome, were most straunge from the Christian Religion, not onely in the tyme of Constantine, but also in the reigne of Valentinian, which reigned almost xl. yeaere after Constantine. And therfore if he would haue graunted this donation vnto Siluester, neither hys owne sonnes, neither hys frendes, neither hys kinsfolke, nor the Senate of Rome, would haue suffred hym so to do: yea hys fapth and hys owne conscience would not haue led him to the same, for beyng learned in the holy Scriptures, he dyd know that a Magistrate was the ordinaunce of God, and that the offices of the Ministers of the Church, and of the temporall Magistrate, were two distinct thynges, and that they ought not to be confounded and mingled, as he hym selfe was wonte to say, as Eusebius writeth: *Deum sacerdotibus commississe internam Ecclesie curam, sibi vero externam*, that is to say, God dyd commit the inward cure of the Church vnto Priestes, and the outward cure vnto hym.

Luke. 22.

On the other side, if ye consider Siluester to haue bene a true and a godly Pastor of the Church, as many were in those dayes, will you iudge that he would haue suffred Constantine to haue giuen hym those thynges, the vse whereof was forbidden of Christ: for he knew well inough that saying of Christ, *Principes gentium dominantur eis, vos autem non sic*. The Princes of the Gentils beare rule ouer them, which you shall not do. Agayne: *Date Casari, quae sunt Caesaris*, geue Cesar, which belongeth to Cesar.

Do you beleue, that Peter the Apostle would haue receiued the secular powrer with the Empire, if the Emperour Nero had offred it hym: no truly. Before Peter receaued the holy Ghost, he beyng disceaued with other of the Iewes, did imagine, that the kyngdome of Christ should be a terrestriall kyngdome, but after he had receiued the holy Ghost, he vnderstode, the kyngdome and seate of Christ not to be set in earth, but in heauē, and that his kyngdome was not of this world. He knew, that Christ dyd flie into the deserte, whē the people went about to make him kyng. He knew how Elizeus dyd refuse the donatio & offer of Naman the Prince, & how that Gezzi hys seruauent, for requirynge & recepyng the same, was stricken with a foule leopzie. Peter would not take vpon hym the cure and care ouer the poore, least he should be hindered both to pray and preach as often as he should. As the Actes of the Apostles doth testifie. And I beseech you, is it lyke then, that Peter would cast of hys Apostleshipp, and receaue vpon hym the gouernement of the whole world: He denpeth that one man can conueniently Minister the word, and also Minister to the tables.

tables. And what Pope can they geue vs, which had a better and a moze ample spirite, then Peter had, which could perfourme y^e thyng which Peter could not? Therfore they be but toyes & trifles, which are written of the donation of Constantine.

Constantine was moze sound in Religion, the to purpose such a graunt, which he knew to repugne utterly agaynst the doctrine of Christ. Siluester also was moze sound, then to receaue such a graunt, which he vnderstode that he could not without the subuersion and ouerthrowyng of the woꝝd. But if Constantine had graunted it, & Siluester had receaued it, they had both offended agaynst the woꝝd of God.

Obiectio.

Ruffinus writeth, that Constantine sayd vnto the Bpshopp after this maner. Lib. 1. cap. 2.
Dens (inquit) vos constituit sacerdotes, & potestatem vobis dedit, de nobis quoque iudicandi, & ideo nos a vobis recte iudicamur. Vos autem non potestis ab hominibus iudicari. Propter quod Dei solius inter vos expectate iudicium, & vestra iurgia quacunq; sunt, ad illud diuinum referentur examen. Vos etenim nobis a Deo dati estis dii, & conueniens non est vt homo iudicet Deos, sed ille solus de quo scriptum est, Deus stetit in synagoga deorum, in medio autem deos discernit. Et ideo hijs omisiss, illa qua ad fidem Dei pertinent, absq; ulla animorum contentione distinguite, that is to say.

God hath made you Bpshoppes, and hath giuen you power to iudge of vs, & therefore we are rightly iudged of you, you cannot be iudged of men. Therefore among your selues loke for the iudgement of the onely one God, and let all your contentions be referred to the examination and iudgement of God, for you are geuen as Goddes vnto vs of God, and it is vnconuenient that man do iudge Goddes. But he onely of whom it is written. God standeth in the assembly of Goddes, he iudgeth among Gods, & therefore omitting these thynges, discern ye those thynges which pertain to the sayth of God, without contention of myndes. Beholde sayth our aduersaries here is the testimony of a Christen Emperour, by the which it may be proued that the Bpshopp of Rome hath power and authoritie to iudge all Emperours, and he to be iudged of none, but of God.

Responsio.

I aunswere that in these woꝝdes of Constantine, there is no mention made of the Bpshopp of Rome, but he speaketh generally of litigious and contentious Bpshoppes, which accused eche other before the Emperours maiestie, & those thinges which the prudent and Christen Emperour did aunswere vnto them, he spake for the cause of reconciliation among themselves, not thincking of the pꝛeeminence of the Bpshopp of Rome.

Secondly he did not send those Bpshoppes vnto the seat & iurisdiction of the Pope, for he sayd not, you haue the Bpshopp of Rome Christes vicar, and Peters successor, bying the causes of your contention to be iudged of hym, but he sayd, let your strifes be referred to the triall of God onely, loke for hys iudgement. And by these woꝝdes it appeareth that he thought not that the Bpshopp of Rome should haue any iurisdiction ouer the other Bpshoppes.

Thirdly, the Bpshoppes themselves did not thinke the iudgement of their causes to pertain to the examination of the Bpshoppes of Rome, but they iudged the power and iurisdiction of the Emperour, to be most authentically ouer them, and therefore they brought their causes vnto hym.

Fourthly, it doth manifestly appeare out of the histories, that the Emperour did exercise power and authoritie ouer y^e Bpshoppes, as other Emperours did, which succeeded hym. He did not onely iudge of euery one of them, if they had offended, but also did vse hys power ouer all that were subiect vnto hys Empire, compelling them by hys edict and commaundement to come to the generall counsell, prescribing vnto them both tyme and place.

When the fathers were assembled at Tirus, they did declare vnto Constantine the names of them which were absent, whom they desired to be present and so he wrote to them that they should come to the counsell, and should adioyne their care and study with the other in the sayd counsell: he commaunded also hys Ambassadors, that he should put to exile and banishment, all them which did either refuse

Miscellanea.

to come, or els did little esteeme the commaundement of the counsell.

Also when the sayd Constantine vnderstode, that Athanasius was wrongfully condemned in the counsell holden at Tirus, he sent vnto them senere and sharpe letters, in the which he commaundeth all those fathers to come vnto hym to Constantinople, and there to declare befoze hym, how purely and truly they had iudged: and doth openly obiect vnto them, that they went about nothing els, but those thynges which did tende to dissention, debate, hatred, and the subuersion of mankynde.

Athanasius also hymselfe beyng condemned at Tirus, did flie vnto Constantine. Saint Austen also writeth, that Donatus beyng condemned in the counsell Arelatine, did appeale vnto Constantine: which hearyng both the parties, dyd iustifie and pronounce Cecilianus to be innocent.

Eusebius doth testifie, that Constantine did confirme the definitions of the Byshoppes concluded in the counsels, and did commaunde the rulers of the people, that none should infringe nor breake those thynges which were decreed of the Byshoppes. Also he embraced the decrees of the Nicene counsell, and did protest, that he would banish all those which would not subscribe vnto them: which also he dyd, for he sent Arrius wyth xi. of hys fellows into exile, and commaunded the bookes of Arrius to be burnt. And if any man had bene taken, to haue kept hym either privately or apertly, he commanded hym to be put to death.

By these examples ye may see, that Constantine did not geue ouer his authority and power vnto the Byshops, but did both intermeddle with spirituall matters, to rule and iudge Byshops, yea and call generall counsels: and not onely he, but also his successors did call by theyr authority and power, Byshoppes and fathers vnto counsels.

Leo the Pope, first of that name, with hys whole synode gathered at Rome, most humbly desired the Emperour Theodosius, that he would commaunde a generall counsell to be celebrated and kept in Italie. And yet the prouident Emperour did not appoynt the counsell, in Italie, where there was no contention ryisen, but in Grecia in the Citie called Sedon.

S. Hierome also *Ad Eustochium*, in the Epitaph of her mother Paulæ, writeth after this maner. *Cumq; orientis & occidentis Episcopus ob quasdam Ecclesiarum dissensiones, Romam Imperiales literæ contraxissent*, that is to say. When the Emperours letters had gathered together the Byshops aswell of the East as of the West.

Also in the Epistle of Pope Agatho, sent to the Emperour, by whose commaundement the first counsell was called and gathered together, ye may read after this maner: *Ideoq; Christianissimi domini, secundum piissimam missionem mansuetudinis vestrae, pro obedientia quâ debemus presentes famulos nostros misimus*, that is to say. Therefore I most Christian sonnes of the Lord, according to the most godly commaundement of your gentlenes, and for the obedience which we do owe, we haue sent our present seruantes.

Note here (good reader) this clause, *Pro obedientia quam debemus*, for the obedience which we do owe, wyll the Pope acknowledge the like obedience vnto the Emperours Maiestie: wyll he acknowledge the iurisdiction and power of Emperours to be ouer Byshops: no, no, hys Antichristian pride wyll not suffer hym.

Which of all the Byshops of Rome did gouerne the Apostolicke Church with a greater care and diligence, then Gregory the great: and yet he writing *Ad Theodorum* the Whistion, sayth of the Emperour Mauricius, as follooweth: *Valde autem mihi durum videtur, ut ab eius seruitio milites suos prohibeat, qui ei & omnia tribuit, & dominare eum non solum militibus, sed & sacerdotibus concessi*, that is to say: it seemeth a very hard thyng, that he should forbid hys souldiours from hys homage and seruice, which hath both geuen to hym all thynges, and also haue graunted hym to haue dominion and rule, not onely ouer the souldiours, but also ouer the Priestes. Agayne in the ende of the Epistle which he wrote to the Emperour hymselfe, he sayth thus: *Quæ debui, exolui, qui & imperatori obedientiam prebui, et pro deo, quod sensi minime taceui*, that is: I payd those thynges that I ought, which haue geuen both

both myne obediẽce to the Emperours, and also haue not holde my peace in Gods cause, but spake that which I thought. Do you not here see that thys Gregory being Pope, dyd not onely obey the Emperour, but also did acknowledge that he ought to shew obedience vnto hym. And wyll hys successours and the clergie of the inferiour sort, plucke their neckes out of the yoke of obedience, which by Gods law is due vnto Magistrates, but ye may see, to what disorder pride and ambition hath bzuien the Bishops of Rome.

One Augustinus Stenchus, is not ashamed to wyte, that the Bishop of Rome was called a God, and coumpted for a God, and sayth, that thys was done when the Emperour did beautifie hym wyth a noble title, worshipped hym as God, and as the successor of Christ and Peter, and gaue hym godly honour, and did reuerence hym, as the lyuely image of Christ. This wyteth the same Stenchus sextiõne. Lib. 67.

¶ Intollerable blasphemy, ¶ vnspeakable knauery, ¶ most sacrilegious and diuillish flattery, cleane repugnant to the most sacred and holy word of God. What did Peter I pray you, when Cornelius did fall downe, and would haue worshipped hym: did he not lift hym by & say, *Surge, & ego ipse homo sum*. Arise, I my selfe also am a man. What did the aungell say vnto Iohn, when he fell downe at the aungels fete, to worship hym: did he not say, *Vide ne feceris, conseruus enim tuus sum, & fratrum tuorum Prophetarum*. Take heede thou do it not, for I am thy fellow seruauant and of thy brothers the Prophets. And will the Pope be better then Peter? holper then Iohn? well he may take an ensample of Herodes Agrippa, which gaue eare vnto the flattering voyces of people, which cryed, *Vox dei non hominis*. It is the voyce of God, and not of man. He did not stay the people, but toke a glozy in their wordes, and therefore was stricken of the aungell, and like a wretch did rot, being eaten of Lice. It behoueth vs to know, that Christ the sonne of God doth reigne yet in his Church, as chiefe head and ruler, vnto whom onely and alone, all glozy and power is geuen: and not to thincke, that he did substitute any man, in whom he would be worshipped, for Christ onely ought they to worship, honour, and so pray vnto, And as for the Pope and all his sacrilegious flatterers, we ought to detest and abhorre as the very Antichrist. To conclude, some writers do recorde, that when Constantine gaue riches and honour vnto the Church, there was a voyce heard, which sayd, *Iam venenum irrepsit in ecclesiam*, now is poyson crepte into the Church, he that will know more of the life of Constantine, let hym read the fve bookes of *Eusebius Cesariensis*, which he purposely wrote of the same.

Of thys man Constantine, the kynges of Brittain had first the priuiledge to weare the close crowne.

Pharisees. 36.

There were three sectes or factions among the Iewes, the Pharisees, the Saducees, and the Arians.

It appeareth out of Iosephus, þ these sectes began the yeares before Christ. 125. *Pharisei*, the Pharisees received their name of this Hebrue worde *Phares*, that is, separation or diuision, bycause they would be distincte, and differ from other prophane men.

¶ Els (as some other wyte) they are called, *Pharisei*, of thys Hebrue worde *Pharasech*, which betokeneth an interpretation, glose, or exposition: As you would say, expounders and interpreters of the bookes of Scriptures, which they did chiefly professe, they were called Doctors and teachers; they sat in the chayre of Moses: that is, they taught the law of Moses, and did expounde the bookes of the olde Testament. Although they beleued *In genere*, certayne chiefe pointes of doctrine, as God to be but one God, and Messias to come, and to bring great benefites with hym, and the soules after the death of the bodies to be immortall, yet had they reuerent horrible spots, and prophane and wicked opinions in many articles of beauenly doctrine. They were most cruell and bitter enemies vnto Christ and his disciples: And (as Hierome sayth) they consented to the death of Iohn the Baptist:

F. 19.

They

Miscellanea

- Mat. 23.** They were proude, boasting in their owne workes, desiring honour and chiefe rolumes in the feastes and sinagoges: they were ambitious, desiring to be saluted in the market, and to be called of men *Rabbi*, they were couetous, deuouring widowes houses vnder the pretence of long prayer: They were mighty and much regarded of the people. Iosephus writeth in the booke of his antiquities. *Phariseos apud Iudeos plurimum posse, siue exosum aliquem cupiūt ledere, siue amicum iuuare*, that is, that the Pharisees could do much among the Iewes, whether they would hurt any man whom they hated, or whether they would helpe any man whom they loued.
- Mat. 7.** They were superstitious, obseruing litle thynges, omitting thynges waighty. And when they came from the market they would not eate befoze they had washed: They were hypocrites, and therefore Christ likened them to painted sepulchers.
- Mat. 23.** They did weare long garmentes, and made the hemmes of them broader then other did: They did make broad phylacteries, which Epiphanius doth say, to haue bene purple: but Erasmus in his annotations doth call them scrols of parchemēt, in the which the commaundementes were written, and sayth, that *Phylacterium*, is a Græke word, and signifieth in Latine, *Conseruatorium*, because the memozy of the lawes is conserued in them. For the Pharisees, because they would be seene to be good obseruers of the law, did write the ten commaundementes in two peces of parchement, the one conteyning the first table, the put on their foreheades in steade of a crowne: The other contayning the second table, they put vpon their arme, that whethersoeuer they moued their head, or did reach forth their hand, the lawe should be in sight befoze their eyes. They toke the occasion of this superstition out of the bj. of Deuteronomie, where God sayth, *Ligabis ea quasi signum in manu tua, eruntque & mouebuntur inter oculos tuos*: that is, thou shalt binde them as a token in thy hand, and they shalbe moued betwene thyne eyes, partly out of the xij. chapter of Numeri: where God speaketh after this maner: Speake vnto the children of Israel, and thou shalt say vnto them, that they make to them hemmes in the foure borders of their garmentes, and put vpon the hemmes of the borders a ribande of blew silke: that when they loke vpon them, they may remember all the commaundementes of the Lord.
- Deut. 6.**
- Numb. 15.**

Vpon this, these hypocrites, hanting after popular praise, and seeking lucre and gaynes of fely women, did make to themselues great hemmes, and did tie sharpe thornes in them, that they should be prickted with them, both when they did walke and sit, least they should be counted at any time to forget the law.

Saducæi.

- S** **Zedec.** The Saduces did set this name to themselues of this Hebrew word *Zedec*, righteousnes, and so called themselues *Zadichim*, iust and right: when notwithstanding they were the most wicked of all other. This secte began, by reason that the Pharisees did onerate and burden without measure, the people with ouer many rites and ceremonies. Therefore they willing to lose these boundes, did swarue and dissent from the Pharisees. They had many corrupt and Epicuriall opinions, which they drew out of Philosophy, and mingled them with religion. They were enemies vnto Christ, vnto Iohn the Baptist, and vnto Chrisses disciples, and did assault them with their craft and subtill disputations, as it appeareth in the xij. of Mathew, and the xx. of Luke, demaunding which of the seue brethren should haue that one woman to wife after the resurrection. They held that both body and soule perished together, and that neither the godly should receiue any rewarde for his god workes, neither the wicked should receaue any payne for his ill deedes, otherwise then in this life. They helde that there was neither hell nor heauen, neither anngell nor spirite, and that it was in our power to be the authoꝝ vnto our selues, either of felicitie or els of miserie.
- Mat. 22.**

They were great enemies to the Pharisees, yet against Christ they agreed together as one.

The secte of the Saduces was most deuiliſh, and directly contrarie to the confession of our doctrine, and to the true inuocation of Gods name.

Esai.

Esai,

Essai, or as some call them Essani, were the thirde secte among the Jewes, and they be called *Esseni quasi operadores*, workers, for they would be counted doers of the lawe, and not onely teachers or dissemblers. The originall of this faction beganne of this, because they sawe in the Pharisees nothing but hypocrisie, fained holines, enuie, desire to beare rule, and other thinges: Which were discrepant from true godlines, they swarued from them. They did also abhorre the grosse and prophane Epicurisme of the Saduces. Wherefore that thing which they desired and sawe to want, both in the Pharisees and the Saduces, they endeououred to performe and declare in workes. And that they might better bring to passe the thing which they did attempt, they went into the uttermost cosse of Iurie, to a certaine lake, named Asphaltites, not far from Ierico, where there were most fragrant and swete orchardes of baulme, as Plinie writeth of them: Iosephus *De bello Iudaico*, writeth thus of them as foloweth.

The Essens be Jewes by nation, and be ioyned together with most deare & mutuall loue, which aboue all other do shunne and flie all pleasures as most pestiferous and wicked. They counte it the greatest vertue to keepe continencie. Wherefore they do loth marriage. They take notwithstanding other mens children, and bring them by in learning, and do institute them most diligently in their maners and trade of life. They do not loth matrimony, for that they iudge that the succession of mankind should be destroyed, but because they thincke the intemperancie of women should be auoyded, beleuing that none of them do keepe true faith vnto one man. They be also contemners of riches, so that one of them is not richer then another, but haue all thinges in common. They neuer chaunge their apparell nor their shos, except they be rente or tozne, or els by long tyme consumed and woone. Toward God they be very religious: for they speake no woordly thing before the rising of the sunne, but they offer certeyne bowes to it, as if they prayed that the sunne should rise. After that, they go euery one vnto their worke and busines, and after they haue wrought to the fifth houre, they congregate themselues together agayne. And then beyng girte with linnen clothes, wash their bodies with colde water. And being so purified, they came into their supping, or dining chamber, and when euery man is set with silence, the baker doth set a lase to euery one in order, and the Cooke in likewise doth geue to euery one a dishe of potage. And before they eate, the Priest doth call vpon God with his prayer, and likewise when dinner is done, doth render thankes, and then they put of those holy vestementes, and go againe to worke vnto the euening. When they dispute, they come together, no lesse then a hundred, and whatsoeuer is decreed of them, standeth immouable, and not to be chaunged. If any man blaspheme God, they condemne him to death. To spit before them, or on the right side of them, they do greatly abhorre. On the Saboth day, they be very scrupulous and superstitious to do any maner of worke, in so much that they will not kindle the fier that day, nor carry any vessel, nor go to the stoule to ease themselues. In other dayes, they digge a pit of a fote deepe, and couering themselues with a long garment, do ease themselues in the same pit. And when they haue done, couer it agayne with the same earth, & this thing among them is counted very solemne. Their opinion is, that the bodies be corruptible, and the matter of them is not perpetuall, but they beleue the soules to be immortall, and do say, that the good soules shall liue beyond the Ocean sea, where they shall haue their fruition and pleasure. For they thincke, that that region is not subiect to heate, colde, showers, or tempestes, but very pleasaunt and delectable. The ill soules shalbe sent (say they) to tempestuous and colde places, full of mourning and payne without end. These wordes and many other, doth Iosephus write of this secte in the same place, and likewise in his antiquities.

Monachus. 37.

Chrysostome writing vpon the Epistles sent to the Hebrewes, doth testifie that in the tyme of the Apostles, there was not one step, or iote of Monkerie.

Miscellanea

Also two hundred and forty yeares after Christ there is no mention made by any worthy writer of Ponkerie: saying that the Decretall Epistles of the Bishops of Rome, do geue certaine coniectures, of the Decrees of Virgins to be consecrated. But of what authoritie and force those Epistles be, a certaine Poncke named Calthesen, doth geue iudgement, whose wordes be these: *Nunc meo iudicio illa de Constantini Donatione Apocriphta sunt. Sed fortassis quadam alia longa & magna scripta, sancto Clementi & sancto Anacleto, sunt attributa, summis pontificibus: in quibus volentes Romanam sedem omni laude dignissimam, plus quam expedit exaltare, se penitus fundarunt cum tamen omnino non videantur illorum sanctorum Epistola, consideratis contentis in ijs. Scribitur enim in Epistolis Clementis, quo modo Papa, fuerit & Petri successor, & post Petri mortem ad sanctum Iacobum has fingit scriptor misisse Epistolas, qui fuit frater domini & Hierosolymorum Episcopus: Et est tamen hoc omnino falsum cum sit manifestum, prius Petro Iacobum octo annis finiuisse martyrio vitam. Scribit quoque ipsum Clementem successorem fuisse Petri, sed hoc idem in alijs quae sancto Anacleto adscribuntur, legitur. Sed si hoc esset verum, quomodo sancti viri Hieronimus, Augustinus, Optatus, Milenitanus, & ceteri, qui omnium pontificum Romanorum catalogum posuerunt, hoc ignorassent, vel saltem non immediate post Petrum ponunt, si ipsas Epistolas ad tunc vidissent, aut pro authenticis habuissent? Inuenitur insuper in ipsis Epistolis de Episcoporum a sacerdotibus differentia, quae tamen longo tempore post Clementem hunc, (ut Hieronimo placet, & Damaso) in Ecclesia orta est: hactenus Calthesen, that is to say, By my iudgement, those things which are written of the donation of Constantine, are Apocripheall, yea and perchance certaine other long and great written workes, which are attributed vnto Saint Clement, and Anacleto, being high Bishops, in the which they do utterly ground themselves, willing to exalte the see of Rome, worthy of all praise more than is expedient.*

When notwithstanding these Epistles do not seeme to be the Epistles of those holy men, if the contentes and circumstances of them be duely considered, for it is written in the Epistles of Clement, how he was Pope, and the successor of Peter, and that he sent these Epistles after the death of Peter, to Saint Iames, which was called the brother of the Lord, and was Bishop of Hierusalem, but this is utterly false, for it is manifest, that Iames finished his life with martyrdom eight yeares before Peter. He writeth also, that Clement was the successor of Peter, but this is red also in other things, which are ascribed vnto Anacleto. But if this should be true, how do these holy men, Hierome, Austen, Optatus, Milenitanus, and other which do write the catalogue and order of all the Bishops of Rome, not know this? Which do not set in Clement, or at the least, do not put him immediatly after Peter, if they had then either seene the Epistles, or counted them authenticall. Furthermore there is founde in the same Epistles, the difference of Bishoppes from Priests, which notwithstanding began long after in the Church after Clement, as it pleaseth Hierome and Damasus.

There is also the authoritie of most auncient and great learned writers, which do declare that these Bishoppes of Rome should not be the authors of these Epistles. For neyther Hierome, nor Damasus, nor Eusebius, nor the sixte counsell of Carthage, do make any mention of the Epistles, nor ye shall finde these Epistles to be cited of any author worthy credit, vnto the time of Carolus Magnus. And it is not vnlike to be true, that about that time, when the West Churches did aske and seeke booke out of the Librarie of Rome, that these Epistles were feined, forged and dispersed abroad by the fraude and craft of the Bishops of Rome, which then did affecte Empire and rule, not onely ouer all Churches, but also aboue kinges and princes of the earth.

But (to come to our purpose agayne) Ponkerie began about the beginning of the foure hundred yeares after Christ, and that in Egypt, where Antonius, Macarius, Pambus and Paulus, flourished in that kind of life, and likewise in other places of the world, as Sozomenus doth testify. And truly it is marvell, when that age had so great learned men, that they did onely appoyne, but also institute and ordeyne those kindes of life, which were not institute, nor ordeyned of God. Sozomenus

menus both recorde, that there were two kindes of Monckes, the one, which liued in the wildernes: the other, which liued in cities, but yet separate from the company of other men. The maner of a monasticall life, Basilus doth rehearse, and thew, In sermone Ascetico, out of the which it appeareth, that they which professed Monckerie, did first geue all their goodes, befoze they went into the monasterie: bys woordes be these. *Oportet monachū ante omnia id vitæ genus amplecti, vt nihil possideat, corpus habeat quietum, & habitum honestum, vocem moderatam, & sermonem bene dispositum, cibum ac potum sumere tranquille, ac cum silentio, apud seniores tacere*, that is to say.

It behoueth a Moncke aboue all thinges, to embrace that kinde of life, that he haue a quiet body, an honest habite, a moderate voyce, communication well disposed and ordered, that he take his meat and drinke quietly and with silence, that among his Seniors and elders, he hold his peace. But of what holynes, pouertie, chastitie and obedience our monckes of late time haue bene, it is horrible to speake. And because their hypocrisie, superstition and abhominable kinde of lyfe, is knowne to all the world, I will speake no more of them.

Biblion. 38.

BIBLOS signifieth properly *Papyrus*, which is a great rush, which groweth in the fennes and marish groundes in Egypt and Syria, ten cubites in height, whereof the first Paper was made, wheron men did write. It betokeneth also a booke, whereof we call the booke conteyning the holy scriptures, Biblion, or *sacra Biblia* in the plurall number, and not *Biblia* in the singuler number.

Note that in olde time, men did write in the leaues of Palme træs, whereof we call the leaues of bookes *Folia*, which be called also in the Greke *φυλοποι*. After that they wrote in the rindes of certayne træs, which are called *Libri*, and therfoze our be named *Libri*, and by a diminutiue *Libelli*. They be called also *Codices*, of thys Codex, or *Caudex*, which is the lower part of the træ next the roote, from the which the rinde is dralwen. After that, publique and common woorkes were writen in volumes of lead, and priuate woorkes, were written in clay, & after in waue: for the vse of tables to write in was befoze the battell of Troy.

But after the victorie of Alexander the great (when the citie Alexandria was builded in Egypt) Paper was inuented of king Alexander (as Varro testifieth) which was made of the calles, that grew in the fennes of Egypt.

It is called Charta, of the name of a citie of Tirc named Charta, from whence *Dido* came, and therfoze she called the citie which she builded after ward Carthaginem, of the name of the citie Charta, from which she came.

Parchement was inuented (as Varro writeth) after that Paper was found out by Alexander, to the vse of the libraries of Ptolomie and Emmenes, kinges of Pergamus, and therfoze it is called in Latin Pergamena.

It is called also *Membrana a membrorum testum*, that is of couering the members, that is, of the skinne, which couereth the body, of which skinne the Parchement is made.

Colossis. 39.

COLOSSÆ or Colossis, was (as Strabo writeth) *Lib. 12.* a towne of Phrigia, adioyning to Laodicea, which as Orosius, testifieth with Laodicea and Hierapolis, was destroyed, and fell downe by an earthquake in the time of Nero the Emperour.

The inhabitantes of this citie Colossis, were institute and conuerted to the sayth of Christ by one Archippus and one Epaphras. Archippus was Pauls disciple. Epaphras was bozne in the towne Colossis, who after ward was captiue with Paul at Rome: he was supposed to be one of the 70. disciples.

But the Colossians were auerted from the sinceritie of the Gospell by false Apostles, who perswaded them, that Christ was not come, nor yet should come at all but

Miscellanea

but that aungels were the authoꝛs of our saluatiō, beside that, they preached vnto them both Iudaicall and Philosophicall superstitions. Agaynst those false Apostles, Paul strengthning and confirming the Colossians, doth send vnto them an Epistle, in the which he sheweth and proueth the one onely Christ, being aboue all aungels, to be the authoꝛ of our saluation. And defending his owne authoritie, doth admonish them to beware of the false visions, reuelations and doctrines of false Apostles. And finally doth exhortē thē to auoyde all ill thinges, & to folow god thinges, and doth admonish also euery age of their state, condicion, and calling.

Although it seme impertinent to be set among the Miscellanes, yet for the nerenes of the woꝛdes Colosse and Colossi, I will not leaue vntouched what Colossi be, neither will I omit the nature of the proverbe that spꝛong of them, noꝛ the discourse of the seuen wonders of the woꝛlde, of the number of whom Colossi is one. The vij. wonders be these that folow.

1. Colossi.

Colossi, were images of horrible greatnes, like to towres. One of Apollo in the capital at Rome, was xxx. cubites. Also one made at Tarrentum by Lyfippus, was xl. cubites hie. But at Rhodes one of the Sunne exceding all other was in height lxx. cubites, made by Colalsis, scholer to Lyfippus. The thombe of that Image few men might fathome. It was in making xij. yeares, and the charges oꝛeto to 300. talents, which amounteth to 43115. pound. Strabo writeth that the image was of Iupiter, other writte, that it was of the Sunne, and made by Chares Lyndius, and this is it that was compted one of the seuen wonders. Some call it a brazen piller, (as Aristotle writeth) five hundred cubites hie. Besides this were an hundred lesse Colossi in Rhodes, at at Rome were many made of mettall.

Of this cometh two proverbes: *Colossica onera*, that is, great & heavy burthens. *Vir Colossicus*, a huge, mighty, and taule man.

2. Templum Dianæ.

This temple was edified by all Asia in an 120. yeares, and was set in a fennye oꝛ marſhe ground, the foundation being first layd with coles, troben oꝛ rammed hard, then ſiecer of wool layed thereon, and all this was to saue it from earth quakes. The temple was in length 425. fote, in bredth 220. In it were a 127. pillers, euery of them 60. fote hie, made by kinges. The roſe was of Cedre trees, and the doꝛes of Cipers. A lewde person of purpose to get a renoune in hystozies (being conetous of gloꝛy, and hauing no excellent quality to attaine thereunto) putting wilde fire into the roſe, did burne this temple. His name was Herostratus, as Strabo writeth, whereof proceded a proverbe: *Herostrati gloria*, applied vnto them that do ſeke foꝛ a renoune oꝛ pꝛayſe of a miſcheuous act.

3. Piramides Ægyptiæ.

The Piramides in Ægypt, were nothing els, but a baine and ſoliſhe ostentation of the riches of kinges, as Plinie writeth. The cause of the building of them, of most writers is repoꝛted to be, that they might not leaue any money vnto their ſuccesſoꝛs, oꝛ to ſuch as ſhould enuy them.

There were many euery where in Ægypt, but there were none moꝛe noble and famous, then those thꝛē, of the which Pomponius Mela ſpeaketh, the which ſlled all the woꝛld with their fame, beyng apparent and conſpicuous vnto all ſuch as ſhould ſayle by them, ſituated in a part of Affricke, vpon a ſtony and barren hill, betwixt the towne called Memphis, and the towne Delta. They are towers (as Solinus ſayth) of ſo mervelpous a high top, as is almoſt vncredible to bee built by mans hand. Under these towers were the kinges of Ægypt buried.

Cheopes a king of Ægypt, was twenty yeares in building one of these towers, hauing thꝛē hundred, thꝛēſcoꝛe thouſand woꝛkemen, daply laboring about it, it was declared in the Ægyptian letters, which were wꝛitten about it, that there was a thouſand, eight hundred talentes, ſpent in Radish rotes, Carlike, and Onions, which the woꝛkemen deuoured. Which talentes are in our coyne ſeuē hundred and thirty thouſand crownes, foꝛ the talent of Ægypt was fifty Minæ. Besides, if thou wilt make but a meane eſtimation of all other kinde of victuall oꝛ meate,

meate, of apparell and wages for their worke, if thou accompte also the yron wherewith the stones were bound together, and the wood whereof the engines were framed, there will arise in the end about two thousand, two hundred tonels of French crownes.

Some affirme those Pyramides to haue bene made by Ioseph a Iewe, for the safe keeping of cozne, whereof they toke their name. For *πυρος*, is called cozne or wheate. Other say, they are Sepulchers, builded in the honour of fire, the which the Egyptians did worship for a God, and therefore to grow foure square, and sharpe by ward, to the likenesse of fire.

4. Cyri Regia.

Cyrus was a noble King of Persia, the sonne of Cambyfes and Maudanes the daughter of Astiages, king of Media.

This Cyrus was (by the commaundement of his Grandfather Astiages, when he was bozne) cast out, to be deuoured of the wilde beastes, because he saw in his dreame a vine tree, springing out of the children of his onely begotten daughter, with whose bzaunches all Asia should be ouershadowed. He beyng call forth, was marueilously nourished a great while by a Bitch of a dog kinde. At the length being brought by by the kinges shepheard (as Gods prouidence would) was chosen king of the Persians.ouer whom when he had raigned certayne yeares, he was slayne of Tomeris Quene of Scithia, with two hundred thousand Persians, so that there was not one left to beare home tidings of so great a slaughter.

The head of Cyrus being cut of, was cast into a vessell filled with mans bloud, with this expozition: Fill thy selfe with bloud, which thou hast alwayes thirsted after. He was first called Agradatus, and afterward Cyrus, of a riuer of the same name, running through Persia, by the which riuer he was call forth.

This man excelled all men of his time in goodly personage, gentlenes, prouesse, liberality, wisdom, and memozy.

Solinus writeth, that of the exceeding multitude of men, which were in his host, he so retayned the names, that he called euery man by hys proper name, when he spake vnto them.

Plutarchus also writeth, that he made a gallery all of gold and Iuery, he made also such a costly pallace, that for the sumptuousnes thereof, it was counted one of the seuen wonders of the world.

The residue of his wonderfull vertues are written by Xenophon, most eloquently in Greeke.

5. Mausoleum.

This was the tombe of one Mausolus king of Caria, the which tombe his wife Artemisia made, of whom is written this story. Artemisia was of such chastity, and so excelled in loue towarde her husband, that when he was dead, she caused his hart to be dreyed in a vessell of golde into pulber, and by litle and litle she dranke it by saying: Their two hartes should neuer depart a sunder, and that she thought there might be no worthy sepulchre made for it, but her owne body. Notwithstanding she made for his body such a sepulchre, that for the excellent workmanship, beauty, and costlynes thereof, it was taken for one of the maruels of the world, and for the notable fame thereof, all sumptuous and great sepulchers were after called Mausolea.

6. Babilon.

Babilon a notable city, being set and placed by the riuer Euphrates, once head of Chaldie, of the which great Mesopotamia, and part of Assyria was called Babilonia, as Plinie writeth. This city Strabo writeth to be builded by Semiramis. Lib. 6, cap. 26. But the Hebrues doe referre the original beginning of it vnto Semrothe the Giant, who say that it was called Babylon of the confusion of tounge. This city being afterward restawred and enlarged by Ninus of Semiramis, was very notable and famous, for her walles and hanging gardens, and for her temple and walking places. The fieldes were very playne and pleasant, the nature of the soyle very fertile and fruitfull, the walles were quadzant with towers and castels in them. Her walles were of an incredible magnitude and strength, being fifty cubites in breadth

Miscellanea

breadth, and, 300. cubites in high. The circute and compasse of it is sayd to be. 480. furlonges; the riuer Euphrates running in the middle of it. The walles were made of brycke, compacted together with lyme and pitch, the which some write to be so broad, that .2. waynes meeting together might easily passe. About the walles there runneth abroad ditch full of water, as though it were a riuer, which walles are beautified with an hundred gates of bryasse. This Citie beyng in a tyme reuolted from her alleageaunce, Semiramis beyng occupped about the oꝛnature and decayng of her body, made haste immediately to recouer it, one part of her heare beyng losse, neither dyd she make vp her head, and byng her heare in an oꝛder, befoze she had recouered the Citie into her dominion agayne.

Here note a worthy example of this balaunt woman Semiramis, agaynst couetousnes and greedy desire of money. This woman, when she had made a tombe, wherein she intended to be buryed, beyng dead, caused this superscription to be written vpon it: That kyng so euer shal lacke money, let hym open this sepulchre, and take as much as he will. Which wordes, when Darius had read, beyng a very greedy person, commaunded the graue to be opened, but he found no money there at all, but he happened vpon these wordes: *Ni malus vir fores, & pecunia prorsum in-explebilis, non utique mortuorum loculos moueres.* That is, If thou were not an euill man, hauing an vn-satiable desire of money, thou wouldest not breake open the graues of the dead.

7. Simulachrum Iouis.

The seuenth wonder Cassiodorus writeth to be the Image of Iupiter Olympicus, which was made by one Phidias, first a Painter, and afterward a Caruer, for the making of which Image, he became exceeding famous. He made also other excellent workes, as the Image of Venus at Rome, in the porche of Octauia, and the Image of the Goddesse Nemesis, beyng ten cubites, at Rhamnus, a famous village in the County of Athens, which held in her hand a bꝛaunche of an apple tree, out of the which rose a litle folde, wherein were written these wordes: *Agoracritus Parus fecit.* He was the scholer of Phideas, whom he so loued, that he wrote his name in his owne worke. Of this riseth a pꝛouerbe: *Rhamnusia Nemesis.*

This Nemesis was a Goddesse, whom the Paynims supposed to be the punisher of greuous offenders. Some call her Fortune.

Suidas sayth, that Nemesis is Justice, complaint, reproch, enuy, fortune. And Erasmus sayth, Nemesis is a Goddesse, the reuenger of insolency, and arrogancy. She is called Adraestia, of Adraustus the kyng, that first constituted to her a temple, she is called also Ramnusia, of the towne Ramnus.

But Gregorius Nazianzenus, in the funerall song which he wrote vpon Basil the great, prayng the gorgeousnes and costlynnes of the hospitall builded of hym, sayd in this maner: I truly (sayd he) considering this place, beyng so notable, for the bygnes and fine workemanshpy of it, would count it nothyng inferiour vnto the seuen wonders of the world.

Of the which numbers he numbꝛeth and writeth these thre following, to be thre of the sayd seuen: that is, the City Thebes, and the Capitol of Rome, and the temple of Adrian in Cyzicke.

Thebe or Theba.

Of this name there were nine Cities, one in Beotia, an other in Egypt, the third in Thessalia, the fourth in Cilicia, the fift in Ionia, the sixt in Attica, the seuenth in Cataonia, the eight in Italy, the ninth in Syria.

That in Egypt was the most famous, builded of Busiris king of Egypt, in compass (as Herodotus declareth) a hundred and forty furlonges, called Stadia. This City had many sayze buildinges, both publike and pꝛivate. Plinie writeth that it was holow vnderneath, and stode all vpon balotes. It had an hundred gates, and in euery gate were two hundred keepers, which excelled in great horses and chariotes, vnder the which Citie kinges were wont to bring forth great and huge hostes of armed men, none of the Citizens perceauing it.

There

There was in this City (sayth Calliniachus) a cause which being at all other tymes full of wynde, yet in that space, which is betwene the olde Wynde and the new, which is called in latine *interlunium*, there was no ayre perceived at all.

Because there hath bene often mention made of a furlong called Stadium, it shall not be out of the way to declare what Stadium is.

Stadium was properly the place where horses or men did runne, or where wresslers did strive, called *stadium*, ἀπο τοῦ σταδίου, that is, a statione, because that Hercules ranne that same space, drawing his breath but once, and then stode still.

The furlong was first inuented of Hercules, and he met it at Pisis, where Iupiter Olinpius was. The length of that same furlong, was two hundred fæte, whereupon some inuented after, other kindes of furlongs in Grece, being likewise of two hundred fæte of length, yet somewhat shorter then Hercules furlong. Hereof Pithagoras gathered, that the fote of Hercules was so much more long then other mens fæte, how much the furlong called *Olympicum stadium*, was longer then other furlongs.

Stadium properly containeth the eight part of a myle, and befoze the Romanes found out their miles, men did diuide and measure the spaces of the earth by furlongs.

But the Persians did vse no furlong, but an other kinde of measure, which they call Parasangam, which containeth the space of sixe miles and a quarter of our miles. Censorinus writeth, that of these Stadia there were thre sortes. The one was of Italy, and that contained 625. fæte, which is 125. pases. The second was called *Olympicum*, and that was of 600. fæte, that is 120. pases. The third was called Pythicum, which contained 1000. fæte, which is 200. pases, which peraduenture was forgotten of Plinius and Solinus, when they wrote the description of Cicilia, which maketh the variaunce betwene them and Diodorus Siculus. Of the stadia called Italica, eight do make an Italian mile, containing a thousand pases, euery pase being fise fæte, we haue none other name to geue it, but a furlong.

Capitolium.

Capitolium was a great and mighty tower in Rome, set in the mount called Saturnius, and builded of the king *Tarquinius superbus*, as Plinie writeth, lib. 3. cap. 5. Some write, that it was the temple of Iupiter, set in the Cleue called *Tarpeius*. It was called Capitolium a capite hominis ibi reperto, of a mans head there found, while they digged by the foundation, for befoze it was called *arx Tarpeia*, of the bestial virgine *Tarpeia* which was killed of the Sabines, and there buried. Capitolinus was the name of him that found the head, when the Capitoll began to be builded. It must needs be a faire costly and sumptuous thing, for as much as Nazianzen doth number it among the seven wonders of the world.

Templum Hadriani.

This temple was builded in Cyzicum, a noble City Bithynia, so named of Cyzicus a king, as Pomponius Mela writeth. It is a Citie famous and notable, with castels, walles, towers, hauens, and turrets of marbell, as Florus writeth lib. 2. It was had in great honour, estimation and price of the Romanes, as Strabo writeth lib. 12. In this place by likelyhode Adrian did builde that sumptuous temple, which is counted of Nazianzen to be one of the seven wonders of the world.

These (by the testimony of Casidore and Nazianzen) be the seven spectacles or wonders of the world, recorded almost in euery place, both of the Historiographers and Poetes. Of the which wonders there remaineth nothing at this day, but theye bayne names and titles, whereby we may vnderstand, that there is nothing, that can be made so glorious and gallant, by the power and industry of man, which antiquity and time cannot dispatch and consume.

I would God that the princes, and noble men of the earth with others, would heare and consider these thinges, and specially they which would purchase vnto themselves perpetuall renowne, with such outragious and fond buildinges. For what is more fond, then to wast and spend out of measure much riches in vnprofitable

Miscellanea

Stable buildinges, that shall do good to no man? And here by the way, I with the Clergie and the people would expend with themselves, what they do, which dispose so preposterously and bairnely, the revenues and yearly profites of the Churches (I meane in building of great and sumptuous temples) with spires so high and long, that they may be almost compared with the Pyramides of Egypt. For these thinges cannot be done without the wrath of God. For (I pray you) what other cause is there why, that temples builded more curiously, then is convenient to Christian modesty, are touched and destroyed so many times, with so often lightnings? which thing I take to be a warning from heave, that we should refraine from such fondnes and gasing shewes. That the poore and oppressed with calamities, ought to be relieved and maintayned with the goods of the Church, the olde custome and manner of the p̄mative Church doth teach and declare. Which you may easely perceave, partly out of other mens writings, and specially out of the Epistles of the holy Martyr Saint Ciprian, writing chiefly of a certayne scoffer to be excommunicated, vnles he would leaue his arte and facultie. His wordes be these. *Quod si penuriam talis, & necessitatem paupertatis obtendit, potest inter ceteros, qui alimentis ecclesie sustentantur, huius quoque necessitas adiuvare: si tamen contentus sit frugalioribus & innocentibus cibis.* If such a one do make a pretence of penury and lacke, his necessity among other, which are sustained with the goods of the Church, may be eased and holpen, so that he be contented with sober and meane diet. And a litle after in the same Epistle he writeth of the same person, after this manner. *Quod si (inquit) illic ecclesia non sufficit, ut laborantibus praestentur alimenta, poterit se ad nos transferre, & hic, quod sibi ad victum atque vestitum necessarium fuerit, accipere.* If the Church (sayth he) there, be not able or sufficient to geue nourishment to such as labour, and haue neede, he may come hether vnto vs, and here receaue that which shall be necessary vnto him, both for meate, drinke, and cloth. By this place of Ciprian you may coniecture, that the needy and miserble persons, did not onely make their refuge vnto the liberality of the Church, where they dwelt, but also that one Church did communicate her riches vnto other Churches, in the nourishing of the poore, according to the most Christian institution of Saint Paule.

Neither for any other cause dyd Basilus Magnus, or other of lyke piety, buylde hospitals for poore wayfaryng men, and houses for beggers and sicke men, but that they myght ease with theyr priuate expenses, the common charges of the Church, which at that tyme was very poore.

If any man be of a contrary iudgement, and will p̄ferre the excessive riches of the Church, before the necessitie of the poore, let hym consider (what soeuer he be) what S. Ambrose a noble father and doctor of the Church doth write to the contrary. His wordes be these in hys booke of offices. *Aurum Ecclesia habet, non ut seruet, sed ut eroget: ut subueniat in necessitatibus. Quid opus est custodire quod nihil adiuvat? An ignoramus quantum auri atq; Argenti de templo Domini, Assyrii sustulerint? Nonne melius constant sacerdotes propter alimoniam pauperum, si alia subsidia desint, quam sacrilegus asportet hostis? Nonne dicturus est Dominus, quoniam passus es tot inopes fame mori? Et certe habebas aurum, ut ministrares alimoniam. Quare tot captivi deducti in commercio sunt, & non redempti? Melius fuerat, si uidentium seruares, quam metallorum. His non posset responsum referri. Quid enim diceret? Timui, ne templo Dei ornatus deesset. Responderet. Aurum Sacramenta non quarunt, neq; auro placent, quae auro non emuntur. &c.* What is to say.

The Church hath gold, not to keepe, but to bestow it, and to helpe men in theyr necessitie. What needeth to keepe that which helpeth nothing? Are we ignorant how much gold and siluer, the Assirians tooke away out of the temple of the Lord? Were it not better that the Priestes should bestow it to the sustentation of the poore (if other succours lacke) then that it should be carped away by the sacrilege of the enemy? Will not the Lord say: why dydst thou suffer so many poore men to dye for hunger? And yet truly, thou hadst gold wherewith to relieue them. Why are there so many carped away captiue, by the entercourse of marchaundise, and not redeemed? Why are there so many slayne of the enemy? It were better that the vessels

of the lyuynge were p̄serued, then the vessels of mettall . Vnto this there can be no aunswere made. For what wouldest thou say? I feared, least there should lacke to decke the temple of God withall. He would aunswere: Holy thynges do not require gold, neither those thynges can be made acceptable by gold, which cannot be bought with gold. The ornament of the Sacramētes, is the redemption of the captiue . And those are truly precious vessels, which redeme the soules from death. That is, the true treasure of the Lord, that doth worke that which the Lordes bloud wrought. And a little after he sayth. *Laurentius, qui aurum Ecclesie maluit erogare pauperibus, quam persecutori reservare, pro singulari sua interpretationis viuacitate, sacram Martyrii accepit coronam.* Saint Laurence, which had leauer to distribute the gold of the Church to the needy, then leaue them to the persecutour, for his singular and liuely interpretation, receiued the blessed crowne of Martyrdome. Was it sayd (thinke you) to S. Laurence, thou oughtest not to do alway the treasures of the Church, and sell the holy vessels? To what v̄ses the vessels of the Church are to be disposed, or after what sort, or for what causes, it is needefull onely that thou consider this with a pure sayth, and a p̄ouident iudgement. Truly if a man employ them vpon hys owne commoditie, it is a fault, but if he bestow them vpon the poore, it is a deede of mercy. For no man can say: why do the poore lyue? No man can complayne, because the captiue are redeemed. *Hac Ambrosius.* The which wordes of Ambrose, for this cause I haue alledged, that it myght be vnderstode, vpon what v̄ses chiefly, the Ecclesiasticall goodes ought to be bestowed. Yea, and to speake freely the truth, the p̄uate money of the Christians pertaineth to none other v̄se, if any man haue more then is sufficient for the maintenaunce of hys lyfe. It is not to be reproued nor disallowed (after the opinion of some learned men) if any do build temples, beautifying them with marbell and gold; so that it be not done to the discommodity of other, but the care & regard of the poore is to be couēted a great deale better, then all such thynges. yea so much, that if a man do the other without this, he may be iudged rather to offend, then to profite. For God is not so much delighted, with dead temples made of stone, as he is with liuely temples, made of flesh and bone. Whereupon Chrysostome both nobly and notably (as he doth all thynges) writeth vpon Mathew, after this maner. *Tu si preparasse quosdam vasa videris sacra, aut ornatum quempiam alium circa parietes Ecclesiarum, ac pauimenta consecisse, nolito reprehendere, aut iubere vt vendatur quod iam factum est, ne animam eius qui fecit, perturbes. Sin vero aut equam fecerit te consuluerit, pauperibus offerre iubeto.* If thou perceiue any man to haue prepared holy vessels, or adourned the walles of the Church, and to haue bestowed charges in the making of the pauement therof, reprove hym not, nor commaund that which is made to be sold, least thou trouble the mynde of hym that made it. But if he aske thy counsell first, commaund hym to bestow it vpon the poore.

These wordes of Chrysostome do declare, that there were once certayne oblations made in the Church, to ease y incommoditie of the poore. Which partly saint Paul doth playnely shew (who doth call them *collectas*, gatheringes, partly Saint Hierome in his explanacions, vpon the Prophet Ezechiel, his wordes be these.

Iustus panem suum esurienti dat. Per hoc docemur elemosinam non saturis faciendam. sed esurientibus, nec dandum panem his qui ructant plenitudine, sed his qui inanitate cruciantur: In pane autem omnis continetur cibus. Et significanter dicitur suum, ne de rapinis & usuris, & de alieno malo quasitum vertamus in misericordiam: Redemptio enim animæ viri, propria diuitiis. Quod multos facere conspicimus, clientes & pauperes, & agricolas (vt taceam de militantiis & indicum violentia) qui opprimunt per potentiam, & furta committunt, vt de multis parua pauperibus tribuant, & in suis sceleribus gloriantur: publiceque Diaconus recitet in ecclesiis offerentium nomina, tantum offert ille, ille tantum pollicitus est, placentque sibi ad plausum populi torquente eos conscientia. &c. What is to say: The iust man will geue his bread vnto the hungry. By this we are taught not to geue our almes vnto the full, but vnto the hungry, nor to geue bread vnto such as belike with a full belly, but vnto such as are pinched with scarcety of meate. And

Miscellanea

it is sayd very well, his, that we turne not the bread gotten by extortion, vsury, and other mens hinderance, into almes. For the redemption of the soule of man, are bys owne riches. Which thyng we see many to do, which oppresse by myght theyr Clientes, the poore, and husband men of the countrey (that I may not speake of the violence of warriors and Iudges) and commit robbery and theft, that of much, they may geue a litle to the poore, boasting and glorying in theyr wickednes. And that the Deacon recite openly in the Churches, the names of them that offer. So much he getteth, an other promised so much, and they stand in their owne conceite, at the prayse and shoute of the people, theyr consciences pricking them in the meane while. And they geue an occasion vnto wretched men, to reioyce at theyr giftes, and not contrarywise, to lament for theyr spoiles.

I haue brought in S. Ierome for this purpose, that it might appeare, & custome of offering in the Churches, to be very auncient, but at this tyme to be greatly abused, the Pastours and Ministers challengyng it wholly vnto them selues, what soeuer is offered in & Church. By what right, and how lawfully, let them take hede. But yet notwithstanding, I doubt not, but that in short space, all pouertie and beggery will be expelled out of the common wealth, if this custome were renewed and had in vye agayne.

But (to returne from whence we haue gone astray) I thinke it is made euident enough, that it is not lawfull for Christians so baynely to cast away vpon earthely, bricke, and baren workes, the riches, due onely vnto the poore, whether they be of the Church, or prophane riches. For there is nothyng more mete, then that the members of Christ should be relieved with Christs money. There is nothyng more decent and comely, then that a Christian man, what soeuer riches he possesseth, more then necessary, that he restore them vnto Christ, the geuer of all riches and goodnes.

The which thyng then he shall do most truly, when he shall haue regarde of the poore, and (no occasions beyng let passe) shall helpe them both in deede and in will. For what soeuer we do vnto the poore, it is accompted and taken, as though we did it vnto Christ beyng present. All our lyfe is nothyng but a temptacion, and therefore it hath neede of Gods diuine counsell and helpe. And we are tempted, not onely with afflictions and pouerty, but much more with wealth and riches, the which God is wont to geue vnto men, as an occasion to benefite and helpe the poore. For in this onely thyng chiefly rich men excell, because they haue a great occasion to helpe other. It is mete therefore, that they in theyr good dedes, agræ and aunswere vnto the goodnes and benigntie of God, and that they bestow theyr goodes geuen them by God, not vpon hygh turrets and myghty images, not vpon towres and castels, but in nourishyng, clothyng and defendyng of Christs body, which is the Church. Vpon this body we ought all to attende, vnto this body we ought earnestly to sticke, prouidyng by all meanes for it, of the which body we our selues are also members: and for this cause if we conferre any thyng vpon this body, that onely is kept vncorrupt, as though it were in a chest of Adamant stone, and both, and shall remayne for euer. We brought nothyng into this world with vs, nor when we shall depart, we shall cary any thyng away, besides that onely, which we send afoze by the handes of the poore. Wilt thou erect pylles which shall endure and stand a long tyme, and wilt thou in buildyng of hygh turrets and spires, purchase vnto thee a perpetuall memozy of thy name with the posteritie? Then follow S. Laurence, which distributed the Churches money vnto the poore. Then follow Basil, who builded a fayre hospitall for the poore. Then follow Celarius Nazianzenus bys brother, the which dyng, sayd: τὰ ἐμὰ πάντα βούλομαι γενέσθαι τῶν πτωχῶν. That is: I will all myne to be the goodes of the poore. Finally, follow Hilarius the the Bishop, who was so great a louer of the poore, that although he came of a noble parentage, yet notwithstanding, he exercised husbandry, more then bys body could well sustayne, beyng tenderly and nicely brought vp, that he myght minister vnto the poore of bys owne labours. And (that we may bypnyng the Heathen for an

exam-

ample) follow Simon of Athens, who dyd dayly feast the poore, and brake downe the hedges and walles of hys orchardes and gardens, that the needy might haue the more access to gather the fruites therof. To conclude, follow Traiane the Emperour, who in gathering and chusing fve thousand free bozne childzen out of hys whole Empire, found them at hys owne charges, and dyd cause them to be instituted with the rules of vertue, vnder godly and learned masters, whereby he myght prouide a number of god men, to serue the common wealth in tyme to come. Follow (I say) these men before named, or at the least, one of them, and chuse them, whom thou mayest benefite. Byng by the Pupilles, let the Orphanes to learning, and cause them to be tragned with the knowledge, as well of the tounge, as of god literature.

Dioclesian. 40.

THree hundred and fve yeares after Christ, Dioclesian beganne his most fierce and cruell persecution against the Church of Christ. Eusebius writeth, that there was no persecution so cruell and bloudy, neither before nor after. He ioyned wyth hym in the Empire, one Herculus Maximianus, a cruell, a fierce, and an vnfaithfull man, and yet a fole, and a lecherous man. The seate of the Emperours at that tyme which ruled, was in Nicomedia. When Dioclesia was there, he shot out fires and flames, as it were out of the most fierce and burning hill Aetna, and there, by chaunce the Emperours palace was burnt, the which by and by certayne malicious enemyes did laye to the Christen mens charge, and did exasperate and kindle the Emperour agaynst them, and so began hys persecution, and forthwyth commaunded all the temples of the Christians, to be thzowne downe flat to the ground thzough the whole Empire, which they did most dispitefully, euen vpon Easter day. And afterward commaunded all the bookes of the holy scriptures to be burned, which they did in the market place.

Eutropius writeth, that Dioclesian, would be worshipped as God, and commaunded that men falling downe flat to the ground, should kisse hys fete. Of this Tyrant toke the Pope of Rome example, who offered hys fete likewise to be kisse, yea of Princes and Emperours. He raigned 11. yeares, and gaue ouer the Empire at Nicomedia, & liued after as a priuate man, alledgyng for hys excuse, & great waight and charge that an Emperour had, and alledging also his age. But as Nicephorus writeth, he confessed vnto his frendes, that he did it of a certayne desperation, because he could not extinguishe nor destroy the religion of the Christians, and saw the noble and constant myndes of the Martyrs, which dyed so valiantly in the quarell of their master Christ. Afterward, as Eusebius writeth, he fel into a disease, wherewith he dyed miserably.

Ruffinus doth write, that he was first afflicted with diuers and sundry diseases, and at the last fell into a consumption, and so into a frensy, wherewith beyng taken, he destroyed himselfe.

Nicephorus sayth, that Dioclesian beyng smitten of God with diuers plagues, had first in his body a great swelling, which being broken in diuers places, did so consume alway by litle and litle, that his most wicked & blasphemous tounge, which had vomited out such blasphemies agaynst the most high God, did gender wormes within the iawes: which wormes creeping out of his mouth, did infect all the place where he abode, wyth most filthy stincke, and at the last barking like a dog, gaue vp his wicked and damnable life with great violence. Diuerse others authors write diuersly of his death.

Eusebius writeth, that in the tyme of the persecution vnder Dioclesian, he saw with his eyes, that beastes most fierce and cruell, (as Beares, Libardes, Bulles, and such like,) vnto whom the Martyrs were thzowen to be destroyed, although they were starued with famine and fire vnto furie, yet they would not come to the Martyrs. And when they went violently vpon them, lept backe agayne from them, their mouth being stoppt.

Nicephorus doth adde and say, that a certayne Bull did likke the fete of a Mar-

Miscellanea

ty: wyth hys tounge, and so departed from him, as it were wyth a certayne reuerence and feare.

Laicus. 41.

Λαός commeth of thys notwne Λάος, that is a stone, for some authoys report that Deucalion, and Perrha hys wyfe, did procreate and make men by the casting of stones, as Virgil wyteth saying, *Vnde homines natidurum genus.*

Certayne do make a difference betwene these two wordes, *Saxum* and *Lapis*, that the one (that is *Lapis*) is moze lesse and moze tender, and that the other (that is *Saxum*) is greater, sharper, and harder, whereupon they call p̄cious stones *Lapides*, and not *Saxa*, as Pliny wyteth.

Lib. 36.
cap. 38.

Plinie hys wordes be these: *Nunquam hic utilior, quam in Italia gignitur, Lapis, non Saxum est.* This stone is no where moze profitablie brought forth, then in Italie, and it is called, *Lapis, non Saxum.*

The same Pliny wyteth after thys sort. *Est & viridis Lapis vehementur igni resistens, sed nusquam copiosus, & ubi inuenitur, Lapis non Saxum est.* There is a gr̄ene stone which doth vehemently resiste fire, but it is in no place plentifull, and where it is founde, it is *Lapis*, and not *Saxum.*

But thys difference doth nothing s̄me to agr̄e with Pliny hymselfe, who maketh no difference betwene *Lapis*, and *Saxum*, in quantitie and greatnes: for he affirmeth that great pillers were made, *Ex uno Lapide*, and that the image of one *Laocoon*, (who was the first that thrust his speare into the woden horse at Troye) was cut out *Ex uno Lapide*. But it is rather to be sayd that *Saxum* is properly that which is cut out of rockes, or quarries: and that *Lapis*, is that which is digged or taken out of the ground.

Also because in olde tyme the end of myles, were signified and shewed by the setting by of stones in the same place, *Lapis*, doth sometyme signifie a mile, whereupon we say, *Ad tertium aut quartum Lapidem*, th̄e or foure miles.

Of this word *λαός*, are the common people called *Laici*, lay men, euen as the cleargy are called *Clerici*, of thys word *κληρος*.

Clerus.

Clerus signifieth *Sortem*, a chaunce, a lot, an inheritance.

Basilus Magnus, doth vse it, *Pro ordine sacerdotum.* In my simple iudgement (yet I do referre it to the determination of the learned) the clergy were called *Clerici*, originally of the history of Mathias the Apostle, who succeeded in Iudas place, because that *Clerus* doth signifie election or lot, for that Mathias was chosen into the Colledge of the Apostles by geuing forth of lots as it is recorded in the actes of the Apostles, and this was the maner of the Hebrues. For Ionas (sleeping in the ship) was dep̄ehended by lot, that he was the occasion of the terrible tempestes that came vpon the Marriners, and likewise Ionathas was espied, for that he tasted of a litle hony contrary to the edict of hys father, and in like maner was Achan espied of his sacriledge. The Apostles vsed these lottes for that as yet they had not fully receaued the giftes of the holy ghost, and had certayne steppes of the Jewishe rites remayning wyth them, and they thought it lawfull to erecute that figure vntill the verity were accomplished, by the comming of the holy ghost.

Obseruatio.

Note here that the lot fell vpon Mathias, although Ioseph were commended by hys surname, and by kinred vnto Christ.

By the which we may learne, that in such elections and lots, nothing is to be attributed to the affections of man, but that where there be two equall and like in worthines of life, we should rather fauour hym, whom fleshe and bloud doth not commend: And yet this Ioseph, called Iustus, did not disbayne his equall to be preferred before hym. For yet Mathias did flatter himselfe for that he was chosen of the xj. to fulfill the holy number of the twelue.

Questio.

Vere

Here is to be demaunded, whether it be lawfull or vnlawfull (as they say *Sim- pliciter*.) to vse lottes or no.

Responsio.

You must vnderstand that there be thre kindes of lotts.

1. *Diuisoria.*
2. *Consultoria.*
3. *Diuinatoria.*

The lot called *Sors diuisoria*, whether it be by casting of chaunces, by drawing of cuttes, by taking of balles, or any other meanes, for taking part of thinges di- uided, is not vnlawfull, so that there be no superstition, no invocation of sprites, nor looking for any euent or effect from the constellations or power of the Planets aboue.

S. Austen in hys booke *De Doctrina Christiana*, writeth after this maner. *Si forte fortuna duos haberes obuios, æqualis pietatis atq; necessitatis, & tantum haberes quo solum alteri eorum subuenire posses. Ita constitutus in ancipiti, nihil melius ageres, quam ut sor- tito deligeres, utri benefaceres. Sic existimabis, quadam sorte hunc vel illum ex Dei vo- luntate, tibi adiunctum esse, aliquo necessitudinis gradu.* If thou chaunce (sayth he) to mete two persons equally to be pitied and releaued, and hast onely so much about thee, wherewith thou canst releaue but one of them, beyng so set in a certaine per- pleritie and doubt, thou canst do no better then to cast lotts, to which of them thou mayest dispose thyne almes. So shalt thou iudge as it were by a certayne lot, whe- ther this man or y man be nereest vnto thee, in some degre of kyndred or frendshyp.

Sors Consultoria.

The lot called *Consultoria*, which is practised to do this, or not to do this determi- nately, as if any man should consulte by lotts or by any other chaunce, whether he should ryde forth, go to the sayze or market, or take any other iourney, is not law- full. As I my selfe knew a certaine man of honour, who beyng commaunded, by hys pynce to resiste the enemyes (who attempted to inuade certayne borders of this Realme) dyd retire backe to hys house, because hys horse stumbled in the moyning.

Sors Diuinatoria.

The lot called *Sors Diuinatoria*, is that which is exercised to know by it, what shall come hereafter, which is directly agaynst the word of God.

To end, concernyng this word *Clerus*. It signifieth some tyme, patrimonie, in- heritaunce or any portion which came by lot. It is some tyme taken for an acre of ground, or an orchard or garden. It is taken lykewise for a woyme which hurteth and destroyeth hony combes, which of some is called *Pyrausta*.

Olephantes. 42.

M Athiolus writyng vppon Dioscorides, declareth and describeth the history and nature of an Olyphant after this maner.

Aphrica beynd the desertes, called *Solitudines Sirtica*. Also Mauritania and Ethi- opia doe byyng forth and breed Olyphantes, but the greatest of all do come from India.

Aristotle writeth that the Olyphantes, although they be the greatest of all foure footed beastes, yet they are made so tame, that no wilde beast can be made moze gentle and milde, for they do receaue instructions of their teachers and tamers, in so much that they vnderstand them and theyr language, they haue skynnes lyke to an Ore, but with heare set very thynne, they haue a great head, a short necke, long eares, as long as two spannes, a very long snout or nose, which they call properly *Promuscidem Elephantis*, the nose is hollow, lyke a great trompet, and reacheth downe beneath the fozeteth, almost downe to the ground, which they vse in stede of theyr handes. They beare theyr mouth nygh to the brest, which mouth is lyke a swynnes snout, out of the vpper part whereof, two great and mighty long teath do

G. iij.

grow

Miscellanea

grow vp, which teeth be the very true Tuery: They haue fete round lyke a dishe, and two of thre handfulls broad, fleshie and hard, and in them five round clawes, as bygge as a good meane cockell shell. They haue great and strong legges, not haupng one whole bone onely (as certaine vnerpert wyters do thinke and declare,) but they bow the kné as other foure footed beastes do. And as Aloisius Cadamus wyteth, they fall downe on theyr knés, & receiue certaine vpon theyr backes, and so rise agayne. They haue a tayle lyke to an Ore, very thinne set with heare, therfore they cannot well defend them selues from the iniurie and bytyng of flies, but nature hath giuen them an other defence, for theyr skynne is cancelled and wrinckled, which they contract or draw together, and so kill the flies. They hurt no man, except they be prouoked and styred to anger, but if they be moued, they take the man with their long nose, and throw hym vp so hye, that befoze he fall to the ground agayne, he is choked and dyeth. Furthermoze there is no man so swift of foot neither in goyng nor runnyng, but that the Elephant, not running but goyng bys passe, will ouer take, the reason is, bycause of theyr mighty body and long legs. They do fede on the bowghes and fruite of trées, and there is no trée so great, but that the Elephant will breake hym, throw hym downe, & teare hym with his *Pro-miscis*, that is his long nose. They grow to the hyght of fytten handfulls, therfore they which are not wonte to go by vpon them, are affected with lothsomnes euen as they which be not accustomed to arriue in the Seas. They can suffer no bzidle nor halter vpon theyr heades, therfore they go lose & at libertie with theyr heades, but they do greatly obey theyr gouernours, they vnderstand theyr speach and are easily ruled with theiwr wordes. They do feare fire so greatly, that if they once see it, they runne away, and cannot be called agayne. The Elephantes do not couple the selues together, nor gender befoze they be of the age of xx. yeares, as Aristotle wyteth in his booke *De historia animalium*. Wherein the errour of Plinie is manifestly sene, which wrote, that the Male Elephant doth ioyne hym selfe to the Female at the age of v. yeares, and that the Female doth byyng forth at the age of x. yeares. The Elephantes abhorre adultery, for euery Male Elephant, doth vse the company onely of one Female. And when she is great, the Male toucheth her no moze. How long tyme the Female doth go with her young, it is not knowne, by cause beyng striken with a certaine shame, they neuer couple together, but in a secret and priuie place. Therfore some do appointe vnto them one yeare and a halfe, some two yeares, other thre yeares. The Females byyng forth theyr young with great dolour and payne, they licke theyr young with theyr mouth, which as soone as it is brought forth, doth both see and go.

Aristotle sayth, how some thincke, that Elephantes lyue two hundred yeares, but are most lully at the age of thre score, they can suffer no cold, nor abyde the hard wynter. They haue great delight to be about riuers and floudes, which they go into after the maner of Oren and Rye. They seme to shew a certaine Religion in them, for they worshyp the Sunne and Mone, as the inhabitantes of Mauritania, can declare. For in those regions there be innumerable, which when the Mone is new and doth shyne, do go in a great company together into the riuers, and there wash themselves, and when they be washed, kneeling on their knés, the salute the Mone, and so returne into the woodes. Some do say, they be so quicke of vnderstanding, that when they should passe ouer the seas to other regions, they wyl not go into the shippes, befoze they which lead them do promise with an oth to returne agayne. When they go into the woodes, they go alwayes in a great flocke together, the oldest of them leading and going befoze, the next of age comming behind and byuyng them. Some write that when they be hunted, perceiuing that they pray which men sake of them, is onely in their teeth, they strike them with great violence into the trées, and so pull them out, but this is as bayne and false, as the beast called Fiber, doth bite of his stones when he is hunted. The Elephantes are by nature very wilde and vntameable, but they are made milde and gentle by arte and pollicie as many other beastes be. If they be litle and youg, they are made tame by other Elephantes, which are already tame, if they be put among them. But Plinie wy-

teth

teth, that the great ones are tamed by hunger and stripes. The tæth of the Oliphantes are of a meruelous bignes, and are solde in many Cities of Italie, as at Rome, Venice, Millen, and Naples, of the which tæth are made not onely combs, but many other instrumentes to the vse of man: This Juery is very good for the white disease of women, if it be beaten into most fine powder, if it be dzonke with the iuyce of the sæde of Letruice being layde in water, in the which scæle hath bene quenched. Hetherto Mathiolus.

Isidorus wryteth that their crye is properly called *Barritus*. *Solinus* wryteth, that they eate great blockes, deuoure stones, and that they loue dates aboue all other thynges. Aristotle sayth, that some Oliphantes do dzinke Oyle, some do not, and they which dzinke Oyle (if there be any From in their bellie) it is dzaunen out by the dzinging thereof and some do dzinke wine. And when they cannot dzinke it, then they make medicines wpyth Oyle, and so geue it them to dzincke.

Apologeticus. 43.

Ἀπολογία, signifieth a defence, an excuse, an Oration, or Purgation, in the which he that is coumpted gilty, doth defend hymselfe eyther by Oration or by wrytyng. Of thys woꝝd commeth *Apologeticus*, and certayne bookes of learned authoꝝ are entituled *Apologeticus*, as the boke of Tertulian, which he wꝛote against the Gentiles in the defence of the Chyistians. *Basilus Magnus*, and many other wꝛote bookes of the like title.

Vnwashten handes. 44.

There are two pꝛouerbes, which are necessary to be obserued and boꝛne alway: first is *Illois pedibus ingredi*, that is, to go in wpyth vnwashten sæte, and it signifieth no moꝛe but rashly, boldly, and vnexpertly to attempt and enterpise any notable thyng. It is translated and boꝛolued of the ceremonies of holy thynges, in the which all thynges were commaunded to be pure, washted, cleane and fine. *Lucianus*, in hys booke entituled *Rhetorum preceptor*, doth note them, which beyng instructed and armed wpyth no good discipline nor learning, do come and take vpon them the office of a Rhetorician. They come (sayth he) *Illois pedibus*. *Macrobius* in hys *Saturnals* doth say, *Illois pedibus pretereunt*. They passe by wpyth vnwashten sæte. He speaketh of certeyne smatterers of learnyng, which neglect & dispise the great hidden doctrine in the Poemes of Virgill. The other Pꝛouerbe is. *Illois manibus*, wpyth vnwashten handes: and it signifieth vnreuerently and vnreadily to take any thyng in hand. Both these Pꝛouerbes may be vsed agaynst them, which eyther to boldly or rashly, or not beyng expert in those thynges in which it behoueth them, do take any matter in hand. As if any should take vpon hym the office of a Prince, and yet is not endelwed wpyth any pꝛouesse, vertue, wisdom or learning. Or els if any should endeuour to enterpꝛete and expound the scriptures beyng ignozant of the Latine, Græke, and Hebrue tounges, and beyng rude and vncunning of all antiquities, should attempt to teach the misteries of diuinitie, which were not onely a foolish thyng, but also a wicked. Notwithstanding certeyne of late (which beyng armed wpyth certayne colde Sillogismes and childish argumētes) haue attempted both to define and debate almost all matters. But if they saw what laughture or rather sorow they minister vnto them which are expert and cunning, they would be ashamed of their temeritie and rashnes. Men do geue a god iudgement wpythout the pꝛeceptes and rules of Logicke. And men were both learned and wise before their great God Aristotle was boꝛne. Saint Hierome when he went about to interprete the holy Scriptures, least he should attempt such a great matter wpyth vnwashted sæte and handes, did wpyth vnspcakable labour and study obtayne & get the knowledge of the thꝛee tounges, *Quas qui ignorat* (sayth Erasmus) *non Theologus est, sed sacra Theologia violator*. Of which whosoener is ignozant, is not a diuine, but a disseiner of diuinitie, and with vnwashten sæte and vnwashten handes doth not entreat the most holliest thyng of all, but doth make it pꝛophane, defile it, and disseine it.

Miscellanea

Theopompus the hystorian, that he might cause his writings to be of greater estimation, intermingled with them a portion of Moses law, for the which cause he lost his wit, and fell mad for the space of 30. dayes or thereabout. Besides also in his sleepe in the nyght, he was admonished that if he would not cease from his attemptate, he should neuer recouer his ryght mynde agayne. Therefore beyng terrified and perswaded that he ought to credite and obey the heauenly oracles, reuolted from his purpose, and so receaued agayne the right vse of his mynde.

Theocritus a tragicall Poete began to atchiefe the same thyng, but in that same moment and instant he was stricken stark blinde, but acknowledging and confessing his error, and desiring pardon, receaued agayne his sight.

The secretes of Gods miseries are to be searched with great reuerence & feare.

The Oracles of the heauenly spirite are to be belued with great sobriety and wisdom.

Epictetus the Philosopher, tooke it in very ill part, when he perceiued rash and corrupt men (beyng of sinister and filthy maners) to entermedle with the studie of Philosophy, as Gellius both recozd.

How much more ought we Christians (who in godlynes and vertue of lyfe should be an example vnto all Gentiles) to iudge it no small vnworthynesse, if we see any spotted with vnpure and wicked maners, to dispute of diuine miseries, and to dispeyne, with their filthy conuersation, the pure Philosophy of Christ: How much more (say I) ought we Christians to be offended: Yea and as men beyng disposed to vomite, to require *Τὸν λεικόν* when we see such rash & fowle enterprizes.

Gregorius Nazianzenus, writeth of this very aptly, *Mundificari (inquit) prius oportet, & ita alios mundificare: sapientem prius reddi, & sic ceteros reddere sapientes, lumen fieri, & ita alios illustrare: accedere ad deum, & sic tandem alios quoque ad dominum adducere.* We must first (sayth he) be made cleane, and then to cleanse other: we must first be made wise, and so teach other wisdom: we must first be made a light, and then to geue light vnto other: we must first come to God our selues, and then to bring other vnto God.

Prælectio secunda die Iouis videlicet. xv. die Februar. 1560.

The Christian sayth doth leane and depende onely of the written word of God.



Purpose at this present by Gods grace, to confirme your myndes by the testimonie of the holy Scriptures, that our Christian sayth is established and thoroughly proued by the onely writtē word of God, and that all the Articles of Religion necessary to our saluation, are wholly conteyned in the holy Scriptures.

First, it is written in the booke of Deuteronomie, *Non addetis ad verbum quod loquor vobis, nec auferetis ex eo.* De shal put nothyng

vnto the word which I commaunde you,

neither shall you take ought fro it. What man vnlesse he be boyde of all sence and reason, will expound this place of the word not writtē.

I am not ignorant how that certayne disceitful cauillers, would auoyde this sentence, saying: that there be foure maner of additions. That is.

Additio.

Deuteronomie, 1.

To adde
and take
away. 2.

Deut. 4.

{ Additio minuens.
Additio alienans.
Additio ampliāns.
Additio complens. }

{ Addition diminishing.
Addition alienating.
Addition enlarging.
Addition completing. }

By the which last addition they vnderstand, that the sentence and sense of the Scriptures, is to be iudged and weighed by the Commentaries of men and the decrees of Councils.

Decrees. 3.

But to reſell this comment and gloſe, manifeſt Scripture written in the xij. of Deut. is ſufficient. *Quod tibi præcipio, hoc tantum facito.*

Non addas quicquam nec minuas. What ſoeuer I commaund thee, take heede thou do it, thou ſhalt put nothing thereto, nor take ought there from. And in the laſt of the Apocallips.

Apoca. 22.

Qui addiderit ad hæc, Apocallips. 3. addet ei Dominus plagas que ſunt ſcriptæ in libro hoc. &c. If any man ſhall adde vnto theſe thynges, God ſhall adde vnto hym the plagēs that are writtē in this booke.

And if any mā ſhall diminiſh of the wordes of the booke of this prophēcie: God ſhall take away hys part out of the booke of lyfe, and out of the holy Citie, and from theſe thynges which are writtē in this booke. Which place both Scotus and all the ſcholemē do graunt to be vnderſtand of the holy Scriptures. wherfore they evidently offend agaynſt Gods commaundemēt, which do aſſent and affirme the word not written to be neceſſary to ſaluacion, and who alſo doth iudge of the will of God without the manifeſt word of God.

Deut. 18.

In Deut. it is written how all maner of bleſſynges are ſet forth vnto them that obſerue thoſe thynges which are written in the booke of the law. And in an other place Moſes doth evidently ſay.

Deut. 32.

Ponite corda veſtra in omnia verba quæ ego teſtificor vobis hodie. &c. Set your heartes vnto all the wordes which I teſtify vnto you this day that you may commaund them vnto your children, that they may obſerue and do all the wordes which are written in the booke of this law.

Behold, here is clerely promiſed eternall lyfe vnto them that obſerue thoſe thynges which are written, & Moſes doth ſay, that this is the onely ſmāll cauſe why God would haue hys word written, that all and ſingular men, of what ſtate and condition ſo euer they be, ſhould haue and learne the word of God, by which they myght be ſaued. And here they are convinced of ignoraunce and blyndnes, which aſcribe vnto God ſuch negligence and ſlackneſs, as though he could not or would not commend and commit all thynges neceſſary for ſaluacion to the holy Scriptures.

Deut. 4.

Deut. 17.

Furthermore, in the ſame booke of Deut. the kyng is commaunded to haue alwayes in hys hands, hys hart, and hys ſight, the booke of the law, and he ſhall read therein all the dayes of hys lyfe, that hee may learne to feare the Lord hys God, that he may prolong hys dayes in hys kyngdome, & his ſonnes in the middeſt of his Realme. And here I would to God that Chriſtian Kynges, Princes, noble, honourable, and men of worſhype were reſolved, that this pertayned principally vnto their office and duty, I meane the readyng of the holy Scriptures. And that they would rather haue in their houſes Gods booke

Praelectio secunda.

booke (out of the which they may learne the will of God) then the booke of kyng Arthur, the booke of Troilus, and such other bayne, prophane vanities, and wanton bookes, wherby God may geue them a longer lyfe, and a death and endlesse tragicall and troublous . For they without doubt which are so cruell agaynst the sacred Scriptures and the readers therof, that they will execute theyr crueltie agaynst them, can not come to a good end: but God will punish them for theyr tyranny, and oppresse them with violent death, for such is the ende of all tyrantes, as the Poet sayth.

*Ad generum Cereris sine cade et vulnere pauci
Descendunt Reges, et sicca morte tyranni.*

Few Kynges and rulers bent vnto tyrannie,
Descende to theyr graue with death that is drie,
But make theyr end both miserable and bloudie.

Sedechias Kyng of Iuda saw all hys sonnes slayne before his eyes, and had his owne eyes put out, & was bound in chaines, & caried captiue into Babilon, because he burnt þ booke of Hieremie: for þ which dede he heard before, that none of his sonnes should sit vpon þ throne of Dauid, and that hys carcass should be throwen in the day tyme vnto heate, and by the nyght tyme vnto cold.

Antiochus which commaunded the holy Scriptures to be burned, died desperately and miserably, and that he was the very image of the last Antichrist, Daniell and Paul do testifie.

Daniel. 11.
2. Thel.

Because it will be to long and tedious to byng testimonies through the whole Scriptures, I will alledge onely one place more out of the law, and so come to the testimonie of the Prophetes, and of the Gospell.

In Deut. it is sayd. *Mandatum quod tibi precipio, non est supra te, neq. procul positum, nec in caelo situm. &c.* This commaundement which I commaund thee this day, is not hid from thee, neither is it farre of. It is not in heauen that thou shouldest say: who shall go by for vs to heauen and byng it vs, and cause vs to heare it, that we may do it: but the word is very nere vnto thee, euen in thy mouth and in thy hart, to do it.

These thynges do pertayne and may be aptly obiected agaynst the Epicures of this latter tyme, who although they sayne neuer so godly a shew of holynes, and say that they burne and kyll men for no other cause, but to conserue & defend true faith & the authoritie of the Church: Yet they do sufficiently shew, that they deny the power of godlynes, forasmuch as they be defiled and spotted with blood, slaughter, lustes, craft, disceipt, and with all kynde of filthynes and impietie, so that it doth berely appeare, that they persuade them selues, that there is no God, who will take vengeance of this theyr wickednes, but do in all securitie laugh to scozne with Epicurus true Religion.

Leo the tenth called together a Councell to debate whether the soule of man were immortall: And when he heard euery mans sentence, it is reported hym to haue sayd, that this cōtrouerlie was harder then that he could iudge which part had the stronger reasons.

But

But what soener (sayd he) shall become of the soule, I will not de-
fraude my soule of the present comodities, Delightes and pleasures
of this lyfe. And if there be any lyfe after this lyfe, I would gladly re-
ioyre there with other, if I thought them to be no worse companions
there, then they be here.

This is the voyce of that hygh Bpshopp, by whose sentence and
censure we must iudge of the word of God, and of whose arbitramēt
doth depend and hang our sayth and saluation. This I say is the
sentence of that holy Senate, vnto whom we must passe over the
Seas, to consulte and conferre with, to this holy vicare of Christ,
men must come out of Affrica, Asia, Europa, to consulte I say hym, and
also hys holy Cardinals (which as they say succeeded the Apostles) of
the will of God, and of the right intelligence of the Scriptures. Cardinal.

Mat. 30.

From this Epicurall sentence Moses doth withdraw vs saying,
Prope est verbum in ore tuo, & ante oculos tuos. The word is nere vnto thee,
euen in thy mouth and in thyne hart, and before thyne eyes. Take
hede sayth he, and remember, that I put before thyne eyes, that thou
mayest read in this booke and vnderstand it also, for otherwise it
were a madness to write those thynges, that cannot be vnderstand.

The Serpent did lye & disceined Adā, whē he perswaded to gene
vnto hym the knowledge of good & euil, by the trasgression of Gods
word. And as the deuill did delide & moke by his sophisticall & sub-
tile Amphibologie, euen so he doth now when he doth promise vs by
mās traditions & but written verities, the knowledge of good & euil.
God will not be worshipped with the doctrine of the Serpent & the
doctrines of deuils: God wil not be reuerenced and feared with the
preeceptes & doctrines of men, contrary or besides hys word, he doth
forbyd all kynde of honouryng, he doth condemne all kynde of wor-
shyping and seruice, which he hym selfe hath not commaunded, pre-
scribed and appointed. These thynges are learned out of hys word,
and the will of God is knowne onely out of the holy Scriptures,
what doth please hym and what doth not please him. Except we be-
leue this, heauen and earth shall testifie agaynst vs at the last day, as
Moses sayth, *Testes bodie inuoco caelum & terram.* I call to witnes heauē
and earth, that I haue set before thee in thy sight, life and death, bles-
syng and cursyng, not that curse which the Pope doth thunder out
vnder the name of Peter and Paule, but euen that curse, which (if
we harken vnto, and obey the Pope) we shal heare of Christ. *Itē male-*
dicti in ignem eternum, qui paratus est Diaboli & ministris ipsius. go ye curled
into euerlastyng fire which is prepared for the deuill & hys aungels.

Mat. 25.

Mat. 24.

Christ also doth call vpon these witnesses agayne the vnbeleuing,
saying, *Caelum et terra transibunt, verba mea non transibunt.* Heauen and
earth shall passe, my word shall not passe, by this saying. Christ doth
warne vs to take hede of falle Prophetes, and falle Christes, which
shall sayne a new word, and a new Christ, appoyntyng and fastning
hym to certayne places, dayes, meates, othes, bowes, and abstinnence
from the good and lawfull creatures of God.

Esayas the Prophet doth lykwise thunder agaynst the doctrines. Esai. 8.

H. J.

and

Praelectio secunda.

and traditions and of men for the defence of Gods word, saying. *Omnia caro fenu, & omnis gloria eius, &c. uerba aut Domini manent in eternu.* 36. 40.
 All fleshe is grasse, & all the glory therof, that is all the wisedome and power of man, is as the flower of grasse, which withereth away and falleth of: but the word of the Lord remaineth for euer. He doth menace and threaten also, euerlastyng darckenes and perpetuall nyght of infidelitie, if we beleue new reuelations without the word, or beleue the apparitions of the dead, saying. *Nunquid populus consulet Deum suum, an propter uiuos petendum est consilium a mortuis, an non magis lex consulenda et testimonium Dei in consilium adhibendum? si non dixerit inquit iuxta uerbum hoc, non erit eis lax matutina.* 36. 8.
 Should not the people enquire at they? **G O D**, should they aske counsell for the lyuyng, at the dead, is not the law and the testimonie rather to bee consulted? if they speake not accordyng to the word, it is bycause there is no lyght in them. which is as much to say as thus. Answered the wicked thus, should not Gods people onely seeke succour at hym? will they refuse to be taught of the Prophetes who are the mouth of **G O D**, and seeke helpe at the dead. which is the Illusion of Sathan. Seeke remedy in the word of **G O D**, where hys will is declared.

Now let vs heare the testimonie of the eternall word of God hym selfe concernyng hys Scriptures: for this question was moued in the Church, in the time of Christ, of the chief doctours which thought not the Scriptures to be sufficient to saluation without traditions of their fathers.

Rabbines.
20. One of the number of these Rabbines, came vnto Christ, and sayd, what shall I do to possesse eternall lyfe. But Christ sent backe this inbeleuyng and scrupulous Doctour vnto the Scriptures saying. *In lege quid scriptum est? quomodo legis.* What is written in the law? How doost thou read? As though he had sayd, doost thou thincke, that **G O D** is not constant vnto hym selfe, but that he doth often chaunge hys mynde as men do chaunge theyr law, and do alwayes sayne new opinions of **G O D**? the word of God doth remaine for euer, do thou that onely that thou findest writen, and thou shalt lyue. Christ dyd not say to hym, do thou as thou thinkest best, thy selfe, or as thou doost here the Pharisees and Scribes teachyng, but he sent hym backe to the Scriptures saying, how doost thou read, do this and thou shalt lyue. Here Christ doth manifestly testify, that this was the mynde and sentence of the old Church, that iudgement of the will of God, and of doctrine pertainyng to fayth and saluation, is to be had onely of the Scriptures. And he doth both byd hys preaching to be examined and directed to the Scriptures. He doth evidently shew, that the Gospell, was conteyned also in the Scriptures, and that they be very dull and ignorant, which deny that the Scriptures of Moyses ought to be heard, and that they do not perceyue to vs, bycause the Apostles had not as then written theyr bookes. For this was the rule of the Apostles, when they dyd testifie vnto the Church of the **G O D** Joan. 5.

Apostles.
21.

Gospell, that no booke ought to be receyued which dyd not consent with the old Scriptures, and by this rule they dyd reiect and refuse Apocriphe, and receyued the Euangelistes, who confirmed theyr storyes and wrytynges out of the Prophetes. By this rule Paule doth purchase and get authoritie and credite of hys Epistles sent to the Romaynes, when he sayth. *Euangelium suum, ante promissum esse per Prophetas in Scripturis sanctis.*

Rom. 1.

John. 5.

To this also pertayne these sayinges. *Si Moysi crederetis, & mihi utiq; crederetis.* If you will beleue Moyses, you will beleue me also: for he hath wrytten of me. Also this saying of Christ. *Scrutamini Scripturas, quia putatis in illis vos vitam aeternam habere. Illa enim sunt quae testimonium perhibent de me.* Search the Scriptures, bycause you thinke to haue euerlastyng lyfe in them: for they be they which beare witnesse of me. Now in this controuersie of the word not wrytten and of the traditions of men if we should consulte antiquitie and stand to the iudgement of the Romish Church, we set agaynst it this sentence of the old Church confirmed by Christ. *Sermo quem locutus sum iudicabit eos in nouissimo die.* The word, which I haue spoken shall iudge them at the last day. Now if this word had not bene wrytten, yea and all thoroughly wrytten, who should be sure of hys saluation, and of the will of G O D. If our sayth and the saluation of mankynd should depend onely of the relation of men, and if the somme of our Religion had not bene committed to letters, who could hope one sentence of Christ to haue bene left whole and vncorrupt?

John 11.

But they which be intoricate and made blynde with the deuill, do not see this intolerable blasphemie, they do not consider what sluggishnes, ignorance and malice, they do impute vnto G O D, when they affirme, that G O D had no care nor regard, that hys word should be wrytten, by the which he sayth we shalbe iudged at the last day. But the holy Ghost dyd foresee this malice of the deuill, and to repressse hys crueltie, and to stoppe the mouthes of other, the holy spirite (I say) dyd enioyne hys Scribes the Prophetes, Apostles and Euangelistes, that they should write this word, whereby we myght haue a permanent and continuall testimonie to trust vnto. He commaunded the Apostles that they should beare wytnes of this Scripture, and to reiect the wrytynges of all other, which dyd attempt to inserte and put in theyr lyes and gloses into the Gospell.

Blasphemy. 22.

Saint Luke in the peface of hys Gospell, getteth a goodly testimonie of the same, saying, for asmuch as many haue taken in hand to set forth the story of those thynges, wherof we are fully persuaded, as they haue deliuered them vnto vs, which from the begynnyng saw them theyr selues, and were Ministers of the word. It seemed good also to me (Theophilus) as soon as I had searched out perfectly all thyng from the begynnyng, to write vnto thee theyr of from poynt to poynt, that thou myghtest acknowledge the certeynty of thynges wherof thou hast bene instructed, with this cleare

Luke. 23.

Theophili. 24.

Prælectio secunda.

Antichrist 25. testimonie of the holy Ghost hath made quyet our myndes and consciences agaynst the blasphemyes of Antichrist. But the holy Ghost, not content with this one testimonie, dyd constrayne hym (I meane Saint Luke) which promised to write all thynges from the begynnyng, to testifie also in an other booke the same. For in the begynnyng of the Actes he sayth: I haue made the former treatise, O Theophilus, of all that Iesus began to do and teach, vntill the day that he was taken vp. Actes. 1.

Obiectio.

How could Luke write of all the sayinges and doynges of Christ, where John doth affirme, that if all thynges should be written, which Iesus dyd, the world could not conterne the bookes that should be written?

Responſio.

Chriſtoſtome maketh aunſwere and sayth, *Lucas non dixit omnia, sed de omnibus ad salutem necessarijs*. Luke dyd not say that he would write all thynges, but of all thynges necessarie to saluation. But what nedeth the holy Ghost, the helpe of mans testimonie? for he of hym selfe is sufficient, and hauyng all knowledge and foreseeyng also what the deuill would in this poynte calumpne and caull, doth make aunſwere by the Euangeliste. For when John had sayd, that Iesus had done many miracles, which were not written, he added immediatly *Hæc scripta sunt ut credatis*. These thynges be written that you myght beleue, that Iesus is the sonne of G O D, and that beleuyng, you may haue lyfe through hys name. wherfore it is manifest, that the summe of Christes wordes, and so many miracles also, are written, as are sufficient to confirme our sayth, and to declare all thynges, which we ought to beleue. John. 11.

Cirillus writyng vpon John sayth: *Magna est multitudo signorum Domini & immensus numerus, sed hæc quæ retulimus sufficiunt ad plenissimam fidem faciendam attente legentibus: nec accusandus sum si omnia non scripsi, nam si considerentur singula nullo prætermisso, orbis librorum multitudinem non caperet. Hyperbolicos autem dicimus sermonis eius virtutem proferri. Non igitur omnia quæ fecit scripta sunt, sed quæ scribentes tam ad mores, quam ad dogmata putauerunt sufficere, ut recta fide & operibus ac virtutibus rutilantes ad regnum cælorum perueniamus per Christum Dominum nostrum.* Great is the multitude and number of the Lordes signes and miracles, but these which we haue shewed, are sufficient to make a full and perfect sayth, to them which shall read them attentiuely. For I am to be accused, if I haue not written all, for if euery one should be considered, and omitted, the world could not hold the number of the bookes: we saye the vertue of hys wordes, is vttered Hyperbollically, therefore all thynges are not written, which he dyd, but those thynges which they that wrote, thought to be sufficient, as well to good maners, as to doctrine, that we shynyng with a right sayth, with good workes and vertues, may come to the kyngdome of heauen, through Christ our Lord.

Hyperbole. 27.

holy

Cap. 11. in Iohannem.

It is therfore a new inuention and lye, inuented lately in the Devils shop, that all doctrine of Religion cannot be proued out of the Scriptures, and that mens traditions without and besides the Scriptures, are necessary workes to saluation. The Church in Cirls tyme knew no such kynde of blasphemy.

Saint Austen writeth the lyke vppon the same place. *Cum Dominus Iesus inquit multa signa fecisset, non omnia scripta sunt, electa enim sunt quae scriberentur, quae credentium saluti sufficere videbantur.* When our Lord Iesus (sayth he) had done many miracles, all were not written, but these thynges were chosen out to be written, which were thought sufficient for the saluation of the beleuyng.

To make an end in cityng of testimonies, I will adde onely two witnessses moze, most approued, and most certayne, Peter and Paule by name. For euery man not beyng at the least boyde of common sence and reason, may clearely vnderstand, that Peter wrote the second Epistle agaynst those blasphemers, which do sayne a new word, beside the written word of GOD, for he calleth the Scriptures a prophesy, and calleth them false Prophetes, which do teach any thyng contrary and besides the propheticall and Apostolicall Scripture, and doth geue this rule, by the which they lyes myght be auoyded, if we expound and weygh them by the propheticall Scripture, to the which he byddeth vs to take heede, as vnto a lyght & shineth in a darke place. In the thyrd Chapter he writeth thus. This second Epistle I write vnto you, beloued, wherewith I styrre by and warne your pure myndes, to call to remembraunce the wordes which were told before of the holy Prophetes, and also the commaundement of vs the Apostles of the Lord and Sauour. This first vnderstand that there shall come in the last dayes mockers, which will walke after theyr owne lustes.

Agayne in the first Chapter he writeth: we haue also a most sure word of the Prophetes. And a litle after he sayth: first know this, that no prophesy in the Scripture is of any priuate interpretation. For the prophesy came not in old tyme by the will of man, but holy men of God spake as they were moued by the holy ghost.

A most
sure worde
28.
Priuate
interpre-
tation. 29.

Note hcre, that when Peter had alledged for hys doctrine, that scene maiesty of Christ, the voyce of the father heard from heauen, the testimony of Moses and Helias geuen to Christ vpon the holy hyll, yet he doth preferre before all these allegacions, the firmnes and surenes of the Scriptures, saying: we haue a most sure word of the Prophetes, to the which ye do well that ye take hede, but the holy ghost is alwayes one, and euer lyke hym selfe, both in Moses, the Prophetes, Christ, and the Apostles. Christ doth say: search the Scriptures, and by those wytnesses examine my preachynges. Peter doth subscribe to the same, saying: you do well, which do examine euery doctrine by the propheticall Scripture.

S. Paul in both hys Epistles to Timothy, and hys Epistle to Titus, doth earnestly admonish vs to beware of the blasphemies of the latter tyme, and of them which do thrust in new and wicked do-

Timothie.
30.
Tite. 31.

1. Pet. 1.

John. 5.

2. Pet. 1.

1. Tim. 4.

2. Tim. 3.

o. 12. in
anem.

Praelectio secunda.

ctrine, without Gods written word, and doth say, if we shall continue in the word and holy Scriptures, and teach them vnto other, we shall saue our selues, and them that heare vs. 1. Tim. 5.

So it doth appeare by the testimonie of these two holy Apostles, that the Scriptures onely are the pyller and stay, both of our sayth, and also the foundation of the Church.

Obiectio.

Matthew. 32.
Marke. 33.
Basilin. 34.
The Church was institute and taught after the Ascention of Christ, when there was neither Gospell nor any part of the new Testament yet written, for **Mathew** wrote eight yeares after the Ascention, **Marcke** .x. yeares, **Luke** .xv. and **John** long time after, therefore the Church was gouerned by the vnwritten word and traditions of the Apostles. wherupon we conclude, that we must not onely stay vpon the Scriptures, but also vpon vnwritten verities, and giue no lesse credite vnto the, then to the wordes written in the Scriptures, and so writeth *Basilin Magnus*, in hys booke *De spiritu sancto*.

Responsio.

Ireneus. 35
When the Apostles had preached certayne yeares, *Vina voce*, onely by mouth they committed also vnto writyng those thynges whiche they had preached before, for some of them dyd write the history of Christ, both of hys doynges and sayinges, other wrote of the doynges and sayinges of the Apostles, other wrote and sent diuers Epistles to diuers and sundry nations. furthermoze, for the confirmation of the truth, they vsed the testimony of the old Scriptures, both out of the law, and also of the Prophetes, therefore the Church was institute and gouerned with the selfe same word before the Gospell was written, wherwith it was directed and ruled after the Gospell was written, for it was one and the same as **Ireneus** doth testifie. Cap. 1.
Quae primum concionati sunt Apostoli, postea per voluntatem Dei scripto nobis tradiderunt, eaq; literis erant prodita, quae ad salutem nostram videbantur necessaria, ut Iohannes dicit haec scripta sunt ut credatis. These thynges which the Apostles preached first were after ward by the will of God deliuered vnto vs in writyng, and these thynges were vttered in letters which were counted necessary for our saluation (as **John** sayth) these thynges are written that you might beleue. wherfore the objection is of no force and very bayne.

Obiectio.

The Church hath a promise of the holy spirite, that she shalbe neuer boyde therof, for asmuch then as she is gouerned with the spirite of God, she may walke safely without the written word: whether soeuer she go, she can neither iudge nor speake any thyng but the truth, therefore if she decree and commaunde any thyng without or besides the word, it is to be taken for a sure oracle of God. wherupon we conclude, that we must not leane, onely to the written word, but to the censures of the Church.

Responsio.

This kynde of argumentation is not effectuall, (it hath the promise of the spirite, or the spirite it selfe) Ergo what soeuer it doth or sayth,

sayth, it is well sayd and done, it is a fallace called *Paralogismus accidentis*: For they which haue the holy ghost, do not alwayes those thynges which they do, by the instinct of the same. As a builder or chief maister of any workes doth not offend in buildyng, but bicause it happeneth some tymes, that beyng occupped with other thoughts and fantasies, not pertaynyng to the buyldyng, he doth sometymes flyde and fayle in hys worke: euen so it cannot be gathered by the force of the promise made to y Church, that all thinges alwayes are rightly defined in the church, for the greater part ouercommeth the lesser, and the wurst the better. It may be that the Church sometymes doth labor and is subiect to affections, and sometye holden in dymme myst. How therfore shall we vnderstand whether the Church hath decreed well or yll, except we expend & examine it by the true touchstone of the holy Scripture, where nothing is to be found but truth? Wherfore the Church which is the spouse and wyfe of Christ, ought to be subiect so to her husband, that she depend onely on hys mouth, and harken onely to hys voyce, and that house is euer well ordered, where the wyfe doth obey the voyce of her husband: and that schole is well taught and nourtured, where the doctrine of the master onely is heard. Wherfore let not the Church be wyse of it selfe, but place there the limites and boundes of her wisdom, where Christ doth make an end of speakyng. The spirite (sayth Christ) whom I will sende from the father, shall lead you into you into all truth. But how: bycause he shall minister vnto you those thynges which I haue spoken.

Paralogismus accidentis. 36.

The greater part. 37

John. 15.

Chrysostome very aptly doth write of the holy ghost after this manner. *Multi spiritum sanctum iactant, sed qui propria loquuntur, falso illum praetendunt, ut Christus non a seipso loqui se testabatur (quia ex lege loquebatur & Prophetis) Ita si quid prater Euangelium sub titulo spiritus obtrudatur, ne credamus. Quia sicut Christus legis & Prophetarum impletio est, ita spiritus Evangelij. Hac ille.*

Chrysostome. 38.

Many do boast of the holy spirite, but they which speake theyr owne, do falsely pretend hym, as Christ dyd testify, that he spake not of hym selfe, bycause he spake not out of the law and the Prophetes, so if any thyng be obtruded, or brought in besides the Gospell, vnder the title of the spirite, let vs not beleue it, bycause as Christ is the fulfilling of the law and the Prophetes, so is the spirite of the Gospell. Thus farre Chrysostome.

By this we may easely perceau, how preposterously they do, which brag and boast of the holy ghost, for no other end, but to commend and commit vnto vs vnder the title therof, their straunge doctrines, and very bayne traditions, and thus we may see what fond obiections they haue.

Obiectio.

Ireneus and others do much magnifie and aduance the Church agaynst heretickes, and not the Scriptures, *Ergo* we must not leane onely to the iudgement of the Scriptures.

Responsio.

H. iiii.

I

Praelectio secunda.

I answered . Ireneus & others had to do with such heretickes, as dyd deny the Scriptures, and yet dyd magnifie the Apostles, so that they were enforced to vse the authoritie of those Churches, wherein the Apostles dyd preach, and which had still retayned the same doctrine, so that they vled the authoritie of the same Church, which grounded her selfe vpon the same word and doctrine which the Apostles had before taught and written.

Obiectio.

Christ sayd vnto hys Apostles, I haue many thynges to say vnto you, but you can not as yet beare them: therfore many thynges may be ordeyned by the Church, of the worshyping of God and of Religion, which the holy Scriptures haue not deliuered. Ioan. 16.

Responsio.

I answered, Christ dyd not in those wordes, either meane or speake of traditions, rites and ceremonyes, for it were very absurde to gather so of the wordes. For could not the Apostles beare such thynges, in the which they were conuersant and brought by from theyr childhode? Moses was able to teach the rude people the legall ceremonyes, and could not Christ teach and instruct hys Apostles in the lyke thyng? A double foolery. Those many thynges which Christ had to say, were those thynges which he had spoken already, & were more playnly and effectually to be expounded vnto them, and more depely to be printed in theyr myndes, by the bigor & vertue of y^e holy Ghost, whom he dyd promise to send vnto the, for he sayth a litle before: *Cum Paracletus venerit, ille suggeret quaecunq; dixi vobis.* Ioan. 14. When the comforter shall come, he shall minister vnto you all thyngs, which I haue spoken. Furthermore, Christ doth testifie that he told them all thyngs which he heard of hys father. *Omnia (inquit) quae audiui a patre meo, nota feci vobis.* Ioan. 16. All thynges which I heard of my father, I haue made knowen vnto you, therfore there shalbe nothyng left necessary to saluation, which either Church or man may make, or dayne, or constitute.

Paracletus.
1us. 39.

Tertulianus in his booke *De uelands virginibus*. *Cum venerit (inquit ille) spiritus veritatis deducet vos in omnem veritatem, & superuenientia renuncabit vobis, quae est ergo paracleti administratio nisi haec? quod disciplina dirigitur, quod scriptura reuelatur, quod intellectus reformatur, quod ad meliora proficitur?* When the spirite of truth shall come (sayth he) he shall lead you into all truth, and shall shew what thynges shall happen vnto you, what other therfore is the administration of the spirite, but this, that discipline is directly vnderstand, that the Scriptures are reuealed and opened, that vnderstandyng is reformed, and that there is procedyng to better thynges?

Paul came to Ierusalem vnto Peter and the other Apostles, not to receaue any doctrine of them, but he came for the commodity and profit of others, that they should vnderstand hys doctrine and preaching, not to be discrepant from the doctrine of the other Apostles. For if Paule had perceaued any thyng to be defined & concluded of the other Apostles, which he hym selfe had not heard of Christ, he would neuer haue geuen hys assent vnto them, no not to an Angel of
of

of heauen, if they had brought any other Gospell then he taught. Therfore we ought in matters of fayth and saluation, to leane onely vnto the written word of God.

Well, I haue bene very tedious and long, and was mynded to retayne you a litle longer in the discourse of this matter, but bycause I would rather edifie then tedie, I will deferre the finishing of this, and so of the whole first part, vntill the next day, and so shall I make three dayes worke of the first part, where I promised but two, but I trust it shall not be without profite vnto you, by the ayde and helpe of Gods holy spirite, vnto whom with the father, & the sonne, be all honour and glory. Amen.

Hic sequuntur Miscellanea. Praelectio secunda.

Deutronomion. 1.



The fift booke of Moyses is called of the Grecians *Deutronomion*, and τὸ δευτέρου, which signifieth *secundum* (the second) and τὸ νόμου, which betokeneth *Legem*: the law, as you would say a second law, not because it is an other law discrepant from that law, which was geuen in the Mount Sinai, but because it is repeated agayne after a new sort by the ministry of Moyses, befoze them which heard it not, when it was first geuen in the mount Sinai, for they which then and there heard it, were all dead in the wilderness. And this booke is a commentary or exposition of the ten commaundementes. And in it is lykewyle set forth, the wonderfull loue of God towarde his Church, for albeit throughe theyr ingratitude and sundry rebellions agaynst God for the space of xl. yeares, they had deserued to be cut of from the number of his people, and yet euer to haue bene depiued from the vse of his holy word and sacramentes: yet he dyd euer preserve certayne in his Church, eue for his owne mercies sake, & would still haue his name called vpon among the.

To adde and take away. 2.

To adde vnto the Scriptures is, when any word or seruice of God is sayned and inuented, which is not comprehended wythin the compasse of Gods booke, of the which crime how guilty the Israelites were, the bookes of the Kinges do sufficiently shew and proue. What neede I to make mention of our tyme, which is vnder the lost sonne that Antichrist, who hath added his owne traditions, (besides Gods word, yea and contrary to the word) as necessary thynges to saluation? Furthermoze it is added vnto the word, when rites, ceremonies, and other ordinances beyng abrogate, be reuoked and called agayne to vse, to the which fault both the Iewes in these dayes, and also the aduersaries of Christ are much subiect.

The Iewes for that they haue in reuerence, and do yet obserue and keepe circumcision and other Mosaicall ceremonies, wyth rites of theyr owne inuention. The aduersary for that he doth bying in and commaund after the example of the Leuiticall priesthode, vnctions and annoynges, halowed Churches, altars, salt, conured water and such other tralhe.

Finally it is added vnto the word, when vnto the true interpretations of the holy Scriptures, which the Prophets and the Apostles did shew them selues, we bying our owne bayne, blinde, and grosse expositions, after the iudgement of worldly reason and blind affection, yet it is not ment, but that men may enlarge and amplifie the holy Scriptures wyth paraphrases and other playne enucleations, so that they kepe the very true sense and meanyng of the holy spirite, speaking in the Scriptures.

Miscellanea

To take away from the Scriptures, is when we make boyde the commaundment of God though our owne traditions, as for example: where God commaundeth the Parentes to be honoured and relieued, we thinke it better to cast our money into Corban, and to bestow it vpon pilgrimages, images, lightes, banner clothes, and such other trumpery. Also it is taken away from the word, when that thyng which God commaundeth to be geuen whole, is but halfe geuen, as the sacrament vnder one kynde.

Finally, when that thyng which God made free and set at liberty, is restrayned and made bond, as matrimony, meates, and other thynges of indifferency. Of this aduersary both the Prophet Daniel wypte, saying, *Es sermones contra excelsum loquetur*, the beast shall speake wordes agaynst the most hyghest. And Iohn sayth also: *Cui datum est os loquens magna & blasphemias*. Vnto the which beast was geuen a mouth, speakyng great thynges and blasphemyes.

Decrees. 3.

Decretum, doth signifie a statute, a sentence, as Plinie wyrteth in his Epistles. *Decreta quibus damnati erant proferebatur*, the statutes or sentences, by the which they were condemned, were brought forth. And the constitutions of the Bishops are called *Decreta*.

Budeus doth wypte, that *Decretum* doth signifie, a firme consent in opinion, which the Grecians call *Dogma*.

Some learned men make a difference and distinction betwene *decreta*, *senatus*, and *senatus consultum*; so that *Decretum* is but a speciall part and a portion of *senatus consultum*, and *senatus consultum*, is generall. *Dies decretorius*, is called, a day of iudging: it is also called *Dies criticus*.

Apocalipsis. 3.

Aποκαλυψις signifieth the reuealyng and openyng of secrete and hidden thynges, It cometh of *καλυπτω*, which betokeneth *patefacere*, *detegere*, to make open. or to vncouer. S. Hierome deniyeth this word *Apocalipsis*, to be found in any of the Ethnick wyrters, and sayth that it is a new word, fayned of the 72. interpreters.

Eusebius.
Lib. 4. cap.
24.

Eusebius speakyng of his tyme, wyrteth that some do reckon the Apocalyps of Iohn, among the Canonickall and autentickall bookes of the Scripture, and that some other do not number it among those bookes. And agayne in the same booke, after that he had pponed by the testimony of Papias that there were two Iohns at Ephesus, he addeth these wordes. Truly it is lyke that one of them hath sene that reuelation which is carped about in the name of Iohn. But if we geue credit vnto them which came before Eusebius (as Iustinus, Tertullianus, Ireneus, Appolonius, Theophilus, Antiochenus, and other,) it may be affirmed, that it was the very worke of Iohn the Apostle. For why should these men so constantly confirme it to be the booke of Iohn the Apostle, if they had knowen any doubtfull sentences of theyr predecessors to be head of the same? Neyther he bringeth any one witnes of any notable authority, or any Doctoz, eyther of his tyme, eyther of any other age, which deniyeth the Apocalyps to be Saint Iohns, sayyng the testimony of Dionisius Alexandrinus, whose reasons are not of such force, that they seme to exclude the Apocalyps out of the number of the approued bookes of the new Testament. And where they argue and reason out of the opinio of their predecessors, that Cerinthus seemed to buyld his doctrine of the voluptuous raigne of Christ vpon the earth, by the space of a thousand yeares, out of this booke, and that phraze doth not agree wyth other of Iohns Epistles, and therefore not to be the worke of Iohn the Apostle: all these reasons (I say) be not of such weight to deserue any credite, for their auncestors, who beyng of a contrary iudgement, may be alledged agaynst them. As Tertulian and Origen, Cerinthus, and other heretickes, hath not onely abused that Scripture, but other places of Scriptures also. As for the phraze, it is not greatly discrepant from the stile of Iohn, if at the least we will ex-
pend

pend and weygh, that visions ought to be written in one kinde of stile, and visions in an other kinde. *Dea Eusebius* himselfe sayth, that in the viij. yeare of Domitianus, the Christians began agayne after *Nero's* tyme to be persecuted, and vnder hym was the Apostle *Iohn* banished into the Iland *Pathmos*, where he saw this reuelation, which *Ireneus* did interpret. Cruelly the olde writers seeme not without good reason to iudge the Apocalips, to be written by *Saint Iohn* the Apostle. For they asseme that worke to haue come forth about the tyme of the end of Domitianus hys raigne, at what tyme *Iohn* was sayd to haue retourned out of *Pathmos*, and they had the Asian Churches for a witness, vnto whom the Apocalyps was dedicated. For *Ireneus* in the end of hys fifth booke, doth correct by the authority of them that saw *Iohn*, the number of the beast written thus in *Cræke*. xvi. declaring that it is thus wyrtten. xcs. that is. 666.

Furthermoze, that Periphrasis whereby with Iohn both note hymselfe in the title, must needs signifie to them which read with attention, that it is Iohns worke. The title is this: That it is he, the which bare record of the word of God, and of the testimony of Iesus Christ, and whatsoeuer he had seene. Which wordes commonly be ascribed to none other, but to Iohn the Euangelist.

Besides this, if they do well examyne it according to the proposition of faith, they can finde nothing in it, contrary to the Apostolicke Doctr.ne. For although some thynges seemed to be spoken not according to the maner of other Scriptures (as that he doth pray for grace of the seven spirites (in the first chapter, and that Christ is called Alpha and Omega, and the beginning of the creature of God, in the third chapter, and of the thousand yeares, in the which the godly shall rapgne wth Christ in the twenty chapter, the which Cerinthus, Papias, Iustinus, Ireneus, and other understode that it should be after the resurrection) yet they dyd well perceave those phrales mystically to be vnderstand, as in the Prophetical writings.

And it is easy to be persequed, many articles of the doctrine of the Apostles to be opened in it, as the article of iustification by the blood of the Lambe, of repentance, of the resurrection of the dead, and of eueralsting life, but especially the doctrine of the Church. Whose whole state he both wholly describe, that it should haue persecutours, heretickes, and other enemyes, and yet that it should remaine and continue with the ministry.

But especially, he doth lively paynt and set forth Antichrist, of whom Daniel, Christ, the Apostles, and Iohn hymselfe in hys Epistles also do entreate, expelling hys name, the place, and the idolatry which should be committed by hym, the confusion of hys raggne, and the worshippers of the world, the persecutions, the tyme how long it should endure, the reuelacion of hym, and hys last destruction.

Furthermore, they might well understand, by conferring both together, that the Apocalypis doth not much swarue from the nature of the vision of the Prophets, and especially of Ezechiel. **Yea**, rather it doth open and set them forth, of what sort the visions of the 4. beastes are, and of Gog and Magog, and of the measuring of the temple, and other of like sort.

Finally, if they did consider eyther the present state of the Church, eyther the state before, they myght coniecture of the end, that the Apocalyps proceeded from the holy Ghost, and not to be a booke unworthy of the Apostle Iohn. For those thynges which in the seven first Epistles are written vnto the seven Churches in Asia, do set forth the present state of those Churches, eyther the state which followed sone after, which was known to euery man at that tyme, whereby they myght haue declarations of thynges following. For that in those Epistles, the Bishops of the Churches are called Angels, it was a declaration, that by other Angels also, both good and euill preachers were understood and signified. Further moze that which followeth, the which entreateth of Antichrist and his kyngdome, hath certayne notes, the which declare those monstrous images, as for example, that he calleth the harlot a City, the which beareth rule ouer the kynges of the earth, where he poynteth as though it were with his finger, vnto the City of Rome,

Upon

Upon this, the City of Rome, or the Roman Empire was suspected, both in the age following, and also in other ages, to be the receptacle and seat of Antichrist, as it appeareth by Irenaeus and others.

King Arthur. 4.

Arthur the sonne of Vter Pendragon, a child of 10. yeares of age, began his raigne ouer Britaine, and gouerned the land 26. yeares, hauing continuall warre and mortall battell with the Saxons. Of this Arthur are written many thynges in the English Cronicle of small credence, and farre discordant from other wyriters. But yet all agree, that he was a noble and victorious Prince in all his deedes, and they testify that he fought many notable battells against the Saxons, and was alway victor. But notwithstanding, he could not clearly annoynt them out of his land, but they held theyr countreyes of which they were possessed.

This same Arthur, after he had brought the Realme of Britaine into some good stay, he appointed the rule thereof vnto Mordred his Nephew, and sailed himselfe into Fraunce, where he dyd many marueylous thynges.

Mordred, who had not the gouernaunce of Britaine, in the absence of Arthur, by treason was crowned kynge, through the helpe of Cardicus kynge of the West Saxons. Of which treason, when relation came to Arthur, being then in Fraunce, with all hast he made to Britaine, where he was met of Mordred, which gaue to him three strong battells. In the which many noble and valiant knightes perished. And lastly, in a battell foughten besides Glastenbury, Mordred was slayne, and Arthur wounded vnto death.

Troilus. 5.

Troilus was the sonne of Priamus and Hecuba, whose death was the fatal end of Troy, for as long as he lyued, Troy could not be taken, as the Poets sayne. He being a young man, durst to haue combat with Achilles, the valiantest champion of all the Grecians, but yet was he slayne of hym, as Virgil writeth.

Parte alia fugiens amissis Troilus arma.

Wanton bookes. 6.

It is to be lamented, that not onely in the tyme of the idolatrous and superstitious Church, but euen in this tyme also, such lasciuious, impure and wanton bookes, pearce into many mens houses and handes. Alas what doth such kinde of bookes worke and byng with them? Forsooth nothing els but fire, that is, euen the burning flames of an vnchaste mynde, the brandes of pleasure, the coales of filthynesse, the fire I say that doth consume, deuour, and rote out all the nourishmentes of vertue, the fire I say, which is a probeme and entrance into the eternall fire of hell, what is so expedient vnto a common wealth, as not to suffer enchaunters & witches to lyue? For so the Lord commaunded by his seruant Moses.

And (I pray you) be not they wursle, then an hundred witches, which take mens senses from them: not with magickall delusions, but with the enchantmentes of dange Venus, and as it were do geue them. Circes cup to drinke of, and so of men do make them beastes. What punishment deserue such, as either make or print such vnauery bookes? Cruelly, I would wish them the same reward, wherewith Alexander Seuerus recompensed his very famular Vetricius Turpinus, *scilicet* *videlicet* *periant, qui fumum vendunt*, that they perish with smoke, which sell smoke. And what other things do these set forth to sale, but smoke, ready to breake out into flame? For, that certayne persons bequeath themselves wholly to the reading of such lasciuious and wanton bookes, who knoweth not, that thereof cometh the first preparatiue of the mynde, that when any one sparke of fire (be it neuer so litle) fall into the tinder of Lady Venus, sodenly it is set on fire, as to we or flare. Many do read the verses which Lycoris the Strumpet, the Paramour of Gallus the Poet did read, and the verses which Corynna mentioned in Ouid, and

which

whiche Neera dyd read: It wyl perchance be replied, that they do read them, eyther for the encrease of knowledge, or to drite away idleness. I answer. If any do salute Venus but a *limine*, as they say, that is, a farre of, as it were in the entry, what kindlyng and flames wyl ensue thereof, I pray you, when the coales be once fyrred:

It is to be feared, that no small number of them, who professe Christianity, be in thys respect a great deale worse then the Heathen. The people called Massiliens, befoze they knew Christ, yea or heard whether there were a Christ, but were very Paganes, and sacrificers to idols, yet were knowen to all the world, to be of such pure and incorrupt maners, that the maners of the Massiliens (as Plautus testifieth) are commonly counted the best and most appoyned maners of all other. These among many other good orders of their well nourished City, made a severe law that there should be no Comedy playd wythin the City, for the argument for the most part of such playes, did contayne the actes of dissolute and wanton loue. They had also within their City (about 613. yeares befoze the birth of Christ) a sword of execution, wherewith the guilty and offendours should be slayne, but the bypightnes of their lynyng was such, that the sword not beyng bled, was catē with rust, and nothyng mete to serue that turne.

And alas, are not almost all places in these dayes replenished wyth iuglers, scofers, iesters, players, which may say and do what they lust, be it neuer so fleshy and filthy: and yet suffred and heard wyth laughing and clapping of handes. Hiero Syracusanus, did punish Epicharmus the Poet, because he rehearsed certayne wanton verses in the presence of hys wyfe, for he would that in hys house, not onely other partes of the body should be chaste, but the eares also, which be by to other members of the body, in the shade of a tunnell, to be kept, *sartas testas*, that is, defended and couered, as the prouerbe sayth, and to be shut to all vncomely and ribaudy faulke. Vnto this fact of Hiero, the worthy sentence of Pericles is much consonant and agreeable.

Sophocles, who was ioynt fellow wyth Pericles, in the Pretorship beholding, and greatly praysing the well fauoured beauty of a certayne boy passing by hym, was rebuked of Pericles hys companion after thys sort. *Prætoris est, non solum manus a pecunia lucro, sed etiam oculos a libidinoso aspectu continentes habere.* Not onely the handes of hym that is a Pretor ought to refrayne from lucre of money, but also the eyes to be continent from wanton lokes.

The Athenians prouided very well for the integritie of theyr iudges, that it should not be lawfull to any of the Ariopagites, to wyte any Comedy or play. And as I sayd a litle befoze, Epicharmus suffred punishment at the handes of Hiero, for the rehearsall of certayne vnchaste verses, (but I speake it with sorow of hart, to our vicious ballet makers, and enditers of wanton songes, no reuengement, but rewardes are largely payd and geuen.) Is not this the nourishyng and sedyng of such Crocodiles, which deuour the chastitie both of single and maryed women: The noble voyce and aunswere of Hiero hys wyfe, geuen vnto hym: He beyng in braule and contention with a certayne person, was embayded with the vnlaury breath of hys mouth, dyd expostulate with hys wyfe (whom he maryed a virgin) because she neuer told hym of that infirmitie, which he might haue cured. I would (sayth she) haue admonished you, but that I thought euery mans breath to be of the lyke sauour. What a severe and straight keeper of chastitie was this saythfull and trusty wyfe: What an example of continency is geuen here to all Patrones: What a president of chastity is this, not to come to heare any other man, that she dyd neuer sauour hys breath, but onely her owne husbandes.

If I might truly, as she spake, there could be no greater Argumēt of a notable continency. If she dissembled, yet was it a great civillite toward her husband. It was likewise a marueilous tollerancy, to suffer such an incommoditie, so long without losshomnes.

Geradas, a very auncient man of Lacedemonia, being demaunded of his hoste, what payne adulterers suffered at Sparta, made this aunswere: *O hospes, nemo apud*

Miscellanea

nos fit adulter, neq; fieri potest. ¶ Myne host, there is no adulterer among vs, neither can there be any. For this was the maner among them, that they were neuer present at any Comedy, nor any other playes, fearyng least they should heare and see those thynges, which were repugnant to their lawes.

In dede that which is willingly and gladly heard, is some embraced and put in use, nor it can be farre set from will, which is seene with pleasure. Plutarch in Pelopida writeth, that the Lacedemonians dyd so abandon all vn honest pleasure, and followed vertue, with such labour, that one of the Sybarites denyed the Lacedemonians to do any great atchiefe or act, when they dyd in battell so valeantly offer them selues to death, for they do that (saith he) to be ryd of the trauels and base dyet, which they vsed at home.

¶ Shameles wretch, an ill man, a dissolute man, and a ryotous man to presume to reprove the most valeant men, the best nurtured men, the most ciuill men of all the world.

What an impudent face was it? Of the Sybarites, and of their disorders there be large volumes written by most eloquent. Philo the Iew in the lyfe of Moses, doth cal the leudnes of the Sybarites, *Lasciua poemata*, wanton poemes, songes and playes: And partiall nameth impudent and vnchast booke *Libros Sybaraticos*. The Sybarites were the first that taught hoyses to daunce, at the founde of the trompe. To be short, there is a prouerbe sprong of them: the prouerbe is, *Sybaritica mensa*, by which is signified all notozious ryot, fare excessiue, gurmandise, belly there, all dissolute and wanton maners, and *Sybarissare*, is nothyng els, but to play the Epicure, and to become bond seruantes to Bacchus and Venus.

But to reuert to our purpose, concernyng wanton booke, which can be no other thyng, but the frutes of wanton men, who although they write any one good sentence in theyr woikes, yet for the vnworthynes of the persons, the sentence is reiected. The Senate of Lacedemonia would haue refused a worthy and a very apt saying of one Demosthenes, for the vnworthynes of the autho, if certaine me of authoritie called among them Ephori, had not come betwene, and caused an other of the Senators to pronounce the sentence agayne as hys owne saying. Plutarch writeth, that there was a law among the Grecians, that euen the good booke of ill men should be destroyed, that the memory of the authours also, should there by utterly be blotted and cleane put away.

Gerfon, sometyne Chauncelour of Paris, speakyng of a certaine booke made by one Ioannes Meldinensis, the title wherof is the Romant of the Rose, writeth of that booke two thynges.

First he sayth, if I had the Romant of the Rose, and that there were but one of them to be had, and might haue for it five hundred crownes, I had rather burne it, then sell it.

Agayne sayth he, if I dyd vnderstand that Ioannes Meldinensis dyd not repent with true sorrow of mynde, for the making and setting forth of this booke, I would pray no more for hym, then I would for Iudas Iscariote, of whose damnation I am most certaine. And they also which readyng this booke, do apply it vnto wicked and wanton maners, are the authours of hys great payne and punishment.

The lyke Ioannes Raulius sayd of the booke and fables of one Operius Danna, that he was a most damned man, vnles he repented and acknowledged hys fault, for the setting forth of that booke. I would God they heard these thyngs whom it delighteth to write or read such shamelesse and lasciuious woikes. Let them remember the saying of S. Paule: *Qui seminauerit homo, eadem & metet*. A man shall reape those which he hath sowen.

Chrisostome a great enhaunser of Paules prayes, writeth that so long shall the rewardes of Paule ryse more and more, how long there shall remayne such, which shall either by hys lyfe or doctrine be brought vnto the Lord God. The same may we say of all such, who while they lyued, haue sowen ill seede, either by doyng, saying, writing or readyng, that vnlesse they repented, the more persons that are made ill by them, the more sharpe and greater groweth their payne. As S. Austen wrote

wooke of Arrius, God saue euery Chyristen hart, from either the delightynge or readeynge of such miserable monumentes.

Sedechias. 7.

Sedechias was the sonne of Iosia the kyng, and the uncle of Ioachim, hee was the last kyng of Iuda and Hierusalem, beyng appoynted and constituted of Nabuchodonosor, and he reigned 11. yeaeres Nabuchodonosor chaunged the name vnto this Sedechias, for a token of hys subiection, enioynynge tribute vnto hym by takynge of an othe, commaundynge hym neuer to presume to make warre agaynst hym, and that he should not fauour the Egyptians. But when that not onely the rulers of the Priestes, but he hym selfe, with all the rest of the people had offended God in all filthynesse of lyfe, and in couetousnes and slouth, he was most shamefully at the last with all hys people cast out from hys kyngdome and slayne. For in the nyynth yeaere of hys raigne, by the suggestion and entysynge of the Egyptians, he withheld the tribute which he promised vnto the Chaldees, and endeououred to recoiter hys libertie agayne. Wherefore Nabuchodonosor beyng in a great rage, with a mighty host marched vnto Hierusalem, but first he toke into hys frendshipp and amitie all the Cities of Iurie. Afterward when Nabuchodonosor, had spoiled and burned all the villages and suburbs about, he pitched hys campe about Hierusalem, and besieged it 5. yeaere of the raigne of this Sedechias, the x. day of the moneth of December, the which Citie, when it was punished with famine and pestilence by the space of xviij. monethes, at the length he wanne it, and the kyng and his chyldren with the rulers of the Citie being taken captiue, were brought as prisoners vnto Nabuchodonosor. When Sedechias the kyng was brought vnto Nabuchodonosor, he called hym a wicked, false vnhappy man, and vnmyndefull of hys othe by which he swoze vnto hym faithfully to keepe hys prouince, furthermore he called hym a choyle and ingrate, because where as he had receyued the kyngdome at hys handes, he shewed hym selfe most vnworthy of so great liberalitie. When he had spoken these wordes agaynst Sedechias, he commaunded forth with his sonnes to be slayne in hys ptesence. Afterward pluckynge out hys eyes, led hym bound vnto Babylon. For so Hieremias and Ezechiel before had prophesied, that he should be carped bound vnto the kyng of Babylon. And the Chaldees when they had taken the kyng Sedechias prisoner, shew all the people, such as escaped the sword, were made bonde slaues vnto the Chaldees. And so the Iewes, hatynge the admonition of the Prophetes, reiectynge the feare of God, and refusing the Lordes benediction, at the last did eate the frutes of their owne wayes, and were filled with their owne Counsels.

Hieremias. 8.

Hieremias was a very holy Prophet, sanctified from his mothers wombe. He was a Priest bozne of 5. Priestes in a litle village called Anatotites, being not much distant from Hierusalem. He began to prophesie beyng but a child. And afterward he dyd not onely foretell of the destruction of the Citie, and the captiuitie of the people, but he saw it also as it were with hys carnall eyes. He prophesied therfore onely in Iuda and Beniamin, and he prophesied of the fall of Hierusalem by the Ebrue Alphabet foure tymes repeted. The which S. Hierome and Isidore translated into verses and meter. This Hieremias, therefore after the subuersion and captiuitie of Hierusalem, was violently of hys owne countreyemen carped into Egypt, and there after many iniuries done vnto hym was stoned to death by hys owne people at Taphnas, and was buryed in that place where Pharaos the kyng once dwelled. And because by hys prayer, he had dyuen away from that place many noysome Serpentes, and had deliuered the Egyptians from the perill of those venemous woymes, they after that, woishipped hym with great deuotion and Religion.

Miscellanea

Heate and cold. 9.

That is, he shall not be honorably buried among his fathers, but as carions are cast in a hole, because their stincke should not infect. *Iosephus in antiq. 10. cap. 8.* writeth that the enemy slew him in the Citie, and commaunded him to be cast ouer the walles vnburied.

Antiochus. 10.

This Antiochus was called the noble Antiochus, he was the seuenth kyng of Siria, and Asia, and reigned 21. yeares, he gaue his sister for wyfe, vnto Ptolomeus Epiphanes, and therefore that he might the better obteyne the kingdome of Egypt, vnder pretence of affinity, entred into Egypt, and caused his sister to kill Ptolomeus sitting at meate, and being chiefe of the Egyptians, after two yeares he returned to the siege of Alexandria, vnto whom one Gneius Pompilius was sent as ambassadour from the Senate, and then he departed from the siege of the City. Thys Antiochus subdued the Iewes, which dwelt in Hierusalem, whose prowesse and power was so great, that they suffred no kyng of Siria, after this Antiochus, who by the treason of Menelaus toke Hierusalem and spoyled and prophaned the holy City, commaunding their lawes to be burned and destroyed, and slew many. At thys tyme also it chaunced (as it appeareth in the Machabees) thzough the whole City of Hierusalem, horsemen hauing coate armour of golde to course in the ayre by the space of fifty dayes, and the horses to be set in their rancke and aray, wherefore all the Iewes desired that this monstrous sight might be tournd vnto god successe. Notwithstanding all these thynges were, foresignifications of sorowes vnto the Iewes, for not long after the treasures being taken out of the Church, thys Antiochus sent wicked men vnto them, who constrayned the Iewes to eate Swines flesh, and to depart from the lawes of their Countrey, and to desfile the holy place and not to call it the temple of the Lord, but the temple of Iupiter Olimpicus. He enforced them also to relinquish their religion, and to worship idoles, and to builde in euery City and strate, Churches, Chapels, and altars, and to offer and sacrifice vpon them euery day a certeine number of Swine. He commaunded also that none should be circumcised, threating great tormentes, if any presumed to the contrary. It chaunced also that at that tyme, the seven brothers wth their mother, to be taken of the souldiours, and to be constrayned almost to eate Swines flesh. Who notwithstanding, wth constant myndes suffred martyrdom for the obseruation of their lawes. At the last the Lord God, who beholdeth all thynges, suffred not thys man vnpunished, but smote hym wth an incurable plague, for an intollerable dolor came vpon him, wormes boyling out of his body, which did so corrupt his flesh, that no man could abide the stinck therof. At the last hauing some remoyse, he went into the mountaynes, where he dyed miserably.

Epicurus. 11.

Epicurus was the authoz of that sect, which was called of his name Epicurea. He did conuict the chiefe felicitie to consist in pleasure, but not in the pleasure of the body, as Aristippus did, but in the pleasure of the mynde, that is in the lacke and absence, of all griefes and sorowes. He condemned Logike, affirming that Philosophy myght be comprehended in simple and playne wordes. He sayd the Goddes had no prouidence of worldly thynges. Thys Epicurus, Lucretius so much preferreth and commendeth, that he sicketh not to affirme that he doth so darken the light of all other Philosophers, as the Sunne doth darken the clearnes of the Starres. He is sayd to haue bene of most continent lyfe, but yet it came to passe that thzough the name of pleasure (in the which he sayd mans chiefe felicitie to consist) soch as he geuen to pleasure were called Epicures. Laertius writeth that Epicurus was a man of a very spare diet, and that he liued onely wth browne bread and water. Notwithstanding his disciples did degenerate from hym, and tourned their masters opinion to a bodely and beastly pleasure.

The

The like happened to one Nicolaus, one of the seuen Deacons, as Eusebius writeth, hys wordes be these. There was a certayne sect of Hereticke called Nicholaites, so named of one Nicolaus, whom they boasted to be one of the Deacons which with Stephen were appointed of the Apostles to minister to the poore. But Alexandrinus Clemens, in hys thirde booke, intituled Stromata, writeth thus of Nicolaus,

This man (sayth he) hauing a fayre woman to hys wife after the Ascension of Christ, being reprobied for the faulte of ielousie, bringing hys wyfe into the myde of the congregation, gaue any man leaue, that would, to marry her. For they say, that this action was consonant vnto that sake, which affirmeth that it is lawfull to vse fleshy iustices, and they which embrace this heresie, following without consideration both this doynge and sayng, do geue themselves most impudently and immeasurably to fornication and whooredome. But I heare that this Nicolaus neuer vsed any other wyfe, the her vnto whom he was married, and that of hys children the daughters continued virgines vnto their olde age, and that his soune remayned vncorrupt and vnspotted. Which thynges when they were so done, the bringing of hys wyfe, of whom he was coumpted to be golibite, into the myddell of the Apostles, was rather a wipping away and a purgation of the faulte objected agaynst hym. And hee taught that the flesh was to be brided by continencie from pleasures, which is so much vsed, for I suppose he would not contrary to the commaundement, serue tyme masters, wanton pleasures, and the liuing Lord.

Leo decimus. 12.

Leo the tenth of that name, being a Florentine borne, commynge of the noble house of the Medices, and called Iohn Medices, before he was high Bishop of Rome, he was a Deacon, and sometyme Cardinall of *S. Maria in Dominica*. He was chosen Pope of the Cardinals contrary to all mens expectation, and placed in the chaire of Iulius the second next afore deceased, he was diligently instructed from hys youth with godd literature, and vsed most learyed scholemasters, especially *Angelus Politianus* being a man excellent in the knowledge both of the Greeke and Latin tongue, and he exceedingly fauoured all learned men. He was made Cardinall by Innocentius, the xij. yeaere of hys age, and he was elected Bishop of Rome, when he was 38. yeaeres olde. This Leo of hys owne nature was meke and gentle, but he was often tymes gouerned and carped away of biquiet and rough persons, by whose intisement and arbitrement he did many thynges insolently and proudly. He being geuen to delicate idleness of the body, nourished hys flesh all vnto pleasures, in diuerse desires of the world, and in pleasant and wanton delightes. He loued Musicians, wyne and costly fare, to surfe his minde to mirth at hys table, but he persecuted the Gospel of Christ, like Caiphas with an insatiable hatred, both against Luther, and other learned men: for he made this dissolute aunswere vnto a certayne Cardinall named Bembo, proponing vnto hym a certayne question concerning the glad tydings of God. It is sufficiently knowen (sayth he) to all the world how much that fable of Christ hath profited vs, and all our company. This most wicked impe, exprest openly himselfe to be that Antichrist, whom Paul called the man of sinne, and the child of perdition.

He spred abroad most large and foolish pardons by his Friers, running without number throughout all Christian realmes, to get him money, which he might waste in nourishing of barlots, and in enriching of his Vassards. He made 31. Cardinals in one day, gathering a great summe of money together, many horrible wonders happening that same tyme.

In the yeaere of our Lord 1521. (At what tyme Solimanus Iwanne the Citie of Rhodes) vpon Christmas day, while he went out of his priuie Chamber to celebrate the first Masse in y morning, sodenly behind his backe a certayne fayre house, sumptuously builded of Parbell Stone, fell downe to the ground, and many of hys garde were slaine. By this token God signified that the Pope-dome through hys wicked and heynous life should shortly perish. He maruelously enriched his Vassards,

Miscellanea

wardes, and did aduance them to high dignities, both spirituall and temporall, doing injury and damage to other men. For he made Iulianus whom they called his sisters sonne, Duke of Mutina, and he created Laurentius, Duke of Urbine, and gaue to one of them to wife, the sister of Carolus Sabandus, and to the other the Duchies of Bologna. For he had depriued but a litle before the Duke of Urbine, from the possession of his Dukedome, that he might place one of these two Bastards in his rowme. He attempted the like also against the Duke of Ferrara, but in vayne, but he made Iulius his nephew a Cardinall. In the yeare of our Lord 1521. and in the first day of December, when he heard that the Frenchmen were overcome at Millen of the Emperours souldiours by his meanes, and that they were slaine, taken and driven out of Italie, sitting at a banquet wonderfull merry, and laughing gaue by the ghost, beleuing that there was neither heauen, nor hell after this life. Some write that at the same time he spake these wordes. God hath geuen vnto me these benefites, the first is that I being an exile from my Country, returned againe with glozy, the second is that I deserved to be called Apostolike. The third is, that I haue caused the Frenchmen to be put to flight by my meanes and helpe, and so being taken with a merry Feuer died.

Soule. 13.

What the soule of man should be, the wise men of this world could yet neither consent nor agree. Lactantius de opificio dei, doth deny that man, is able to attayne the true reason and nature of the soule, yet some there be which haue sayd, the soule to be the spirit of life, created after the image of God, and inspired into the body of man. Other define it after this maner. *Anima rationalis, est spiritus intelligens, altera pars substantia hominis, nec extinguitur cum a corpore discedit, sed immortalis est.* The reasonable soule of man is an vnderstanding spirite, the second part of the substance of man, nor it doth perish when it departeth from the body, but is immortall. But the very true definition of the soule (after the censure of great learned men) is this. *Anima est substantia spiritalis, corpori humano a deo infusa, ut ei iuncta, ipsum animet & dirigat, seperata autem a corpore, non intereat, sed immortalis eternum vivat.* The soule is a spirituall substance infused of God into the body of man, that being ioyned thereto, may geue it life, direct and rule it, and being seperate from the body, doth not perish, but liue immortally and eternally.

Obiectio.

The soule is no substance but a certaine vitall power and quality in man.

Responsio.

Luce. 16.

The Scripture doth proue that the soule is a very substantiall essence, and not a quality. What do you say I pray you of the soule of the rich glutton, which was tormented in hell: what say you of the soule of the theife which was in Paradise with Christ: what say you of the soules vnder the altar, of them which were slayned for the word of God: did they not cry with a loud voyce and say: O Lord which art holy and true, how long dost thou tary to iudge and reuenge our blood vpon them that dwell in the earth: All these thynges did not agree vnto qualities, but vnto very being substances.

Luce. 23.

3poc. 6.

Questio.

Here may be demanded what maner of substance, the substance of the soule is.

Responsio.

Cap. 1.

S. Austen in hys booke *De quantitate anime* writeth thus. *Substantiam animae nominare non possum, non enim eam puto esse ex hijs vstratis notissq; naturis, quas istis corporis sensibus tangimus. &c.* I can not name the substance of the soule, for I do not thinke it to be of these vsuall and known natures which we touch and perceane with these senses of the body. For I iudge the soule to consist neyther of earth, neyther of water, neyther of the aire, neyther of the fire, neyther of any of them senerally, neyther of them all ioyned together. The substance and nature of the soule may be called *Simplex substantia*, simple substance, because it is not of other natures

tures. Calsiodorus folowing these wordes of S. Austen doth say, that the soule of man created of God, is *Spiritalis & propria substantia*, is a spirituall and proper substance.

Questio.

It is wont to be demaunded from whence the soules come: when and how they enter into the bodie?

Responsio.

S. Hierome doth declare, that there were in tymes past, many and sundry sentences of the originall beginning of the soule. He writing unto Marcelinus and Anapsichias sayth, *Super anime statu memini vestra quæstioncula, imò maxime ecclesiastica quæstionis, &c.* Concerning the state of the soule, I remember your question, yea rather the question moued of the Church. First whether the soule doth slide from heauen as Pithagoras and all the folowers of Plato, and as Origene doth thinke. Secondly whether it come from the proper substance of God, as the Stoickes, the Maniches, and the Priscilians do suspect. Thirdly whether all þe soules beynge once made together, are reserued in the treasure house of God, and so sent into the bodie after the perfection thereof, as some of the Church, by a foolish persuasion do beleue?

Fourthly whether the soule come *Extraduce*, as Tertulian, Apolinarius, and the most part of the weast Church do suppose. That is as the body cometh of the body, so the soule should spring of the soule, and so be of one condition with brute beastes.

Fiftly and finally, whether that the soules be made dayly of God, and so sent into the bodie, according as it is written in the Gospell *Pater meus usque modo operatur, & ego operior.* My father doth now worke, and I do worke.

But all these opinions being confuted with strong argumentes of the Ecclesiasticall writers, that onely is receaved and affirmed to be most true, which doth affirme the soule to be made by God of nothyng, and to be poured of God into the body, when the fruit is made perfect in the mothers wombe with shape and all other partes. For the Ecclesiasticall definitions do pronounce after this maner. *Discimus creationem animæ solum creatorem omnium nosse, & corpus tantum per coniugij copulam seminari, dei vero iudicio coagulari in matrice & compingi atq; formari, ac formatum iam corpore animam creari & infundi.* We say that the onely maker of all thinges doth know the creation of the soule, and that the body is onely geord by the copulation of wedlocke, and by the true iudgement of God, to be brought together and to be made & fashioned in the wombe, and when the body is perfected, the soule to be made & so infused: The Prophet Esay writeth, *Qui format spiritum hominis in ipso*, which maketh the spirit of man in hym. Dauid in his Psalmes saith *Qui fingit singularem corda eorum*, he fashioneth and maketh their hartes every one. Iob doth most liuely and manifestly set forth the making both of the body and the soule, saying: *Thine handes haue made me and fashioned me round about, and wilt thou destroy me? Remember I pray thee that thou hast made me as clay, and wilt thou bring me into dust agayne? hast thou not poured me out as milke, and turned me to cruddes like cheese? Thou hast clothed me with skinned and flesh, and ioynd me together with bones and sinowes.*

Behold in these wordes Iob describeth the conception and fashioning of the body of man in the mothers wombe. Now he speaketh of the soule saying, *Thou hast geuen me life and grace, and thy visitation hath preferred my spirit.* By the testimonies of these Scriptures, it must nedes be graunted, that the soule is created of God, and poured into the body being made perfect in the mothers wombe, loke more for this matter in the 28. Epistle of Saint Austen sent to Saint Hierome.

Cardinalis. 14.

After the institution of Priestes was ordered, it seemed god to the auncient fathers to denide and dispose their offices, that every one might know his dutie, and do it accordingly. Wherefore the chiefe matter of all, that is the cure of þe soules,

¶.iiiij.

was

was appointed bishoppes, and that especially began at Rome, where the Apostolike see was now corrupted to be placed. And least that administration should be confused, Euaristus the Bishopp first of all, diuided titles vnto Priestes, and instituted by Deacons, who for the truthes sake should waite vpon the preachers, following the examples of the Apostles; who did make so many Deacons to minister vnto them. Secondly, afterward in the yeare of our Lord 267. Dionisius appointed Churches, Churchyardes and parishes, aswell vnto the Priestes of Rome, as vnto Priestes of other countries. Besides he appointed vnto Bishoppes dioceses, commanding euery one to be contented with his owne boundes and limites. These towne in which seuerall Churches of any diocesse are set, we call parishes, hauing their boundes and limites seuered and set forth. The inhabitantes within the sayd territories are called *Parochiani*; and the sayd places are called, *Parochia*, of this word *Parochi*. For *Parochi*, were certayne officers among the Romanes, who did prouide woode and salt for common Legates and Embassadors, and because there was no sacrifice made among the Iewes without fire and salt. And as the officers called *Parochi*, did prepare thynges necessary for the vse of the Legates: so the Priestes being the officers of the Church, did prouide vnto their parishners such thynges as are nedefull for the soule. Therefore we call them not wythout a cause *Parochias*, that is, parishes. And not long after Marcellus limited into a certeine number, the titles which Euaristus first gaue to the Priestes at Rome, commanding by a decree that there should be 25. titles, which in a manner were as dioceses, to Baptise such as came dayly from the Gentiles, into the congregation of the Christians, and to bury the dead. These thynges, I haue taken out of Damasus and Platina & other late wyriters of the Ecclesiasticall history, of whom I maruell that they did not epyther in this place, epyther in any other, that I can read, declare who were the Priestes, vnto whom these titles were geuen at Rome, from whence vndoubtedly the Cardinals toke their beginning. But they (as we may coniecture) thought it good to passe ouer that matter by silence, being a thing nothing notable, which certeine Lawyers endeavored after to keepe out. But they hauing no certainty to bypne for themselves, went about to shew, that the order and colledge of Cardinals did descend from the Iewes, and before all other, one Andreas surnamed Barbatius, made a comment of this matter, whose wordes are these: That godly saying in the first of Samucl, *Domini sunt cardines terre, & posuit super eos orbem*. The pillars of the earth are the Lordes, and vpon them he hath set the foundation of the world, which authority one *Hosiensis*, a Doctor of the law, applied vnto the Cardinals of Rome. For as the dowe (sayth he) is directed and holden by by the hokes, so the Church of Rome is gouerned and ruled by the counsell of the Cardinals.

Deut. 17.

Will you see here how some of the Lawyers doth sometymes racke, rent, and stretch forth the holy Scriptures, euen as the Shoemakers do draw & stretch forth their lether with their tæth? If those wordes spoken by Anna should be so applied, that they which be called Cardinals should gouerne the Christian publique weale at Rome: why should it not rather be referred vnto Bishoppes and Priestes, which were long before the Cardinals, and as chiefe and principall gouernours, did direct and order matters of religion, which thing Andreas himselfe doth proue by the testimonie of one Guido, Archdeacon of Bononis, whose wordes be these: In tymes past the chiefe Priestes or Bishoppes in euery Church, were called Cardinals, that is, principall and heades: And then he proceedeth. It is writtten in Deutronic. If thou perceane any matter to be hard and doubtfull to be iudged, go vnto the Priestes of the Leuiticall order, and vnto the iudge, that is, at that tyme appointed, for they shall declare vnto thee, the truth of the iudgement. And vpon this he saith, marcke here that the Leuiticall Priestes in the olde Testament were counsellors in the diuine law of God, although they were not called Cardinals. Here Siculus Andreas, doth not consider, that Bishoppes and other inferior Priestes did at the first occupy that place, which now Cardinals do occupy, the which gouerned the diocesse of Rome, together wyth the Bishopp of Rome, moze then by the

the space of a 1000. yeares before any man obtained that glorious name of a Cardinal, the which now every where is of great estimation.

And therefore it may well be sayd, that these Lordes Cardinals began but of late tyme, and lately succeeded in the rowne of Leuiticall Priestes. But at length a long tyme after, when one Bonifac the 8th. had obteyned of the Emperour Phocas to haue a prerogative aboue all other Bishops, and when also the Romaine Bishops, with the whole Senate of the Priestes of that Citie began to haue authoritie and preeminence aboue all other; then these Priestes vnto whom these titles in tymes past were geuen, specially the cure and charge of soules, began to be adjoyned with the name of Cardinals, as a proper name of supreme dignitie, and so that function which at the beginning was onerous, at the last became honorable. Insomuch that Innocentius the fourth, which in the yeare of our Lord 1244. occupied that see, enacted at the last by a publike decree, that the Cardinals riding vpon horses, should weare a red hat, that greater renowne myght grow to that order. So that he in conclusion made the name and the order of Cardinals, famous, honorable, and very supreme and hygh, who at the first beyng but of a base calling, and very paynfull in the function, doth now place and set all theyr landmonie, holynes, and labour in vayne titles, of skarlet gownes, and red hattes, and be vnprofitable burdens of the earth. *Fruges consumere nati*, waisting and deuouring those reuenues, which should sustaine and maintaine a number of goodly and learned preachers, *Hec pro maxima parte, ex Polidoro & Balao.*

Serpent. 15.

There may a question be moued, whether the Serpent which deceaued Eue were a very true Serpent, or els some phantasticall shew in the likenes of a Serpent. It is to be marueiled, that the Serpent dyd not vse one word or two when he spake to the woman, but did vse a sensible and distinct communication, yea and spake not playnly and simple, but demaunded suttellie, and answered craftly. Wheretupon suspition may arise, that this was not a very Serpent in deede, but feigned, and onely apparent; but the wordes of Moses do reiect this suspition: for Moses doth not say, *Simpliciter*, that the Serpent spake to the woman these wordes (why hath God commaunded you) but Moses spake before other thynges of this Serpent, wherby it is manifest, that he spake not of a feined Serpent, but of a very true Serpent made of God, with other beastes of the earth, for he sayth, *Et Serpens erat callidior cunctis animantibus terra qua fecerat Deus*. And the Serpent was more subtle then all the beastes of the earth which God made, behold he sayth (which God made.) It cannot be therefore a feigned Serpent, but a very naturall Serpent. The paine also which was inflicted to the Serpent that he should go vpon his brest, eate earth, and be most odious to mankind, doth declare, that it was no feigned but a very Serpent in deede.

Questio.

How could it be that a true and a naturall Serpent dyd spake with the sounges and voyce of man: seying that the gift of speakyng was geuen not vnto beastes, but onely to man, in so much that speech is called, *Proprium, ac differentia hominis*.

Responsio.

The Serpent dyd not speake by hys owne proper facultie and power, but by the instinct and operation of some other power, that is, either by the power of man, or by the operation of God, or els by the vertue of the god or ill spirites. He could not be impelled by the power of man, for Adam and Eue, which then as yet were onely alone, dyd not knowe the thyng which was done. Neither is it agreeable that they could or should geue the facultie of speakyng vnto the Serpent, for asmuch as it was in a cause most pernicious and hurtfull vnto them selues. Neither can we, nor ought we to ascribe this fact vnto the operation of God: for neither the temptation it selfe, neither the transgression of the commaundement, neither the payne following, can suffer, that God might be thought to haue spoken vnto

Miscellanea

unto the woman by the Serpent in so crafty and gilefull maner. Therfore the opinion which certaine persons, called Ophites, held of the Serpent, is most detestable and wicked.

Thyrdly it cannot be sayd that the good aungell dyd it, for the thyng it selfe doth evidently declare, that it was not an aungell, which was the saythfull minister of God, and a louer of man; but the enemye of God, and aduersarie of man, and a very lyer and deceauer.

Wherfore it can no otherwise be concluded, but that the Serpent dyd speake, by the instinct and instigation of the ill aungell.

The slanderous cavillation of Iulianus Apostata, in the which he scoffingly demandeth in what maner of speech the Serpent communed with Eve, & wher, in this fable both differre from the fables feigned by the Grecians, is most fond and frivolous. For those thynges which are read in the byzozies, as of Xanthus, Achilles horse, which told befoze his masters death, and of Canus the floud, which saluted Pythagoras, of the tree which spake unto Apollonius: of the oke in Dodona, using the voyce and speech of man: and of Iupiter hys Bull, in the Isle of Rhodes, speakinge lyke a man, are no fables, but may be counted true, as thynges done by the instinct and operation of the wicked spirites. Notwithstanding this impulsions of Sathan, toke nothyng away from the nature of the Serpent, no more then the nature of Balaams Ass was diminished, when he speake in the voyce of a man, by the helpe of the aungell of God unto hys master, neither those Prophetes which beyng impelled by the inspiration of the devils, foretold thynges to come, ceasse to be men, but do still retayne the nature of man.

Questio.

Why dyd Sathan, in temptyng of the woman, vse rather the Serpent, then any other beast?

Responsio.

The Serpent was a most mete instrument for Sathan, by the reason of the wisdome wherewith he was endelwed, by the which he excelled all other beastes. Therfore Sathan used the Serpent to accomplish his purpose, that his worke and enterpryse myght therby be lesse suspected, for that thyng which seemed to be done by the naturall wisdome of the Serpent, myght be thought to be farthest from suspicion and disceite.

Therfore Sathan chosed not either shepe or Pigeon or any other beast, but one, by the helpe of the wysest beast, to deceaue the woman, and dyd direct the Serpentes tounge, and dyd conceale and couer hys owne acte and instinct, vnder the nature and wisdome of the beast, that he myght therby deliuer hym selfe from suspicion of his owne craft and deceite.

S. Austen vpon Genesis, writeth that the Serpent was called wise not properly in his one lyfe boyde of reason, but by the spirit of an other, that is, the deuill which was called the wisest of all beastes. For although the aungels, which transgressyng dyd fall from the hygh seates, yet by nature they be more excellent then all other beastes, by the preminence of reason.

Agayne S. Austen writeth saying. *Proinde & prudentissimus omnium bestiarum, hoc est, astutissimus ita dictus est Serpens propter astutiam Diaboli, qui in illo & de illo agebat dolum, quemadmodum dicitur, prudens & astuta lingua, quam prudens vel astutus mouet ad aliquid prudenter astuteq; suadendum. Non enim est hac vis seu virtus membri corporalis quod vocatur lingua, sed utique mentis, qua utitur ea.*

Furthermoze the Serpent was called the wisest beast of all, that is the subtlest, through the craft of the deuill, which wrought his deceit in him, and by him, as it is wont to be sayd of a mans tounge, it is a wise and a subtil tounge, which a wise and a subtil man doth wisely and craftely moue to persuaue any thyng. This power and strength is not the vertue of the corporall member, which is called the tounge, but of the minde of man, which bleth the tounge as an instrument.

Questio.

It may be demaunded, how it came to passe, that the woman did not abhorre and feare to talke with the Serpent, but did so lightly and so soone make aunswere to his question:

Responsio.

It is credibly and most like to be true, that the Serpent had not that shape of body which he hath now, for that he goeth bypon his brest, and creepeth on the ground, byawing his body after him, it came not that he was so made at the beginning, but by the curse and vengeance of God inflicted vpon him, for the temptyng of Eue. For God sayd *quia fecisti hoc, maledictus es inter omnia animalia terra.* &c. Because thou hast done this, cursed art thou amongst all the beastes of the earth. Thou shalt go bypon thy brest, and thou shalt eate earth all the dayes of thy lyfe. Wherefore it is to be gathered, that the Serpent at the beginning had an upright body, a layze countenance, and pleasaunt to behold. Beda writeth, that the Serpent had, before God cursed him, the face of a virgin. Luther sayth, he went by right as a Cocke, but to dispute about this, maketh not so greatly to edifie.

Furthermoze, it is most certaine, that there was not at the beginning such enmitie betwene the woman and the Serpent as is now, for that enmitie was inflicted after the fall, when God sayd: *Inimicitias ponam inter te & mulierem*, I will put enmities betwene thee and the woman. Wherefore there is no apparant reason, why the woman should abhorre or feare the talke of the Serpent: yea, it may be gessed, that the Serpent before this temptation, did insinuate him selfe vnto the woman, by a singular familiaritie, whether this were done by a naturall fauour and study, and so by that occasion offered vnto Satan, or whether Satan by his insinuation moue the Serpent before, to enter such familiaritie with the woman, that he might be afterward the sooner admitted to seduce and deceaue the woman by his temptation.

Cirillus doth suppose, that the woman byd not feare the communication of the Serpent, because through her simplicitie she thought it to be given to all beastes to speake with mans voyce.

Nota.

Marke here, that the first parentes were not safe agaynst temptation, no, not in Paradise, being a place of so singular and great prerogative. For no man therefore, in what place soeuer he be set, flatter and promise to hym selfe any securitie, for the respect of any place, be it neuer so holy. Consider also what an euill successe that temptation brought vnto man, which was suggested in the garden of pleasure. Christ was tempted also of the selfe same enemy of mankind, yet not in Paradise, but in a wilde and deserte he was tempted, but not banquished. There is great difference betwene the first man and the second, there is great difference betwene Paradise and the wilderness, betwene the place of pleasure, and the place of abstinence and fasting. The tempter did practise the power of his malice in both the places, but the euent and end was diuers and sundry. This is not spoken to make any difference of places, but to exhort men to beware and take hede when they be enhaunced on high, and when they line in pleasures and all prosperitie, as it were in a certayne terrestriall Paradise, to take hede (I say) that their felicity be not turned by the craft of Satan, into the occasions of infelicity.

Saint Ambrose doth note, that the Serpent did rather tempt the woman, then Adam, because that he knew Adam to haue heard out of the mouth of God hymselfe, the commandement of the tre of knowledge of good and ill, and the woman to haue receayned the commandement not from the mouth of God, but from Adam. But this coniecture of Ambrose is not allowed of certayne learned men.

Heauen and earth shall passe. 17.

There are two places of the Scripture which seme repugnant one to the other. The first is, *Psalm 101.* Thou aforesayme hast layd the foundation of the earth, and the heauens are the worke of thy handes, they shall perish, but thou shalt endure.

Miscellanea

- dure. The other is Ecclesiastis. Cap. 1. The earth remaineth for ever. But if thou
 expnd & helo well these two places, they do not dissent one from the other. There
 be many which thinke and say that heauen and earth shall utterly perish, because
 they read in the Gospell these wordes spoken by Christ: *Cælum & terra transibunt*,
 Heauen and earth shall passe. But Christ meaneth no such thing, but animating
 and encouraging hys disciples myndes patiently to sustaine the afflictions to come,
 both speake of the perpetuity and firmnes of hys woꝝd, as though he should say,
 heauen and earth beyng most firme and sure, shall soner perish, then my woꝝd shall
 faile, which woꝝde is sound, so constant and so firme, that no age or oldnes shall
 empire it, or cause it to perish, no daungers and tumultes shall suppress it, no as-
 saultes nor assieges shall throw it downe.
- Terra in eternum stat*, the earth standeth for ever, and the heauen shall not passe.
 That is. The substance of them shall remaine for ever, but the forme and shape
 thereof shall be chaunged and made new, we read in the Apocalips, of a new hea-
 uen and a new earth, and how the first heauen and the first earth passed away. The
 heauens at the last comming of Christ shall be dissolued, and the elements shall melt
 with heat. But we loke (sayth Peter) for new heauens and a new earth, accor-
 dyng to hys promise, wherein dwelleth righteounes. As gold is dissolued by fire,
 not to perish and to be lost, but that it myght be made moze pure, the drosse beyng
 purged from it, so the elementes shall be made moze fine and pure. Whereof Ter-
 tulan in hys booke *De ecclesiast. Dogma*: (if at the least he be author of the sayd
 booke) writeth thus: *Elementa, id est, cælum & terram non credamus abolenda per ig-
 nem, sed in melius commutanda. &c.* We may not beleue (sayth he) the elementes,
 that is heauen and earth, to be taken away by fire, but to be chaunged into a bet-
 ter state, the fashion of the woꝝld also, that is the image, and not the substance to
 passe. Euen so our flesh also shall be dissolued, not eternally to perish, but shall be
 made moze holy and moze incorrupt. Saint Paule writeth to the Corinthians,
Cadit corpus animale, resurgit spirituale. It is solwen a naturall body, it riseth a spiri-
 tuall and an immortall body. In the earth where we now dwell, there is no righte-
 ousnes, but malediction and curse, as it is written in Genesis. 3. *Maledicta terra
 in opere tuo*. Cursed be the earth in thy worke. Satan is the Prince and God of
 this woꝝld. Paul writyng to the Romanes, sayth: The creature is subiect to vani-
 ty, not of hys owne wyll, but by reason of hym which hath subdued it vnder hope,
 but the creature shall be deliuered from the bondage of corruption, into the glori-
 ous liberty of the sonnes of God. But that heauen and that earth in which we shall
 then dwell, shall be made new and moze perfit, where we shall reigne perpetu-
 ally, all the wicked beyng destroyed, and put from the sayd earth. To this purpose
 pertyneth that which is written in the Proverbes of Salomon. *Recti in terra per-
 durabunt, & probi in ea superstites erunt. Impie terra extirpabuntur*. The iust shall
 dwell in the land, and the vpright men shall remaine in it, but the wicked shall be
 cut of the earth, and the transgressours shall be rooted out of it. Agayne David in
 hys 27. Psalm, I should haue faynted, except I had beleued to see the godnes of
 the Lord, in the land of the liuing. Agayne in an other place he sayth: Enill doers
 shall be cut of, but they that waite vpon the Lord, shall inherite the land, meke men
 shall possesse the earth, and shall haue their delight in the multitude of peace. Christ
 in Mathew doth say: *Beati mites, quoniam ipsi hereditabunt terram*, blessed be the
 meke, for they shall inherite the earth. It is aptly sayd, they shall inherit, because
 the Saintes shall dwell in the land beyng made new, and shall lyue in it eternally,
 therfore it is called the land of the liuing. Wherefore when Christ sayd, heauen and
 earth shall passe, it is to be vnderstand, that it shall passe to a perfection, that is, they
 shall be made moze pure & incorrupt, they shall be chaunged, that is, they shall haue
 an other face, forme, and shew, and there shall dwell righteounes, where now
 ragynth iniquity. There shall be peace & ioy, where now is deceit and iniury, but
 my woꝝd (sayth the Lord) remaineth for ever, it shall neuer be chaunged, nor shall
 put on any other face, but shall endure one, and the selfe same woꝝd perpetually.

Of burning and melting of the Elementes at the latter day, loke vpon one Hie-
 roni-

ronimus Magius, who hath written v. bookes *De mundi exustione, & de die iudicij*, of the burning of the world, and of the day of iudgement.

Saint Gregory writeth of the fire that shall come in the latter day after this manner: *Tantum accendet ignis iudicij, quantum ascēderunt aqua diluuij*. The fire of iudgement shall burne so much as the waters of the great floud did occupy in ascending about the tops of the mountaynes, which saying is to be vnderstand as touching the effect of purging, but touching the effect of innouation, it shall ascend further, as Aquinas doth expound it.

Some after the glose of Bede do say, that the two Elementes, that is, fire and water, shall be wholly and utterly consumed, but the other two Elementes the earth and the ayre, shall remayne whole after an other state. Yet it seemeth moze true, that the whole foure shall remayne, concerning their substance, and not concerning the state of generation and corruption. For then the mouyng of the heauently bodies aboue, which as a second cause, are the beginning of alteration & change, shall cease. But concerning their proper substance, they shall remayne, hauing qualittes agreable to their incorruptible state. The fire and water shall be wholly consumed, because they be *specialiter actiua*, yet not by substantiall property, but concerning the property and power of conuerting other thynges into them. The other two which be *passiua*, because passibility shall be turned into impassibility, shall be changed into a better face and forme. Heat in the fire, and coldnes in y water, shall be utterly consumed. This is the censure and iudgemēt of Thomas Aquinas.

If thou desire to learne moze of thys matter, loke vpon Saint Austen *De ciuitate dei*, libro. 20, cap. 18. & 16.

Esay. 18.

Thys Esay was a most holy Prophet, bozne at Herusalem of a noble family. He gouerned by hys learning and counsell, the Church of the Iewes. 80. yeares, and at the same tyme liued these Prophets, Amos, Oseas, Micheas, Ionas. He was the sonne of one Amos, not Amos the Prophet, for hys name is written wyth *Ain*, beyng the first letter, and *Samech*, beyng the last letter of hys name. But Amoz the father of Esay, is written wyth *Aleph*, and the last letter is *Zade*, what manner of man thys Amoz was, there is no certayne tradition.

Rabbi Kimhi geueth this note: *Ignoramus familiam eius de quam sit tribu, patres tamen tradiderunt quod fratres fuerint Amazias & Amoz*. We know not hys familie of what tribe he came, notwithstanding the fathers wrote that Amazias and Amoz, were brothers. He speaketh of Amazias the kyng, father to Ozias.

Vpon this rose the opinion that this Prophet was a noble man bozne, and of a kynges blood. Notwithstanding, although this opinion haue some likelyhode of truth, yet the Prophet hath neuer the moze estimation by that, for he is much moze noble by the præminence of visions, then any kyng. For there be many wyth thynges to be recorded of hym: first, that hys Prophecy is set before other Prophetes in the holy Scriptures, which is not so to be vnderstanded, that he was the first of all other, which did either prophecy or write. For there were many other, which did not onely prophecy, in hys tyme with hym, but also before hym. As Nathan, Gad, Addo, and Ahias, did prophecy before him. And in his tyme did prophecy Oseas, Amos, & Zacharias, not that Zachary which is the last of the twelue lesser Prophetes, but an other of the same name, which was before him. But yet they prophecies are set after, and placed among the prophecies of the smaller prophetes. The reason whereof is this. Although this prophet Elayas were not first, neither in order nor tyme, yet he is had of such estimation, for the worthynes and excellency of his prophecies, that he is worthely set before the other. And truly, those thynges which he propheticd of Christ, are so perspicuous and playne, that he was counted of the auncient fathers, not onely a Prophet, but also an Euangelist and Apostle, and as it were, a present beholder of the crosse of Christ. S. Hierome sayth, that Elayas writeth not a prophecy, but rather a Gospel. The Scrip-

Miscellanea

tures of the new Testament do manifestly declare, of what efficacy and force these prophecies were in the eyes of Christ, of the Evangelists, and of the Apostles. For there is no booke of the old Testament (except the Psalter of David) out of the which we read no testimonies to be brought in the new Testament, then out of it. If you number them, you shall plainly perceave that there be 60. places cited out of that booke, and 64. out of the Psalmes. Christ him selfe in the sinagoge of Nazareth, when he rose to read, took the booke of this Prophet into his hands, did read it, and shut it agayne. Yea, this Prophet was had in price among the very Hea- then, as it appeareth in the hystory of a certaine Eunuch of Ethiopia, Candaces the Quene of the Ethiopians chief gouvernour. At the last when he most sharply and oftentimes had reproved Manasses the kyng of Hierusalem, he was by hym caused to be cut a sunder with a wooden saw, and was buried vnder an oke, at a place called Rogel, which is a well nigh vnto Hierusalem.

Apparitions. 19.

Rabanus Archbyschop of Magunce, doth shew out of the testimonies of Gregory the first, and of Beda, that the soules of persons deceased, haue often tymes appeared, and haue declared, that sacrifices and prayers of the liuyng, haue much profited them after theyr death. But it is to be marueiled, that men of such godd learning would build vpon so weake a foundation. For the Lord doth forbid in his law, to aske or to seeke any truth of the sprites of the dead. The Prophetes do send vs from such oracles, vnto the law and testimony of Gods word. You may heare in the Euangelist S. Luke, how the rich glotton, lying in torments, doth cry and say: O father Abraham, I pray thee, that thou wilt send Lazarus vnto my fathers house, for I haue five brethren, that he may testifie vnto them, least they also come into this place of torment. But Abraham sayd vnto hym: they haue Moses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one came vnto them from the dead, they will amend theyr lyues. Then he sayd vnto him: if they heare not Moses and the Prophetes, neither wil they be perswaded, though one rise from the dead agayne. By this place it is most certaine, and euidently confuted, that the soules haue not, nor can not appeare after their death, no not the blessed soules, much lesse the soules of the wicked.

Obiectio.

But many partly by Arte Magicke, partly by the powler of God, haue returned agayne into this lyfe, after theyr departure from hence.

Responso.

Lib. de anima. To this obiection Tertullianus maketh aunswere in these wordes. Sed & si quasdam renocauit in corpora Dei virtus, in documenta inris sui, non idcirco communicabitur fidei & audacia Magoru, & fallacia somnioru, & licentia poetaru, atqui in resurrectionis exemplis, cum Dei virtus sine per Prophetas, sine per Christu, sine per Apostolos in corpora animas representat solida & contrectabili, & satiata veritate praiudicatum est hanc esse formam veritatis, ut omnem mortuorum exhibitionem incorporalem prestigias iudices.

Although the powler of God hath called agayne certaine soules into theyr bodies, in toke of his might and right, it ought not therfore to be ascribed to the trust and boldnes of the Magicians, neither to the vanities of dreames and the licence of Poetes, but rather in the examples of the resurrection, when the powler of God, whether by the Prophetes or by Christ, or els by the Apostles, doth render soules into theyr bodies: it is declared by the sensible and sufficient truth, that this is the very forme of thy truth, that thou mayst iudge euery incorporeall apparition of the dead to be deceites and delusions.

Chrisostome writing vpon Saint Mathew, doth demaunde this question. Quid ergo respondebimus ad illas voces: Anima talis ego sum? (excipit) Non anima defuncti est qua ista dicit, sed demon, qui hac ut audientes decipiat effingit. Ex mox: Quare vetularum hac verba, imo desipientium ducenda sunt, & puerorum ludibria. Et iterum, non potest anima a corpore sepeata in his regionibus errare. Infusorum anima in manu dei sunt

sunt infantium similiter, non enim peccarunt: Peccatorum vero post hunc exitum continuo abducuntur, quod a Lazaro & diuine planum efficitur.

What shall we say therefore to those voyces which say: I am such a soule. He answereth: that voyce which speaketh these thynges, is not the soule of any person departed, but it is the deuill which doth faine these thynges to deceaue the hearers. Wherefore such wordes are to be counted old wines sales, and folish fables of children: for the soule separate from the body, doth not wander in this world, for the soules of the righteous are in the handes of God, likewise the soules of infants, for they haue not sinned. The soules of the sinnes after theyr departure, are straight way caried in their place, which plainly appeareth by Lazarus the righteous, and the wicked rich man.

Obiectio.

It is found in the holy Scriptures, that Samuel the Prophet did appeare after hys death, therfore it may be concluded that soules do returne after their departure, and do informe men of certayne demaundes.

Responsio.

That thyng which appeared, seemed in shew to be Samuel, and therfore by a Trope is so called, but in dede it was not Samuel, but a phantasticall appearance, and an illusion of Sathan, which to proue, I vye this Argument. Magicke was straightly forbidden in the law of God, therfore the blessed spirites, which luyng yet in their bodies, did abhorre and resist all ill meanes, did not obey wicked Artes forbidden, but the damned spirites do exercise themselves in such vnlawfull wayes and meanes. It may agayne be sayd, that Samuel did foreshew that thyng which came to passe the next day after. What then? what will you gather of that? It was no hard matter for Sathan so to do, who a litle before had heard Samuel beyng a lyue, to speake many thinges vnto Saul. Likewise he might know by certayne tokens, as by the feare of Saules host, he might know before the indgement of God agaynst Saul.

Tertullian sayth: *Absit (inquit) ut animam cuiuslibet sancti, nedum propheta a demonio credamus extrahi, edocti quod ipse Sathanas transfigureretur in angelum lucis, nedum in hominem lucis, & iam deum se asseneraturus signaque portentosa editurus ad euerterendos, si fieri possit, electos.* That is to say.

God forbid, (saith he) that we should beleue, the soule of any saint, much lesse of a Prophet, to be brought out by the deuill, for as much as we be taught, that Sathan doth chaunge him selfe into an angell of light, and not onely into the shew of a man, and will affirme hym selfe to be God, and will worke marueilous signes, to ouerthrow (if it be possible) the very elect.

S. Austen doth iudge the like of the apparition of Samuel in his second booke and 3. question, *Ad Simplicianum, & ad Dulcitij quaestiones.*

Rabbi. 20.

This word Rabbi cometh of this verbe *Rahan*, which hath two significations.

First, it signifieth to encrease and to multiplie, as in the psalme, *Multiplicati sunt super capillos capitis mei, & in Genesi. Crescite & multiplicamini.* Of this verbe cometh *Ran*, which be tokeneth *multū, magnū, copiosum*, much, great, abundant. *Psal. 69. Gene. 1.*

The other signification is *iaculare, seu arcum trahere*, to shote, or to draw a bow. And Roush Kosheth, is no more but *Magister arcus*. *Moreh ha'chitzim*, id est, *habens peritiam multiplicem eiciendi sagittas*. Hauing much cunning to shote arrowes. Of this the Hebrewes do call a master and a teacher Rabbi, for much and great learning which one hath, or ought to haue. For *Rab* (as I sayd) signifieth *multus* much. The Chaldeans and the Sirians do call a master in theyr tongue *Ribbon*, in stead of which in the Gospell is written *Rabboni*.

The Iewes in these dayes, dare not vsurpe and challenge to them selues this name Rabbi, yea although they be neuer so well learned, except they redeme this title of their elders by fauour and money, whereby it cometh to passe, that they

B. y.

which

Miscellanea

which be rich, and yet slyderly learned, obtaine this name and degree, but the poore, although they be neuer so well learned, are defrauded of that name & title. And we learne out of the Gospell, that this ambition did then raigne among the Iewes.

The great Doctors (which write Commentaries and Paraphrases) vpon the old Testament, and vpon other their booke, are called Rabbini, whose names you shall finde in readyng their woorkes, and specially in Petrus Galatinus booke entituled *De mysterijs arcana veritatis*.

Apostoli. 21.

Aποστολος commeth of this verbe αποστέλλω, which signifieth to send out one in message, or to send in commaundement, and so *Apostolus* signifieth him that is sent, a messenger, a Legate, an Apostle, wherof be foure kindes. Some were *Apostoli*, sent of God, without man, as Moses and Paule. Some sent of God, but by man, as Iesus Naue, and which be ordinarly called, some by man alone, as they which come to that function by fauour, and for lucer and ease, the fourth, be they which thrust in them selues, without ordinary calling, of whom the Prophet Ieremy speaketh: *Ecce currebant & ego non mittebam eos*, behold they ran, and I sent the not. *Apostoli* also do signifie letters missiue, *ut fregit Apostolos in senatu*, he rent the letters in the Senate house. *Apostoli* also were certaine Magistrates at Athens, whose office was to rule and ouerse the Paup and Shypys, properly the master of the Gallies.

Propheta. 22.

Propheta signifieth a foreshewer of thynges to come, a prelat, a prophecier and an interpreter of prophecies (as Plato witnesseth in *Timæo*): A Poet, as Paule writeth *ad Titum. cap. 2.* a ser, as it is sayd. *lib. Regum. I. cap. 9.* and as Hierome writeth in 12. chapter of the Prophet Oseas.

Prophetare in the Scriptures, is taken diuers and sundry wayes. First it signifieth the declaration, as well of thynges past, as of thynges to come, as Moses, who wrote of the creation of the world, and of other thynges past, is called a Prophet, as well as Esay, who prophecied before that a virgin should conceive, and as all the Prophetes which shewed thynges to come. As for example one wrote of Christs nativity, an other of hys doctrine, an other of hys passion, an other of hys kyngdome. And so all other who prophecied of hym to come, and to be a redemer of the world, are called Prophetes.

Secondly, *prophetare* is to expound and open prophecies word for word.

Thirdly, *prophetare* is to sing Psalmes, and to sing laud & prayse to God as you 1. Para. 25. read of Asaph, Idithum, and Heman, which thre sang confession, prayse, and thankesgeuing vnto God, wth harps, viols, and Timbals. Heman is called there the kynges ser, that is, a Prophet.

Asaph sang, or as some write, made these 12. Psalmes .49. 72. 73. 74. 75. 77. 78. 79. 80. 81. 82. And in 1. Reg. 18. *prophetare* is taken to sing songs, and to do sacrifice, as there it is sayd of Baals Prophetes, when the midday was passed, and they had prophecied untill the offering of the euenyng sacrifice.

Fourthly, *prophetare* is to preach the Scriptures, to open the true sence and meaning of them to the people, to teach, to admonish, to exhort, to comfort, to improve and correct corrupt maners by the holy Scriptures, and in thys signification Saynt Paule bleth it. 1. Cor. 14. Act. 13.

Fifthly, some take *Prophetare* to heare the word of God, and to be exercised diligently in the law of God, as *mulier orans et prophetans*, a woman praying or prophesying, that is, hearyng the word, or els prophesying. But *prophetare* in thys place, is to shew the mysteries of God, to the edifying of the hearers. Therefore the wordes of Paule seme not to make for the sence of hearyng, forasmuch as he speaketh of a woman, which did eyther pray or prophesy. For although women were forbidden to speake in the congregation, where is signified that they ought not

not to haue any publike function in the Church, which is ordinary and perpetuall, yet if the spirit of God come vpon them, they are not forbidden, but that they some tyme may speake. Anna the prophetesse spake in the temple, of our Saviour, when the virgin Mary was purified. Debora sang prayes to God openly. So did Maria the sister of Moses, and there be many places which testifie that women in olde tyme dyd openly prophesy, Iosias the kyng dyd aske counsell of Holda the prophetesse, Anna the mother of Samuel, made a godly song. Mary the virgin, the mother of Christ, sang a godly psalme. The Angell commaunded Magdalene to shew Christs resurrection vnto the Apostles. And God sayth in Ioel, *De spiritu meo effundam super vos, & prophetabunt filij vestri, & filiae vestrae.* I will poure my spirite vpon you, and your sonnes and daughters shall prophesy. Philip also had many daughters, which did prophesy. And that it was the maner in the old tyme, to prophesy openly in the congregation, it doth plainly appeare in Ieremy, and many other places. Agabus the Prophet, did openly prophesy vnto Paule, that he should be bound and tyed at Hierusalem.

The name of a Prophet is taken sometyme for a name of honor, as in the Prophet Esay, where it is sayd that Esaias came *ad prophetisam*, he came vnto the prophetesse, which conceaued and bare a sonne. Esay meaneth it by hys owne wyfe (as Musculus writeth) whom he calleth a prophetesse, not that she had the gift of prophesy, as farre as we can read, but because she was the wyfe of a Prophet, whose office was most noble and honorable. Notwithstanding some do referr the name of a prophetesse here, to the virgin Mary, and by thys may we see, there be, *tot sensus, quod capita.*

Vnder the name of a Prophet are vnderstand sometymes false Prophetes, as in Zachary, and they be knowne by thre notes, which do discerne them from true Prophetes. The first note is, if they be taken in lyes. Such were they in whome the lying spirit spake, sent of God to deceaue Achab. The second note is, if they speake truth, and that in the name of the Lord, which yet they speake, for that end that they may deceaue the people, or if they prophesy openly, in the name of their false Goddes. The third note is, if in a rage, fury or traunce, they foreshew things to come, and yet vnderstand no part of those thynges which they utter.

On the other side, the true tokens of godly Prophetes are thre, verity, piety, and intelligence. Verity consisteth in thys, whē those thynges which they foreshew, are certaignely perfozmed and done.

Piety, is when wyth their prophecies they do exhort the people vnto the study of godlynes, and induce them to the wo:shipping of one true God.

Intelligence, is when they vnderstand wyth a sober mynde those thynges which they do prophesy. Where these thre thynges do concurre, there is a most sure argument of a true Prophet, endued wyth the spirit of God. And such which are adourned wyth these thre propertyes, are instructed to prophesy thre maner of wayes. First, eyther by visions and signes sene in slepe, or by expresse wordes, or els by inspiration of the holy spirit. Of prophesy by visions, you may read in the booke of Numbers, where God sayth. *Si quis inter vos fuerit propheta domini, in visione apparebo ei, et per somnium loquar ad illum.* If there be a Prophet of the Lord among you, I will be knowne to hym by a vision, and will speake vnto hym by dreame. Of prophesy by expresse wordes wythout figures or shewes, is mencioned also in the same chapter, where God sayth: *At non talis seruus meus Moses, ore enim ad es loquar ei.* But my seruant Moses is not so, who is saythfull in all myne house, vnto hym will I speake mouth to mouth, and by vision, and not in darke wordes, but he shall see the similitude of the Lord. Of prophesy by the inward inspiration of the spirit, we read also in the booke of Numbers, where it is recorded, how the 70. Elders, receiuing the spirit of God, dyd prophesy. In which place, and in many other, there is no mention made, eyther of visions, or of expresse wordes. A Prophet is called of the Hebrues *Nehia*, of the Grecians *Propheta*, and of the Latin men *Vates*.

Such thyngs as pertaine to the history of Saynt Luke the Euangelist. Hierome hath sufficiently touched, which history I thought it good here to recite. Luke (as he sayth) a Philicion of Antioch, was not ignorant of the Græke tounge, he was the folower of the Apostle Paule, and a companion vnto hym in all hys peregrinations. He wrote the Gospell, of the which the selfe same Paule, thus sayd: We haue sent our brother wyth hym, whose prayse is in the Gospell throughout all Churches. And to the Colossians: Our dearly beloued brother, Luke the Philicion saluteth you. And vnto Timothy. Luke onely is wyth me. He did set forth also another noble worke, which is entituled. The actes of the Apostles, the story of which endureth vnto the end of two yeares, in the which Paule abode at Rome, that is, vnto the fourth yeare of Nero, by the which it is to be gathered, that the booke was made in the same City. Wherefore, that treatise of Paule and Thecla, and the whole fable of Leo hys baptisme, are to be counted among the apocryphall Scriptures. For what a lykely matter is this, that Luke being the vnseparable companion of the Apostle Paule, among other actes of hys, should be ignorant of this thyng onely? And Tertullian also, luyng not long after that tyme, declareth, that a certayne Priest in Asia, a factour of the Apostle Paule, being convicted of Iohn, that he was the authoꝝ of that booke, confessed that he did it for the loue that he bare to Paule, and therefore some thinke, that as often as Paule in hys Epistles sayth (*iuxta euangelium meum*) accordyng to my Gospell, he meaneth the volume of Luke. And he sayth, that Luke learned the Gospell, not onely of the Apostle Paule (which luyed not wyth Christ in the flesh) but of the other Apostles. The which he hymselfe declareth in the beginnyng of hys worke, saying. Euen as they deliuered the vnto vs, who saw the from the beginnyng, and were ministers of the word. Therefore he wrote the Gospell accordyng as he heard, but the Actes of the Apostles accordyng as he saw. He luyed 84. yeares, hauyng no wyfe, & was buried at Constantinople, vnto the which City hys bones wyth the reliques of Andrew the Apostle, were remoued fro Achaia the 20. yeare of Constantius, but Nicephorus lib. 2. cap. 43. wyrteth thus of Luke. Luke borne at Antioch, which is in Celosyria, being a Philicion, and also a notable paynter, came vnto Paule from Thebe, and there renouncing the errors of hys country, beleued in Christ, and became of a curer of the body, a Philicion of the soule. He wrote hys Gospell being instructed of Paul, and also the actes of the Apostles. When he had bene a tyme at Rome wyth Paule, he returned into Grece, instructyng much people there, in the knowledge of the Gospell, and at the last by the enemyes of Gods word, he was hanged vpon a greene Oliue tre, because there was scarcety there of dry wood to make a galloves of. He yelded hys lyfe vnto God, when he had luyed 80. yeares.

Platina in the lyfe of Cletus the first, wyrteth thus. In the tyme of Cletus was Luke the Philicion, well learned in the Græke tounge, the follower of Paule the Apostle, and fellow vnto hym in all hys iourneys. He wrote the Gospell, which is much commended of Paule. Wherefore, not wythout cause Paule calleth it hys Gospell. He wrote the actes of the Apostles, accordyng as he saw wyth hys owne eyes. He luyed 83. yeares, he had a wyfe in Bithynia. He was buryed at Constantinople.

Theophilus. 24.

Rasmus wyth others, do suppose Theophilus to be a proper name, & to haue bene a very speciall frend of Saynt Luke, vnto whom Luke dyd dedicate both the bookes, written by hym, that is, the booke entituled, the Gospell of Luke, and the booke named the actes of the Apostles. Other iudge, that Theophilus is no proper name, but a generall name, signifyng euery frend of God, for so is the etymology of the word, which is compoide of *θεός* id est, deo, God, and *φίλος*, id est, amicus, a frend. Howsoeuer it be, it is most certayne, that Saynt Luke in both hys bookes, would not teach onely one man, but all men studious of god glory, and desirous

of eternall saluation, whom we may well call Theophilus.

Other do thinke, that this Theophilus was a myghty Prince, or some noble man, because that Luke in the p̄face of his Gospel, doth gene hym this Epitheton, *Prestantissime Theophile*, most noble Theophilus. Notwithstandyng, this Epitheton in the Greke, hath diuers and sundry interpretations, as Erasmus doth note in his annotations. Whose wordes be these: *I* maruell, why Lyrantius, doth suspect this Theophilus, to be some Prince or noble man, because Luke sayth (*Optime Theophile*) It is peculiar and proper onely to great men, to be called the best. But it may be, that Lyrantius, did read this in some glose, which as he myght read, yet through the ignorance of the Greke tounge, he could not vnderstand: for *ἄριστος*, among the Grecians signifieth *Robur, sine imperium*, strength myght or imperie, and *ἄριστος* is *Vincere*, to ouercome, and one to haue his full purpose. Therefore Paule in the Actes of the Apostles doth call *Festum, ἄριστος*, that is, as you myght say, of great power. And so doth the interpreters, as Origene, Theophilactus, and Ambrosius testify. Although *ἄριστος*, doth not onely signifie a man of myght, but also a good man, and a man worthy much to be esteemed: and of that commeth the superlative *ὑπερίστος*, which signifieth *Optimum*. *Hactenus Erasmus.*

Other learned men will haue this Epitheton, *ἄριστος*, to come of this word *ἄριστος*, which signifieth a superiour, myghty, of great authority, whereupon they iudge this Theophilus to haue bene some notable Prince.

There were diuerse other of that name, as Theophilus, Bishop of Antioche the by. after the Apostles. He wrote certayne booke, whose titles Eusebius reciteth. He liued in the tyme of the Emperour *Marcus Antonius verus*.

There was another of that name, who was Bishop of Alexandria: he was immediately before Cyrillus.

Antichrist.

Although certayne of the scholasticall diuines do say that Antichrist shall be borne of the nation of the Iewes, and of the tribe of Dan, and that (as S. Ambrose writeth) he shall come of the Circumcision, or els be circumcised: yet great learned men, which with deepe iudgements haue read the Scriptures, do write that he shall not be one personall and onely, but that vnder the name of Antichrist is ment and comprehended the whole kyngdome of false teachers, bearyng rule in the Temple of God, and that in a great City, which hath rule and dominion ouer kynges of the earth, professyng Christ outwardly in doctryne, but yet denyng his merite and office, which shall make diabollicall lawes, and forbid mariage and meates, to depraue and corrupt the true worship of Christ, and to mayne and abridge the ceremonies instituted of Christ, and to alter and chaunge them to an other ende, then for which they were ordeyned, which shall beare both the swordes politique and ecclesiasticall. He shall shew hym selfe as it were a God, as to be the vicar of Christ and the head of the Church, and to haue power ouer all Magistrates, and to be aboue all Councels, and in whose brest all lawes aswell diuine as humaine, are writtē and layd by, and one that may p̄fesse and reuoke the Articles of the faith, and to haue power to commaund the Angells of God, vnto whom all men ought to obey in every respect, vnder payne of damnation, and who ought to be iudged of no man, yea although he deceiue innumerable soules, and not to be demanded why he doth thus. Origene writyng vpon Mathew sayth: *Generaliter unus est Antichristus, species autem illius multe. &c.* that is: Generally there is but one Antichrist, but the species be many, as though he would say, generally there is but one lye, but concernyng the difference of false doctrines, there are found many lyes. Saint Bernard writyng vpon the Psalme, semeth to touch Antichrist very nerely in the prelacie and other ecclesiasticall offices of the Church. His wordes be these: *Pro Episcopis & Archidiaconibus imprudentur hodie decertatur. &c.* that is. Now there is shameles strife for Bishoppes and Archdeacons, that the reuenuess of the Church may be waiked vpon superfluous and dayne vles. It re-

mayneth therfore that the man of sinne, the sonne of perdition, a devill not onely walkyng in the nyght, but also in the noon day, may be now revealed, which is not onely transfigured into an Aungell of light, but also is extolled aboue all that is called God, or is it worshipt as God. By these wordes of Bernarde it appeareth vnto whom the wordes of Saint Paule ought to be referred, least any man myght impute them to the newe wryters, as though they were the first that referred Antichrist vnto the chiefe Byshop of the corrupt state of the clergy. He openly declared, that in hys tyme the reuelation of Antichrist myght be gathered by the simony, buying and sellng, ambition and ryot of the ecclesiasticall persons. And here is to be noted that Saynt Bernarde dyd acknowledge not onely that Antichrist, which is agaynst Christ, but also he which doth thrust hym selfe into the Church in steede of Christ. So that Antichrist may be called both the aduersary and also the vicar of Christ. As he is not onely called *Antisfraticos*, which setteth hymselfe agaynst the captayne of any host, but also it is he which in steede of h captayne, intrudeth hym selfe into the souldiours, and boasteth hymselfe to be captayne. For thys preposition *anti*, both signifie in Græke both *Contra*, agaynst, and *Pro* for, so that he is properly Antichrist, which is both the aduersary and vicar of Christ. Therefore who soeuer shall take poluer vpon hym in the Church and exercise dominion and rule ouer the people of the Lord, he is the member and companion of Antichrist. That sauoureth of an old wyues tale which is sayned of Nero the Emperour that he should be taken out of the world, and should come agayne to bere the Church wyth hys tyranny, and that the myndes of some, were so bewitched, that they thought Nero to be Antichrist. But Paule in the Epistle to the Thessalonians, speaketh not of one man, but of a kyngdome which should be invaded of Sathan, that he myght erect the seat of abomination in the myddest of Gods Temple, which we see to be accomplished in the Papacie, although that defection now grow somewhat larger: For Mahomet hath caused the Turkes to swarue from Christ. I am not ignorant that some of the olde diuines do hold that Antichrist shalbe borne in Babylon, and that these wordes, *Fiat Dan coluber in via*, are referred to Antichrist as Saynt Ambrose, Theodoretus and other do expound that place, but how aptly, I referre it to the iudgement of the learned reader.

Iohannes euangelista. 26.

The history of Iohn before the Ascension of Christ, and lyke wyse of a long tyme after, is evidently declared in the Scriptures: but what he dyd at the last, and what became of hym, diuerse authoys do diuersly write. Eusebius doth shew that when the Apostles were gone into straunge and farre countreys, the region of Asia, chaunced to Iohn: and many do affirme, that Iohn remayned at Ephesus, as Byshop and Pastor there: but thys doth not certaynly appeare, nor at what tyme it should be done. For all the tyme in the which Paule passed through Asia, and dyd there accomplish hys ministry, there is no mention made of Iohn. And it is playne and manifest, that S. Paule did constitute and make Timothie Byshop of h Church of Ephesus, and that he wrote two Epistles vnto hym beyng there. Therefore it may be, that Iohn beyng very aged, after the death of Timothie, went to Ephesus, when he had before in other partes of Asia, accomplished hys ministry.

Lib. 3. cap.

3.

Lib. 3. cap.

1.

Lib. 3. cap.

11.

Irenæus wryteth, that Paule was the founder of the Church of Ephesus, and that Iohn remayned there vnto the tyme of Traian the Emperour: he also sayth, that Iohn made hys abode at Ephesus, when he wrote hys Gospell. The occasion why he wrote the Gospell, was (as Irenæus sayth) to resist the delusions and heresies of one Cerinthus, who sayd Christ, not to be the true sonne of God, nor co-essentiall wyth the father.

Saint Hierome in hys Cataloge wryteth, that Iohn the last of all other Euangelistes, wrote hys Gospell, at the request of the Byshoppes of Asia, agaynst certayne heretickes, and chiefly agaynst the doctrine of the Ebionites, which then began to spring, who dyd affirme, that Christ was not before hys birth corporall.

Altera

Whereupon he was driuen to write his Gospell, by the which he confirmeth the diuine natiuitie of Christ, which was without begynnyng.

Eusebius sheweth an other cause, which is this: When John had ouerscen and belued the wrytynges of the other thre Euangelistes, he did allowe all thynges rehearsed of them as most true. Because he saw and perceined certayne thynges omitted, which were done befoze the captiuitie of John the Baptist, he thought good that they also should be added to them and recorded. Lib. 3. cap. 24.

Other learned men do thinke, that John perceiuing the other Euangelistes fully to prosecute the historie of Christ, he therefore in his Gospell did recite many Sermons of Christ.

The persecutions and confictes which John suffered of the raging persecutors, are not all committed to wrytynges: but doubtles he was most cruelly entreated and handled, he was one of the first that was put in prison, with Peter at Hierusalem, and (as certayne do recorde) he was banished from Ephesus, into the Island of Pathmos, by the cruell Emperour Domitianus, the 14. yeare of his raigne. Where some wryte, y John was put into a vessel full of hot scalding Oyle, it is vncertaine, in somuch that some doubt of y place, whether it should be done at Ephesus, or at Hierusalem. S. Hierome of this maketh no mention. He without question wrought many miracles by his life tyme, but where certayne of them are wrytten and reported of some authours, neither autentike nor worthy great credit, it is not best nor most safe to receaue euery thyng that they wryte, and specially to geue no great faith vnto one Iulius Africanus, otherwise named Abdias, who reporteth, that John brake pzeious stones and made them whole agayne, that he dyd turne boughes, trees, and stones, into gold, and brought them agayne to their former nature.

For it is without superstition which is ascribed to John, that he should allowe the deede of one Drusiana, who beyng coupled in matrimonie, did withdraw her selfe from her husbandes companie without his consent. And those wordes are most horrible which Abdias, doth attribute to John, the wordes be these. *Virtutum opes habere non potest, qui vult diuitias habere terrenas.* He can not haue the riches of vertues which hath a desire of riches of the world. Saying most wicked, do we not read in the holy Scriptures of many which were verie rich and not withstanding were good and godly.

The lyke doctrine for the space of thirty dayes to be geuen for repentance, is repugnaunt to the wordes of Christ, who taught to forgiue seuentie tymes seuen, if neede were, in one day. It seemeth also a new thyng, that John in hys lyfe tyme should build a Church in hys owne name at Ephesus, for it evidently appeareth, that Churches and temples began not to be sumptuously builded in the memozy of Saintes, befoze the tyme of Constantinus, the great. Abdias, doth also wryte, that by the prayers of John the temple of the great Goddesse Diana, at Ephesus, together with the great Idoll was destroyed, & how that John dranke popson with out hurt, these and such other thynges I referre to the iudgement of the reader.

Eusebius reciteth a very elegant hystozy out of Clemens Alexandrinus, concerning Iohn. Clement (sayth he) doth both note the tyme, and also declare the hystozy, beyng most necessary for all such as are deliighted with honest and profitable matters, which hystozy Sozomenus, also toucheth in hys commentary. The wordes of Eusebius, are these. Weare a fable, and not a fable, but rather a true hystozy which is wrytten of Iohn the Apostle, and left to be read of the posterity. The hystozy is this: When Iohn returned from the Island Pathmos, vnto Ephesus, after the death of the tyraunt Domitian, he went, beyng requested, vnto such places and countries as lay nigh about Ephesus, partly that he myght constitute and order Bysheps, partly that he myght set in an order the Churches, and partly that he myght chuse the clergie by lot, out of the number of such as were appoynted by the holy Ghost. At what tyme therefore he came vnto a certayne Citie not farre distant from Ephesus, (whose name also some do rehearse) and when among other thynges he had comforted hys bryethren, turning hys countenance vnto hym Lib. 3. cap. 23.

Miscellanea

hym that was appoynted head & Byshop ouer the rest, sayng a certayne yong man there beyng of a strong body, a comely face, & of a seruēt mynde, I comit this yong man (sayth he) most earnestly vnto the, here befoze Christ and thys congregation. When the Byshop had receiued hym, promysing hym all diligence and endenour, Iohn speakyng after the same maner, requested hym agayne the second tyme. The afterwarde he returned vnto Ephesus. But the Byshop had thys yong man home into hys house, and kept hym and brought hym by, and woonne hym vnto y know- ledge and lyght of the Gospell: and at the last he was Baptized, and became a Chri- stian. But when the sayd Pastoz became ouer gentle and rauishe vnto hym, he suffred thys yong man to vse the company of idle and dissolute & naughty persons, to hys great hurt and destruction, who first led hym vnto sumptuous bankettyng and feasting, and afterwarde they toke hym wyth them to robbe and to steale in the night. After thys, they entised hym to attempt moze heynous and greater ad'es, he beyng accustomed a litle and litle, and trapped in naughtyness accordyng to hys stoute courage, lyke a couragious horse and vntamed colte, haunyng hys mouth har- dened, gnawing vpon the bitte, and leauing the ryght way, was caried headlong towarde hell moze and moze. At the last despairyng of hys saluation in Christ, he toke in hand no small enterpryses. And because he had once perished, he thought to commit some great and notozious thyng, dysdaynyng to haue equal lot wyth hys fellowes. Callyng therefore hys companions vnto hym, and gatheryng together a great company and rabblement of theues, he became a capitaine and head ouer the, and began to be most cruell and most addict vnto manslaughter. It chaunced in the meane tyme, that thzough bzgent and necessary busines, the cōgregation of Ephe- sus, sent for Iohn. Who when he had ended such matters, wherefoze he came to them, sayd to the Byshop. Go to, go to, render agayne to vs that thyng which Christ and I committed to thy charge, in the p'sence of the congregation, where- of thou art Pastoz and ruler. The Byshop first of all was abashed, thinkyng that certayne money which he had not receiued, should be demaunded of hym, and he could not aunswere for such thynges, which he had not, and yet did not discredit Iohns wordes. But when Iohn had sayd, I require agayne the yong man and the soule of my brother, the Byshop bowing downe hys countenaunce, wyth sighing and teares aunswere, he truly is dead. Iohn demaunded how, and of what death. He sayd he is dead vnto God, for he became an euill and a pernicious man, and in the ende he became a thefe, and a common robber, and now of late hath remayned wyth hys lyke companions in thys hell agaynst the Church. The Apostle therefore hearing these wordes, rent hys clothes, and wyth great lamentation smote hym selfe vpon the head, sayng. I haue left a good keeper of my brothers soule, let me haue a horse and one to conduct me in the way: And so takyng hys horse, he made as much hast out of the congregation as myght be. And when he came to the ap- pointed place, he was taken of the stoute watches of the theues, and neyther sy- ing nor refusing, cryed, sayng. I am come for thys purpose, lead me vnto your Lord and master, who in the meane tyme looked for hys pray all armed. Alone as he knew that it was Iohn that was brought, beyng ashamed, fled away. **Old S.** Iohn folloved with all his might, forgettyng his great age, & cryed vnto him. O my sonne why fliest thou from me, why fliest thou fro thy father, a naked and old man, haue pitie vpon me my sonne, feare not, thou hast yet some hope of saluati- on. I wyll render vnto Christ an account for the, yea if nēde be, I will die for the, even as Christ died for vs. I will geue my life for the, beleue me, Christ sent me vnto the. When he heard these thinges. First he stode still: but with a sad and heauy countenaunce, afterwarde he thzeu away his harnesse, and forthwith trem- bled and wept full bitterly. He embraced Iohn when he came vnto hym, and aun- swering with weeping as well as he could, was Baptized agayne with teares, ha- uing hys right hand onely hidden and couered. The Apostle when he had promi- sed hym, and had protested that he would obtayne remission of hys synnes, and had prayed and fallen vpon hys knēs, and had kissed hys ryght hand, as purged agayne by repentaunce, he reduced hym agayne vnto the Church. And after he had prayed

for hym wyth continuall intercession, and had strived wyth continuall saynges, and had quieted and confirmed hys mynde wyth comfortable saynges, he went not from hym (as they say) vntill he had fully restored hym vnto the Church. And so gaue a goodly example of true repentaunce, and a great experient of regeneration, and a noble badge of the visibill resurrection.

Irenæus, doth recite a stozzy woorthie memorie: there he (saith he) which heard Polycarpus, say, that John the disciple of the Lord goyng to be bathed at Ephesus, when he saw Cerinthus within, did leape out of the bathe vnwashed saying, that he did feare, least the bath would fall down vpon them, forasmuch as Cerinthus, the enemye of truth, was within the house. Lib. 3. cap. 9

Finally of the death of John there is no certaintie. S. Hierome doth say, that in the 68. yeares after the death of Christ, he dyed at Ephesus, and was buried by the sayd Citie.

Other do write, that John went downe aliue into the graue, which he commaunded his disciples to make, and so bad them to couer him with earth, which beyng done, there appeared out of the graue a very great brightnes, and manna also flowed out of it. But when these thinges cannot be certainly proued, they must be left to them which loue to read Legendes.

Some suppose, that young man which folowed Christ and was clothed in linen vpon his bare body, (and whom when the young men would haue caught, S. Marke doth write to haue left his linen cloth and fled from them naked) to be John the Euangelist. Other do say, that it was James, the brother of the Lord, which was named Iustus, and who after the Ascension of Christ was made Bishop of Hierusalem, but is an opinion boyde of reason to thincke, him to be John, for what neede was it to conceale his name, when that the fall of Peter, beyng more soule & greater, was openly declared. Furthermoze John did folow Christ straight way when he was taken, & did helpe Peter to enter into the Byshops palace, & how could he haue his clothes so sone againe, forasmuch as he was a stranger at Hierusalem. Agayne the name of a young man did not agre vnto John, for he was almost of the same age with Christ. Furthermoze John fled with all the other Apostles (as S. Marke sayth) *Discipuli eius relinquentes eum, omnes fugerunt.* All his disciples leauing him, did flye. Others do say, that he was a young man of the same house, in which Christ kept his pascouer. Other do coniecture, that it was a certaine young man of the village of Iessamane, or of some other house moze nyght adioynnyng, in whose large orcharde Christ was with his disciples. But let euery man haue his sentence. It maketh no great force who it was. But the holy Ghost would haue this example to be testified, that he might shew with what furie and rage the enemies did rise vpon Christ, and that the miracles might be moze cleare, by the which he preserved his Disciples that they should suffer no hurt of their enemies, for when the rage was so great, that they layd their handes vpon an vnknown ladde, who will doubt but that all his Disciples were preserved by the hand and power of Christ: forasmuch specially as Peter by his fighting did prouoke the enemyes before. And here is left vnto vs, a document, that persecution once begon, doth spare none, but is fierce and cruell agaynst all, without exception, agaynst high and low, young and old, sparyng no sere, man, woman, child or infant. Mark. 14.

Hyperbole. 17.

Hyperbole is a trope in Rhetorique, and it is a word or a sentence that passeth mans sayth and credit: and it is spoken either to augment a thyng, or to diminish it. To augment, as this: *Est fulminis otior alis.* Swifter then the wynges of the lightning. *Niue candidior.* Whiter then snow. To diminish, as this: *Est tardior restudine.* He is slower then any snail. *Vix ossibus heret.* He skinnie scarce cleaueth to the bones. To augment also. *Jerem. 31. Ad cælum usq; peruenit.* It came vp to heauen. Likewise. *Genes. 15. faciam semen tuum sicut puluerem terra.* I will multiplie thy seede as the dust of the earth. And in Iohns Gospell the last Chapter: there are also many

Miscellanea

many other thynges which Iesus dyd, the which if they should be written euery one, I suppose the world could not containe the booke that should be written. To diminish, as in Leuit. 26. *Terrebit te sonitus folij volantis*. The sounde of a leafe that falleth shall make thee afraide. And many other sentences in the holy Scriptures, are full of Hyperboles.

A most sure word. 28.

2. Pet. 1.

Math. 3.

Math. 17.

Habemus firmiorem sermonem Propheticum, we haue a most sure word of the Prophets. The testimonie of the father from heauen whē he sayd, *Hic est filius meus dilectus*, this is my beloued sonne, in whom is my pleasure, heare him. But as yet all did not beleue the Euangelicall history, nor the preaching of the Apostles. Therefore for their cause Peter teacheth the certaintie of the Gospel, to haue his foundation in the oracles of the Prophets. For the doctrine of the Prophets was very familiar vnto the Iewes, and for that cause he calleth it a more sure word. Peter doth vse here more testimonies to proue the veritie of the Gospel. First, that Christ was approued and affirmed to be God, by the magnificent voyce of the father from heauen. Secondly that all the oracles & sayings of the Prophets do tende to that end (as Paul writeth) *quod (inquit) promiserat per Prophetas suos in Scripturis sanctis*. That (sayth Paul) which he promised by the Prophets in the holy Scriptures.

Rom. 1.

Obiectio.

It seemeth very absurde, that Peter doth call the sayings of the Prophets more firme, then the voyce pronounced by the very mouth of God. First forasmuch as the authoritie of the word hath bene all one from the beginning. Agayne the word was more confirmed by the coming of Christ.

Responsio.

Peter here hath a respect vnto his countrey men, and to their nation, which were accustomed & nouled in the Prophets, of whose doctrine they had no doubt, but to be infallible and most true. Therefore when the Iewes were perswaded that what soeuer was written in the Prophets, did come from the Lord, it is no maruell that Peter sayd, we haue a more sure word. In the which wordes this is no question to be moued. Whether the Prophets deferred more sayth and credite, then the doctrine of the Gospel, but Peter in speaking these wordes, had a respect onely what reuerence, honour, and credite the Iewes gaue to the Prophets. In whose study the Iewes are brought by euen from their childehode. In fine, Peter calleth it a more firme word, for their sakes which were infirme and weake in the sayth, to make the text playne. Because there were many, which as yet gaue no credit to the Gospel; and to the preaching of the Apostles. Peter willing and willing to allure and drawe them to the light of truth, sayth, that he preacheth nothing, but that which was shewed before by the Prophets. As though he should say, that which we speake of the diuinitie of Christ, the Prophets spake the same. (As David writeth in his Psalme.) *Dominus dixit ad me, filius meus es tu; ego hodie genui te*. The Lord hath sayd vnto me: Thou art my sonne, this day haue I begotte thee. Agayne, *Ex utero ante luciferum genui te*. Therefore Peter calleth it a more sure word, for their cause, which were not yet confirmed in the sayth, and which were newly conuerted from the Iudaicall Religion vnto Christianitie, & who also were wholly bent to the Prophets and to the study of them. And not that Peter doth by these wordes preferre the testimonie of the Prophets before the testimonie of God spoken from heauen; but that he might the better receive them into the faith; he doth allow and commend their diligent studie in the Prophets, and so calleth it a more sure word, not because it was so *Simpliciter*, but because the Iewes so counted it. Where some do say that the comparatiue is put here for the positive, they do not thoroughly expende the text and circumstance thereof.

Psal. 2.

Psal. 110.

Private interpretation. 29.

There may be two senses and meaninges of these wordes. For this Grecke word *Ex uero*, doth signifie as well violent entraunce, as an interpretation.

SHAM

And

And in that sense doth the most part take these wordes: That is, that we ought not to runne rashly to the reading of the Scriptures, bringyng nothing with vs, but onely our owne sense and meaning: for the Scriptures are not to be expounded after every mans lust and phantasie, but as the holy Ghost doth require, which inspired the Prophetes, which spirite is the onely one interpreter of him selfe in the Scriptures, and that exposition doth containe most true, most godly, and most aboundant doctrine, when we leauyng our owne iudgements, do submit our selues to the teaching and exposition of the holy Ghost. On the other side, it is a most wicked prophaneation of the Scriptures, when we arrogantly thrust our selues in, to vnderstand the Scripture by our owne wisdom and our owne reason: for the Scriptures do contayne hygh misteryes of God, hidden and vnknoyn vnto our heades. Yea it doth contayne the noble treasures of lyfe, farre passing our capacitie.

Here may we learne, that the proper and priuate interpretations of the fathers are conuelled and quite ouerthrowen, and we be forbidden to trust and to leane to such expositions. If Saint Hierome, Saint Austen, or any other of the fathers do expound the Scriptures of them selues, or by their owne heades, we must refuse their interpretation. For Saint Peter doth here forbidde any man to expounde the Scriptures by his owne spirit. The true exposition is proper, onely to the spirit of God. Wherefore, if any of the fathers can shew bys enarrations, aptly to be taken out of any part of the Scriptures, which do allow the place by hym expounded to be so expounded in dede, we ought to embrace the interpretation, otherwyse to geue no credit vnto him nor bys expositions.

The Papistes here do shew themselves to be wise folke and ignorant, when they gather out of this place, that the interpretation of one priuate man ought not to be taken as authenticall, but the interpretation of many, and especially of generall Councelles ought to be receiued (say they.) In this they be childishly deceiued: for Peter here doth not call a priuate interpretation, the exposition of one priuate man, but doth teach, that whatsoever cometh from man or men, few or many, if they bring nothing but their owne iudgement, to be prophane, and ought not to be receiued. Wherefore if all the world should conspire together, and all their wittes were layd together in one head, yet whatsoever shal come onely from them, Saint Peter doth count it nothing but proper and priuate. For the Prophetes and other holy men of God beyng inspired of the holy Ghost, dyd write and speake that which they vttered. Without the which spirit, whatsoever one or many do bring, is nothing els but priuate, (that is to say) their owne imaginations.

To make it playne, Saint Peter here doth put downe the pride of certayne haire men, and specially of the Iewes, who flattering themselves with the persuasion of great reading and much learning, thought they myght interpret the Scriptures as pleased them. God forbidde (sayth Peter,) for then were the gift of Prophecie, commyng from the holy Ghost, in bayne, which prophecy is so to be expounded, as the holy Ghost doth inspire, and not by priuate interpretation of any other whatsoever they be, and how many soeuer they be.

Other learned men do expound this place of priuate interpretation, to be nothing els but that the holy Scriptures were not geuen by man, nor by the power of man, but by the holy Ghost, as Peter sayth after in the same place, and when we read them, we must be fully resolved that God speaketh vnto vs, and not man. To end, Peter therefore doth bidde, that sayth and credit should be geuen vnto the Prophetes, as to the infallible oracles of God, and not as commyng and flowyng out of the proper motion of man.

Timotheus. 30.

Timotheus Saint Pauls dearlyng, hauing one of Greece to his father, and a mother of the number of the saythfull, whose name was Eunice, was borne at Lystris, a towne in Lycaonia, where Paule found hym, being then a yonge man and somewhat sickely, he was very well learned and brought vp in the holy Scrip- 2. Tim. 3. 16.

1. Tim. 4. tures from bys childehode. And therefore Paule toke hym with hym, so be a met
 2. Tim. 5. companion and fellow for hym, and did first circumsise hym: that the Jewes who
 there knew hym to be boine of an Ieweniche father, should not be offended, and
 that he might also wyth the moze frute haue the function of the ministerie, for Paul
 (wyllyng to winne, as much as lay in hym, all vnto Christ) became a Gentile to
 the Gentiles, and a Iewe to the Jewes, and so Paule hauing obtayned Timothy
 to be bys fellow minister, did in p'ocesse of tyme so loue hym that he counted no
 man moze deare or p'ecious vnto hym, and therefore he calleth hym Timothy my
 welbeloued sonne, saythfull in the Lord. And in many of bys Epistles he doth
 greatly commend hym, for the singuler and rare giftes that were in hym, as for
 the constancie of his faith, his integritie and soundnes of life, and such other no
 table vertues and qualities. Paule vsed him his companion in his peregrinations,
 in bys messages, and diuerse and sondy other wayes. When Paule was by tu
 mulste cast out of Thessalonica, he left Timothy there w'yth Sila, and when he
 came to Athens, he sent a commaundement to them both, to prepare vnto hym. Ti
 mothy iourneing with Sila frō Macedonia, found Paule at Corinth, frō whence
 he sent hym agayne to Thessalonica, to comforte the Christian b'ethren, that they
 should not bee so much troubled and thoughtfull for bys afflictions and persecu
 tions. And so returnyng from thence, hee came to Paule to Corinth, from
 whence hee followed Paule taking bys iourney towarde Macedonia, euen
 vnto Asia, where he was desired of Paule to stay at Ephesus, where hee re
 mained. And as Eusebius, and Sophronius, and other do wyte, he was made
 first Byshop of Ephesus, but after what soxe and how long he was Pastor and
 gouernour of that Church, there is no certainty to be red in any aunient or ap
 proued wyter. And it cannot be cerseynely concluded, that he suffred Martyrdom,
 being beaten wyth stakes and stones to death at Ephesus, because he repaying
 nigh to the porch of the temple of the Goddesse Diana, did rebuke and replebend
 the wolastris of the Ephesians, which many do affirme to be so, as Antonius, and
 Vincēcius: Hiericus de Harfordia do wyte, that he was slayne vnder Nerua.
 Nicephorus sayth, that he suffred vnder Domitianus. Iacobus Philippus in supple
 mento Chronicorum, doth say, that he was Martyrzed at Ephesus, and yet (sayth he)
 some wyte, that he suffred vnder Nero, and that vnto hym appeared two An
 gels, when he was in toyments speaking vnto him. Erige caput in caeli & vide. Lift
 vp thy head to heauen and see, who so doing, saw the heauens open, and Iesus hol
 ding a Crowne of p'ecious stone, and sayng vnto hym: this shalt thou receiue of
 my handes. Which thyng when one Apollinaris saw, did cause hymselfe to be
 Baptised, and that the Lueticenant caused both of them, persistering in the confessi
 on of Christ, to be beheaded. Vnto this Timothy, Paule wrote two Epistles
 from Laodocia, which are extant in the new Testament.

Titus. 31.

Lib. 3. cap. 4. **T**itus likewise was the disciple of Paul. Eusebius, writeth and Sophronius also, that Titus, was made first of S. Paul Bishop of Carthage. He was also Bishop of Creta, where he dyed, and was buried. But when Paul was captiue at Rome the second tyme, Titus went into Dalmatia, as Paul writeth in his Epistle to Timothie, Unto this Titus, Paul wrote one worthy Epistle from Nicopolis: Paul maketh mention of Tite, in the Epistle sent to the Galathians, his wordes be these: Neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumcised. The cause why he would not circumcise him, he rebereth in the same place, saying: because of the false brethren that crept in, who came in pryncely to spie out our libertie, which we haue in Christ Iesus, to byng vs into bondage. Circumcision beynge a thyng then counted indifferent, was thought either to be bled, or omitted, as edificatio might rise therof: And this rule is alwayes to be respected, that all thynges are lawfull, yet all thynges are not expedient. Paul therfore circumcised Timothie, least he should haue geuen an offence vnto the infirme and weake brethren. And then he was conuersant and remayned amongst

the weake, to whom he ought to geue place for a tyme. And he might haue done the like in Titus, but the state and condition was diuerse from the other. For certayne false brethren were there alwayes in a readynes, to slander hym and his doctrine, and would haue sayd: Behold this bold marchaunt Paul, which is so skoute a chalenger of libertie, when he once commeth into the presence of the Apostles, he is soze quapled, and putteth downe his skoutnes. And note here, that when S. Paul denyeth Tite to be circumcised, by reason of the false brethren, the wordes may be taken two maner of wayes. The first is this: They that owe no god will vnto my preaching, could not obtaine at my hand, that I would circumcise Titus beyng a Gentile, no not among the Iewes, which were conuerted vnto Christ. And this dyd I to defend my libertie agaynst them, which thought and taught that circumcision was necessary to saluation.

The second sense and meaning is, this Paule, of a set purpose would not circumcise Titus: for he knew, that certayne thrust them selues into his company, either to get him enemies among the Iewes, if he would freely dispise their ceremonies, or els if he had wholly refrayned from the Christian libertie, then they would haue triumphed agaynst him among the Gentiles, as agaynst one that beyng confuted, had retracted and reuoked his former doctrine. Therefore as sometyne we must beare with the weake in the begynnynge, so ought we also skoutely to defende the Christian libertie agaynst the wicked, who will make a thyng of no importance necessary to saluation. Here may be discoursed the doctrine of *scandalum datum*, & *scandalum acceptum*, but that I will deferre vnto an other tyme.

Agrapha. 32.

AGrapha, be called properly vnwritten verities, which be most learnedly and pithely answered, by the most excellent, prudent, graue, and wise counsellor, the Archbyschop of Canterbury, who of late sealed the truth of Christs Gospell with his blood. He made a litle booke which answereth vnto the enemies, concerning vnwritten verities, where you shall read not onely the authorities of Scriptures and learned fathers agaynst vnwritten verities, as thynges necessary to saluation: but also answers and solutions to euery obiection. As for Basilus Magnus, who seemeth to make equiuelent the traditions of the Church, with the written word of God, you must haue a respect when the fathers write *δογματικῶς*, that is, to asserre any doctrine, and when they write *ἀναγινωσκῶς*, that is, when they fight agaynst heretickes for then they be very vehement, and do bidge both vnwritten and written verities, to impugn the heretickes, and to conuince them, as Basilus doth in this place, agaynst that detestable hereticke Eunomius, which denied the holy Ghost to be God. That the Scriptures onely are sufficient to saluation, I haue touched it largely before.

Irenæus. 35.

Eusebius among all other that lined in hys tyme, gaue the first place and pris vnto the great learned father Irenæus. For when there were at that tyme monumentes, and other infallible testimonies of the sayd Irenæus in the handes of the godly and learned, then are now had or may be had: who could geue a more certayne iudgement of Irenæus doynges, then Eusebius, aboue all other that followed hym?

Of what parentes, or in what place he was bozne, it is vncertayne, yet I will shew you hereafter the coniectures of certayne learned men. In his youth he was conuersant in the schole of Policarpus, who was Byschop of Smirna, and one of the disciples of Iohn the Euangelist. He heard this reuerend, graue, and godly man wyth so great admiration and attention, that he most depely engraue in hys best Policarpus doctrine, and whatsoeuer he receiued of hym, kept it a most line, ly memozy, vntill he came to extreame age. Whereupon some wyte that Irenæus did describe and set forth, euen as he saw wyth his owne eyes, the gestures of Po-

Miscellanea

licarpus, and did declare wth what thynges, & wth what wordes he was wont to reason.

Of this, conjecture may be made, that Irenæus was an Asian borne, and not farre from Smyrna. To this opinion is much agreeable that Greeke name was geuen vnto hym: for thys word *εἰρηνικὸς* signifieth *pacem*, and thys word *εἰρηναῖος* betokeneth *pacificum*. And as good lucke is sometimes the infetting of names, so y^e event and successe did proue in Irenæus, for he was most studious of peace and tranquillity in the Church of Christ. But let it be that he was borne in Europa, it is the more to be marvelled by what meanes he came into Polycarpus schole. He so passed ouer the studies of hys yowth, that he knew all liberall artes, beside christian piety: for these subtil and most constant disputations which he had agaynst heresies, both manifestly declare that he was not rude nor ignorant of prophane artes, for the monstrous opinions of heretickes, were builded vpon the foundation of prophane Philosophers, of the which opinions to iudge so exactly, and to confute wth such arte and strong argument, he could not haue done, vnlesse he had bene very expert in prophane studies. For it is without cause, that Tertullian did beautify hym wth his praise, saying, y^e he was a most curious searcher of all doctrines, but specially did employ his diligence and labour in the knowledge of Christes doctrine, and did chiefly adioyne hymselfe vnto the company of them, who are adorned wth the singular giftes of the doctrine of the Gospell.

He exercised the function of Priesthood in the Church of Lions, which is a notable City, and noble Mart in Fraunce, in which place wthout doubt he did most sincerely, and wth singular dexterity, expound the Scriptures. He liued most familiarly wth one Photinus, a reuerend, graue, and constant father.

But perchance some desire more to haue the knowledge of hys publicke factes and doynge.

The Church of Asia was most beread, as it were wth intestine and ciuill warre, when Montanus, Alcibiades, and Theodotus, dyd molest the sound doctrine of the Gospell, wth their new prophecies, and bayne fantasies. For these fantastical spirites, dyd maruelously bewitch the myndes of men, and w^zapped them in great errors. The French Church therefore, beyng moued wth a certayne louing zeale toward the brethren of the Church of Asia, dyd send their iudgment of the doctrine of their false Prophetes, vnto the Churches which were in Asia and Phrigia, and did communicate their helppng handes, agaynst the corrupters of the Gospell. That thys legacy should be the more honest and fruitfull, they perswaded Irenæus, that he as a messenger would cary their letters in so great a iourney, and that he would also comfort wth hys owne voyce, the afflicted and troubled Churches, and confirme them in the truth already knowen, and manfully confute the errors of these heretickes. In thys iourney Irenæus passed by Rome, and saluted the Bishop there, he had letters also from the French Churches, by the which he was honorable commended vnto Elutherius then Bishop there: the copy of which letters, Eusebius doth recorde. The tenor whereof here followeth. *Salutem tibi in omnibus ac semper per deum optamus (pater Elutheri). Irenæum fratrem ac consortem nostrum adhortatissimus, ut has ad te literas perferret, ut hunc testamēti Christi studiosum, commendatum habeas obsecramus. Etenim si gradum cuiquam iustitiam conferre, atque asserere sciremus utpote, quod ecclesia presbiter sit, qui et hic est: hoc in eo sane cumprimis commendassimus. Vale græte and wish you well, in all thynges, and at all tymes through God (O father Elutherius). We haue exhorted our brother & fellow Irenæus to bring vnto thee these letters, whom we beseech thee gently to entertayne, as one most studious of Christes Testament, &c.*

These wordes are alledged out of that Epistle, which doubtles was longer, and comprehended more thynges, which if they were extant, would make very much for thys present purpose.

When Photinus was murdered for the confession of the Euangelicall truth, Irenæus was chosen in hys roume, who so ruled thys Church and dyd instruct it wth such doctrine and integritie of lyfe, that he was beloued and worshipped both

of hys owne countrey men, and also of straungers. He had great contentes wth a great number of heretikes, but specially wth the Valentinians, agaynst whom he wrote a notable booke which is now extant. He had also an action agaynst Victor then B^yshop of Rome, the cause was thys. The controuersy for keeping of Easter day, which was befoze moued, began now to w^{re} hot, and broke out at this time into a manifest scisme, and there was thowne as it were an apple of contention, betwene the two Churches, the East and the West. For the East Church was fully resolved to keepe their liberty and old custome concerning the Easter, and refused in any wyse the yoke of all ceremoniall obseruations, whereupon Victor being moued, dyd excommunicate all Churches dissenting from y^e Church of Rome. And although the pastozs in Asia dyd teach by most weighty argumentes, that they could not depart from their custome receiued of the Apostles them selues, yet they dyd litle p^{re}enayle therewth. Irenæus therefore wth hys b^{re}thren of the French Churches, not thinking it good to behold thys lamentable contention in the church of Christ, gathered, as it may be coniectured, a counsell, in the which they made letters, and subscribing them wth their owne handes, sent them to Victor the B^yshop of Rome, hauping god hope that they should mitigate and breake the rage of Victor, and so bying tranquility into the Church agayne. As touching the sentence of the feast of Easter, to be kept vpon the Sunday, they approued Victors mynde and iudgement, as p^{er}tayning to the West Church; but that he should not alienate or change other Churches, obseruyng the custome of their old tradition, they dyd exhorte hym wth many profound argumentes. He had in hys w^{ry}tinges certayne spots, whereby he was noted and suspected, not to be of a most sounde iudgement. First he seemed not playnely to make a difference betwene *Verbum substantiale*, that is Christ, & *verbum vocale*. Secondly, he seemed to iudge, that man in the beginning was not made perfect, and that sentence which was spoken of man to be made after the image of God, to be spoken of Christ. Thirdly he doth geue vnto man free wyll, in causes spirituall. Fourthly, he sayth that Christ was baptized in the thirty yere of hys age, and to haue begon hys preaching at the age of forty, and suffered hys passion at the age of fifty, and doth relate that the Elders of Asia, dyd learne this of Iohn. Finally, the errours of the Millinaries is imputed vnto Irenæus, but these thynges cannot be gathered exp^{re}ssly out of hys bookes. Lib. 1. cap. 40. & 43. To ende, how he dyed, it is noted in the approued authours.

Henricus de Herfordia, Ado, and others, which dyd w^{ry}te the life of Martyrs, do say that he was most cruelly slayne with a great multitude of the Church, for the confession of Christ, vnder Seuerus the Emperour of Rome.

The greater part. 35.

In the tyme of Achab kyng of Iuda the greater part ouercame the better. The Vrias the high Priest, did wincke at the Idolatrie of the king, and other Princes and Magistrates consentyng to the same: The kyng dyd shut the Temple of the Lord, and toke away the holy seat, and caused the Ministrie of the word and the ordinarie vse of the Sacrifices to cease. Notwithstanding there was an holy Church in Iuda, in the which say the Prophet, with few other taught the true w^orshipping of God.

Vnder Manasses nephew vnto Achab the greater part ouercame the better, when sincere doctrine and lawfull celebration of the Sacramentes (circumcision onely excepted) was banished. And this Apostasie from God, continued vntill the Church was reformed of the most godly Iosias. Neuertheles there was a Church in Iuda, and Prophetes sent, although the greater part of the people wth their gouernours dyd folow and defend impietie, and the defecation of Manasses.

Vnder Ieroboam kyng of Israell the greater part ouercame the better, when the kyng deposed and put out of office the Leuites, the Doctours of the law and preachers of the sincere veritie, and gaue vnlerned Priests and Pastours to the people. He built also new Temples, made Idoles, and golden Calues, he instituted

Miscellanea

fed a new kinde of woꝛshyppynge God . He made new altars and appointed new feastes, and did so much abrogate þe true woꝛshyppynge of God, that there appeared in Israell no one token of the Church of God. And yet there is no doubt, but God reserued to him selfe a Church at that tyme, vnto which he sent his Prophetes, although they were persecuted and bzinen from place to place of the greater part.

Vnder Ieroboam the second of that name, Amos the Prophet, a pastour and heardman of Tecoa, taught the true doctrine of God (the greatest part swaruyng from God.) Þea and the hygh Priest Amazias commaundynge him to go vnto the land of Iuda, to preach there, and that he should not preach hereafter in Bethel, because it was the foundation and temple of the kyng.

Vnder Achab the kyng ouercommynge all men befoze hym in all kinde of impietie, the greatest part ouercame the better, when the sayd Achab had filled all places in Israell with superstitious Idolatrie and sacrileges, and did also persecute most cruelly the Prophetes for teachynge the sincere doctrine of God. Notwithstandynge there was found in Israell a true Church of God (Elias the great and excellēt Prophet of God setting forth the true woꝛshyppynge of God) and mightely inueighynge agaynst the kyng, agaynst his false Prophetes, and agaynst the people.

By these pꝛesidentes and examles it may be gathered, that the greatest part is not the best, and those thynges which do please them most, are not alwayes to be commended. To this purpose do pertain also the godly sayinges and examles of the heathen.

Diogenes goynge on a certayne day into the theatre or playing place, dyd thrust hym selfe in when the people were commynge forth. And beyng demaunded why he dyd so, he aunswered, I haue bene accustomed so to do all the tyme of my lyfe, meanyng to be the part of a wise man to dissent in all actions from the multitude, because the greatest part of men are led, not by reason, but by affections.

Phocion when he had made to the people of Athenes a godly oration, and perceiuyng that he had pleased all men, and that his Oration was commended of the greatest number, turnynge to his frenches sayd: *Quid, num mali quippiam dixi imprudens?* What, haue I spoken any euill thyng lyke an vnwise man? He was persuaded that nothyng could please the greatest number, which swarued from the right and sound iudgement.

Policarpus beyng commaunded to render a reason of hys sayth vnto Herode the Proconsull, required a day to aunswere. The Proconsull would he should defend and excuse hym selfe befoze all the people. Vnto whom Policarpus aunswered sayynge: *Non faciam quum principibus & potestatibus honos debeat, modo non sit contrarius Deo: populo autē furenti satisfacere nemo possit.* I wil not do so, for so much as honour is due vnto Princes and to the higher powers, so it be not contrarie to God. But the ragynge and wrode people no man can satisfie.

Paralogismos. 36.

Paralogismos, cometh of thys verbe παραλογισμαι, which signifieth to deceiue wyth false and crafty reasons and argumentes, and dispute wyth captious conclusions. The Logicians call such kynde of argumentes, Paralogismos, or Elenchos. Aristotle termeth them *modos sophisticos*, they be called also *impostura, fraudes, sophismata*, and they be called *επροφαί*.

Paralogismi, be deuised of the Logicians into two hymmes. Some be *Paralogismi, in dictione*, and some *extra dictionem*. You may seeke the examles of the Logicians, who do most plainely set them forth. Yet for the ignorauntes sake, I wyll gene you onely two of them.

Omnes gemmae sunt preciosi lapides:

In palmitibus inueniuntur gemmae:

Igitur in palmitibus sunt preciosi lapides.

This argument is *Paralogismus in dictione*. Agayne,

*Anacharsis est albus.**Anacharsis est philosophus:**Ergo Anacharsis est albus philosophus.*

Chrisostomus. 38.

I Ohannes Chrisostomus was borne at Antioche, at the river Orontes in Cælesiria. He came of a noble house, hauing to his father one named Secundus, and to his mother one Anchusa, as Socrates, Sozomenus, and Nicephorus do write. He learned Rhetorick of his scholemaster Libanius, and Philosophie of Andragathius. At the age of 18. yeares he went vnto the Vniuersitie of Athens, where he profited so much, that all men wondred at it. He was honored of the Senate for his humilitie, aboue Anthemius, and the rest of the Philosophers.

Hetherto he semeth to haue bene an Ethnicke, for Sozomenus sayth that Libanius when he dyed, complained that Chrisostome was taken away as a pray of the Christians from him, otherwise he might wel haue taught his schole after him. He was conuerted and baptised by Melesius at one tyme, with his father and mother: he was metely well expert in the knowledge of the law, and would haue ben very profitable in iudgements, but fearyng the molestation of that profession, dyd chuse to hym selfe an Ecclesiasticall kynde of life, and chaunging his habite, did apply his mynde to the reading of the holy Scriptures, hauing to his masters Diodorus and Cartherius, his fellow Disciples were Theodorus and Maximus, which were his companions, vnder Libanius his scholmaster. He was also very familiar with Basilus Bishop of Cefarea in Capadocia, whom he vsed also as his Scholemaster. Suidas doth say, that Eusebius Emisenus was also hys Scholemaster.

Zenon Bishop of Gaza, when he was returned from Hierusalem, dyd constitute Chrisostome a reader at the Church of Antioche. After that he was ordeyned Deaco of Melesius, in the which office he remayneth almost thre yeares. When Melesius was dead, he was ordeyned Priest of Euagrius.

Nicephorus doth report, that he was made Deacon and Priest of one Flavianus, and maketh relation of the miracle of the Doue, which came slepyng, and dyd sit vpon his head. And Georgius doth tridlingly shew, besides the apparition of the Doue, that the aungell commaunded Flavianus to fetch Iohn Chrisostome out of the Monastery, and to make him Priest. He sheweth also a fable, how Chrisostome did see Hesichium in his dreame, and that Iohn the Apostle dyd deliuer to hym a booke, and how Peter brought him the keyes.

When Nestarius was dead, Chrisostome was chosen Bishop of Constantinople, by the commaundement of Arcadius, and by the consentes and voyces, both of the people, and of the Clergie. He was had away by the Emperour from Antioche, agaynst the inhabitantes will, and was ordeyned Bishop, by a Councell assembled together very solemnely.

He was endewed with singular giftes: for besides the knowledge of liberall sciences, of Philosophy, and of the tounge, he was very excellently sene in the holy Scriptures. He was very apt and ready to teach, and in his wordes he had a marueilous facultie to perswade. He was so eloquent, that this name Chrisostome was geuen to hym, which betokeneth golden mouth. He was of a stout and constant mynde. Some say that he had the gift to heale all maner of diseases. In the administration of his Bishoppicke he behaued him selfe very faithfully, constantly, & like a vigilant Minister of Christ. He preached often, and in his preaching dyd apply him selfe to the capacite of his auditours and hearers. He rebuked sinne so sharply, as though he had sustained some iniury him selfe. And caused them which were gilty in conscience, to breake forth oftentimes into teares and weeping. He dyd not enely touch the faultes of the common people, but the sinnes of all sortes, with great libertie of tounge. He reprehended the disorders of the Emperesse, and dyd exhort her to restore agayne the Synepard which she had taken away from

Lib. 6. cap. 3.
Lib. 8. cap. 2.
Lib. 13. cap. 3.
Georg. de vita Chrisost.
Lib. 8. cap. 2.
Georg. in vita eius.

Socrat. lib. 6. cap. 3.
lib. 13. cap. 2.

Theodoret. lib. 5. chap. 28.
Sozo. lib. 8. cap. 3.

Soza. lib. 8. cap. 13.
Nicepho. lib. 13. cap. 13.

Miscellanea

Calitropa. He dyd exhort all persons to repentance, and dyd comfort so greatly the doubtfull and dismayed consciences, that he promised pardon and forgiveness, to those that fell and sinned, yea although it were a thousand tymes.

He did institute and ordaine prayers to be sayd in the night agaynst the Arrians. If he perceaued any unworthy of the office of Priesthode, either through ignorance or filthynes of lyfe, he deposed them, and dyd substitute others moze mete and worthy. He dyd profite the Church not onely by his boyce, but also by his writing. When he was but a reader, he wrote a booke agaynst the Iewes, and certain Homelies De vita Monastica. When he was Deacon, he made bookes and certaine Dialoges of Priesthode, and thre bookes *Ad Stagirium Demoniacum*. When he was Priest, he made many Commentaries and expositions vpon many bookes of the Scripture, as vpon Genesis and other bookes of the old Testament, vpon the Gospels, vpon the Psalmes. &c. When he was Bishop, he made many notable Sermons, partly written of hym selfe, partly of certaine notaries.

Niceph. lib
13. cap. 2.
Socrat. lib.
6. cap. 4.

All hys workes which are now extant, are digested into five Tomes. In the first Tome are contained the Commentaries which he wrote vpon the old Testament. In the second, the Commentaries vpon Mathew, Marke, and Luke. In the thyrde, the Commentaries vpon Iohn, and the Actes of the Apostles, wherein also are certaine Sermons, and certaine Apologies. In the fourth, the Commentaries vpon Pauls Epistles. In the fift are contained. 80. Homelies *Ad populum Antiochenum*, and 8. Epistles, with other diuers bookes.

Although he was very studious of tranquillitie, and a louer of peace, yet when he was Bishop, he was much molested and vexed by false brethren; by courtiers, by heretickes, and heathen men.

Concernyng false brethren, when he by reason of hys office, was carefull to amend the maners and lyfe of hys Clergie, some of them toke grieuously, and accused him of too much austeritie and rigour, and toke an occasion euery way to speake ill of hym. Other flattered hym, because Serapion a Deacon dyd say, that he could not rule them, except he would beate them alway with one staffe, whereupon they called hym a proud and an ambitious man. They found fault with hym also, because he dyd alwayes eate alone without company, as though he dyd contene and loth others. But hys aduerfaries did litle preuaile with these reproches. For all men had him in much estimation and honour, for the singular gift of teachyng, and it was well knownen, that through hys sickly state, and by the reason of the infirmities of hys head and stomacke, and his great abstinence, he dyd eschew and auoide all feastes and banckets.

Niceph. lib
13. cap. 9.
Socrat. lib.
6. cap. 4.

He had great contention with one Seuerianus, who in hys absence did much trouble the Church; which contention Serapion dyd so much augment that Seuerianus was expelled out of the Citie. For this Serapion dyd falsly accuse him, and sayd that he dyd affirme Christ not to be made man, when he ment noz sayd no such thyng. For these were his wordes: *Si Serapion Christianus fuerit mortuus, Christus homo non est factus*. If Serapion dye a Christian man, then Christ is not made man.

He was also in contention with one Theophilus, Bishop of Alexandria, which rose by this occasion. When one Dioscorus, and certaine Monckes, called *Longi fratres*, came to Constantinople to the Emperour, and to Iohn, and had complayned of the iniurie which Theophilus had done vnto them, Iohn dyd receiue them honorably, and did gently entertayne them, and dyd admitte them vnto common prayers, yet dyd he restraime them from the Communion, vntill their cause should be heard and debated.

When the same and report of thys was brought to Theophilus, and that Iohn also had admitted the to the holy misteries, Theophilus dyd craftely imagine, how he myght reuenge hymselfe of Iohn, and to depose hym from hys office, which he attempted thys way. Theophilus reconciled hymselfe vnto Epiphanius, which was before offended wth hym, and did procure and allure hym to condemne Origenes bookes. Epiphanius not perceauing y crafty fetch, did obey hym, and wrote vnto

unto Iohn, that he also would abstayne from the reacyng of Origenes booke, and that he would call a counsell, and make a decre thereof.

Not long after, Theophilus also dyd call a counsell, and condemned the booke of Origine: but Iohn not regarding the letters of Epiphanius, take hede to hys owne office and charge. Now when they of the Clergy, and of the Emperours court, vnderstode what Theophilus went about to compasse, they also dyd put their helppng handes, and caused a counsell to be called to Constantinople. And a litle after Epiphanius came to Constantinople, and wythout the City did celebrate the supper of our Lord, and ordayned a Deacon; and calling vnto hym certayne Bysshoppes, dyd rehearse vnto them the condemnation of Origenes booke. Iohn dyd inuite and bid hym vnto hys house, but he answered, he would not come, no not to pray wyth hym, befoze he had banished Dioscorus out of the City, and had also subscribed to the condemnation of Origenes booke. Iohn on the contrary side sayde, that nothyng ought to be done rashly, befoze an vniuersall knowledge myght be had therein.

Socrat.lib.
3.cap.10.

When Epiphanius came abrode openly, and would haue condemned Origenes booke, and would haue drawen Dioscorus out of the Citie, and haue accused Iohn, Iohn sent vnto hym Serapion, who sayd these wordes. O Epiphanius, thou dost many thynges agaynst the Canons. First, for that thou hast geuen orders in the Churches wythin my iurisdiction. Secondly, because thou hast wythout my commaundement or sufferance, celebrated the holy misteries. Finally, because being gently bidden of me to my house, thou diddest refuse. Take hede therefore, least there be a tumult rayted by the people, & thou also wrapped in the daunger therof.

When Epiphanius heard thys, he went out of the Church, and as he was going, sayd: *Spero te non moriturum Episcopum.* I hope thou shalt not die a Bysshop. To whom Iohn answered, *Spero te non ingressurum patriam tuam,* I hope thou shalt not returne into thy country. The euent did approue and verify both their wordes: for Epiphanius dyed in the ship, befoze he came home, and Iohn was a litle after deposed from hys see.

Socrat.lib.
6.cap.14.

Concerning temporall men, and especially them of the court, he sustayned many afflictions, and much trouble. They were offended with him for no other cause, but for that he did sharply and freely repprehend their disordered lyfe. He toke vnto very sharply, and rebuked Eutropius, lying befoze the altar, because when he had caused a law to be made, that no fauour should be shewed vnto offenders, which did sit to the altar, and yet he hymselfe did couet to vse that same priuiledge, and so to saue hys lyfe. The nobles of the court toke these wordes in very ill part, and accused hym to be an vnnmercifull man, and called hym *επιχαριστακος*, that is spitefull and malicious.

Gainas also a captayne of the best, was much agaynst him, and very insensue vnto him, because when Gainas did request befoze the Emperour and certayne Bysshops that one certaine Church should be assigned vnto the Arrians at Constantinople, Iohn did plainely and openly say, that hys request was wicked, and that the Emperour could not without treason to Gods house, and without abrogation of certayne lawes made of the auncetors, suffer any conuenticles of the Arrians wythin the City, and did embzayd also Gainas wyth hys countrey and slyng from thence and did obiect vnto hym perjury.

Socrat.lib.
6.cap.5.
Sozo.lib.8
cap.4.

Eudoxia also the Emperesse, was sore set agaynst him, for expelling of Seuerianus out of the City, and did prouoke Epiphanius agaynst hym whereof when Iohn had knowledge, he made a very sharpe sermon agaynst the enozimities of women. His aduersaries taking handfast of this, brought it to the court, where all flatterers made an exclamation, that it was vniworthely done of Iohn, and accused hym as one guilty of treason. The Emperesse her selfe made her complaint to the Emperour, that she was very contumeliously handled, and requested hym to haue a regarde of her state and calling. Whereupon the Emperour consenting, a counsell was assembled, in the which Theophilus Alexandrinus and many other, which bare malice vnto Iohn, came to Calcedon, where Cyrinus the Bysshop did spee many

Miscellanea

my reproches & rebukes agaynst Iohn, & sayd that he was an arrogant & proud man, and one which would neyther bow nor breake, which wordes were receiued of the Bishops, wth great ioy and reioycing. But Iohn refusing to appeare in that synode, and appealing to a generall counsell, was condemned, and sent into exile into a towne by the sea side, called Hieron. But the multitude and common people, rising (as it were) in a tumult, Iohn was called agayne from exile of the Emperour, and restored vnto hys see.

Socrat.lib.
6.cap.16.

Not long after, when certayne enterludes and playes were practised at the neuer image of the Emperesse, which image was set by the Church of Sophia, Iohn in hys sermon dyd reprehend it. Eudoxia the Emperesse, desirous to be reuenged, called agayne an other counsell. Then Iohn made openly in the Church, that homely or sermon which beginneth thus: *Rursus Herodias insanit, rursus turbatur, rursus saltat, rursus in disco caput Iohannis accipere querit.* Herodias agayne wareth mad, agayne she is troubled, agayne she daunceth, agayne she seeketh Iohns head in a dish. But when the Bishops were come together, he desired that inquisition myght be made of the crimes objected agaynst hym of hys aduersaries: but they neglecting all other thynges, went about that that was more plausible and pleasant vnto them, that is to say, they layd to Iohns charge, that after he was deposed, he entred agayne into hys Bishoprick, of hys owne authority, wthout the sentence and consent of any counsell. And although Iohn dyd reply, that he was restored agayne of b. or bj. Bishops, and did shew that the Canon which they alledged, was a Canon of the Arrians agaynst Athanasius, yet he was condemned and remoued from his ministry, and so banished at the last by the instance of Seuerianus Porphyrius, and other Bishops of Siria, vnto a place named Pitymita, situate in the uttermost coast of all the Romane Empire. And as he was in hys going thetherward, and came vnto the sea called Pontus Euxinus, beyng greued wth great payne of the head, and taken of a feuer, dyed. After hys death great dissention folowed among the Bishops, of whom some condemned hym, and some did defend his cause and innocency. Hys bones at the request of Peoclus, were translated to Constantinople.

3020.lib.8
cap.28.

Socrat.lib.
6.cap.21.

Niceph.
lib.13.cap.
73.
Basiliscus.

That Peter and Iohn the Apostles did appeare to hym the night befoze he died, and did shew to hym the victorie agaynst the deuils, and that Basiliscus the Party did foreshew hym, that he should be buried in hys owne Church, sauozeth of a false, rather then of truth. He dyed at the age of 19. and when he had bene Bishop siue yeares and a halfe.

Concernyng the sanctimony of hys life, he lyued chaste, and did bitterly abstaine from all feastes, and was very liberall towardes the poore, and was in great estimation among the learned.

Lib.5.cap.
28.& 32.

Theodoretus doth call hym *Magnum Iohannem, & doctorem orbis terrarum*. He wrote a very eloquent stile, and did very strongly fight and write agaynst heretikes, namely agaynst the heresse of Martion Valentinus, Arrius, and agaynst the detestable doctrine of the Nouatians. He doth pithely confute, wryting vpon the second chapter to the Phillippians, these heretickes, Paulus Samosatenus, Marcellus, Sabellius, Manes, Appollinarius, Photinus, Sophronius, and others.

*Hom.3.1.
in cap.4. et
3. et 4. con-
cione de
Lazaro.

In Matheu
hom.10.

In prolo.
in Iohane.

Homil.70.
cap.3. Ioh.

Hom.48.
in.17.cap.

Iohan.
Ho.1.in

acta Apo.
In Tirum.

cap.1.

*Yet he himselve was not without hys errorrs in hys wrytinges. He affirmed, that in what house soeuer the booke & history of the Gospell was, y^e the deuill could not enter into that house. He did attribute too much to allegoricall interpretation. For he sayth: *non historiam negamus, sed spirituales intelligentias preferimus.* We do not deny the history, but we preferre the spirituall understanding. He wryteth also, that the aungels did learne much of Iohn the Baptists sermons, and out of the sermons of other preachers. He doth not most purely intreate of iustification, for he expressely sayth, that faith onely is not sufficient to saluation.

Furthermoze he sayth, that the onely vertue of the soule may saue vs, and deliuer vs from eternall fire, and send vs to the kyngdome of heauen. His opinion is, sicke men ought not to be christened. Although he doth not condemne second mariages, yet he semeth to wyl, that none should be taken into the ministry of the Church,

Church, if they haue thus married. He affirmeth, that the fathers were in hell before Christ rose from death. But in this opinion, he hath the most part of the Fathers of both the Churches consenting with him. He died about the yeare of our Lord, as Socrates and Sozomenus do write 408. Yet he himselfe in his third oration against the Iewes, doth say: *Nunc agit ut annus quingentesimus.*

Hom. 4. in
Marcum et
cap. 16. in
Lucam.

Lib. 6. cap.
21.

Lib. 8. cap.
28.

Paracletus. 37.

This word *Paracletus*, commeth of this Greeke verbe *παράκλησις*, which signifieth, *Rogare & exhortari*, to desire, pray or exhort. It betokeneth also to be a solicitor, an advocate or a patron for any other person. The Grecians of the later tyme vse it for a comforter, an aider, a fauour. Wherefore the Lord promisseth to his Disciples that he would send them the holy Ghost, as a comforter which should confirme them in all truth and veritie.

Paraclytus, written with *Ypsilon*, signifieth an infamous and notorious offender. For *παρά*, in composition betokeneth. *Præter*, or *Sine*, and *κλῆσις*, signifieth noble, glorious, laudable, so that ye may call hym *παράκλησις*, which is ill reported of, not praye worthy, or of no renowme.

Παρακλῆσις, with *Iota* in penultima, signifieth *Affessorem qui una discumbit*, hym that sitteth downe by one.

Κλῆσις, signifieth also a loude crier or talker which molested men with his clamorous talke, and so Sophocles vseth it.

Ibicus, calleth *κλῆσις*, *Diluculum*, the dawnyng of the day, because at that tyme it is lawfull to heare and to speake, which in Greeke they call *κλυειν*.

Hierusalem. 38.

Hierusalem is an Hebrue word, and it signifieth *Doctrinam pacis*, the doctrine of peace, and that commeth of *ḥ* radical *Larab*, id est, *docuit*, for it was the seat of true doctrine of God, or it may come of this word *Raah*, that is, to see with eyes, then Hierusalem is as much to say, as *visio pacis*, the sight of peace, for Shalom betokeneth *pacem*, peace.

Larab.
Raah.
Shalom.

In the tyme of Abraham it was called Salem and Solyma (as Iosephus writeth in his antiquities.)

Lib. 1. cap.
18.

After that, it was called Iebus. And when it was conquered of Dauid, it took the name of Ierofolyma. At the last, when it was vanquished and destroyed of Titus, Vaspasianus sonne, and after restored and builded agayne by Elius Adrianus, it was named Elia. But then the place where Christ suffered and rose agayne, was inclosed with in the North wall, where before it was all without, and no part of the Citie.

Lib. 7. cap.
3.
Iosua. 18.
Iudic. 19.

Lyranus in Genesim, writing vpon these wordes (*Appellauit nomen urbis Bethel*) hath these two verses concerning the name of Hierusalem, which was a Citie of many names.

Solyma, Luza, Bethel, Hierofolyma, Iebus, Elia.

Urbs sacra Hierusalem, dicitur atque Salem.

Melchisedech was the first founder thereof, and called it *Salem pacificam*. After that the Iebusites did inhabite it, and then it was called Iebus. Not long after, it had an other name compounded of both the wordes before mentioned, and so it was called Hierusalem, B. turned into R.

Gen. 12.

The Hebrues do assigne an other reason of this name, which say, that first it was called Salem of Melchisedech. After it was called *Hiere*, hoc est, *videbit*, by cause that Abraham, when he would haue offered his sonne Isaac, called the name of that place *Dominus videt*, and so of these two were made one name Hierusalem, E. turned into V. It was named also *Luza*, hoc est, *Amigdalus*, an Almond, by cause those kinde of trees were there very plentifull. After that, it was named Bethel of Iacob. After that Salomon had made it more large, & wholly fortified it, it was named *Solyma*, quasi *Salomonia*, and so by composition of the names before, it is called Hierusalem. He therto Lyranus. Why it is called Elia you haue heard before.

Hiere.
Dominus
videt.
Luza.

Praelectio tertia habita die Sabbati.

Explic. die Februarij. Anno. 1586.



will (at this present by Gods grace) entreate whether the iudgement of the expounding of the Scriptures doth pertain onely vnto the Church, that is (as they expound it) vnto Councils and vnto theyr approued Doctours and fathers.

Although euery man ought to confesse and acknowledge the maner of hys faith, and to heare the Church, teaching and monishing the word of God, as Christ & Paule do commaunde, and also to render great thanks vnto the fathers, who haue

expounded vnto vs many hard and vnknown phrases of Scriptures, nor dyd suffer the heretickes for theyr pleasure to racke and rent them for the defence of theyr wicked opinions, but dyd most sharply resist them and confute them by the conference and manifest sentences of the Scriptures: yet it is from Christian modestie, and most contrary to the mynde of Christ and Paule, that we should receaue or embrace any doctrine made by mans authoritie, as necessary to saluation, without the testimonie of the Scriptures. For the authoritie of Gods word ought alwayes to remayne as chief maiesties in all iudgements. For of the word the Church hath her authoritie, and by it onely ought to pronounce and geue sentence of all controuerxies. As both Moses commaundeth, and Christ confirmeth, saying: the word which I speake, shall iudge you in the last day. Agayne, that which I commaund, that onely do, & you shall not adde one word to that which I speake vnto you.

Also, S. John sayth. If any do not remayne in the doctrine of Christ or do bring any other doctrine, receaue hym not into your house, nor byd hym God speede, for if it were lawfull, either for man, be he neuer so holy and well learned, or to the Synodes of Bishops, to expound the Scriptures as they would after theyr owne iudgements, not being able to render the reason of theyr doynges, out of the manifest Scriptures, why, then by this pretence and meanes they might make dayly new Articles of the faith, and write the Scriptures to theyr owne pleasures. I will geue you three or foure examiples of theyr expositions.

Ceremonies. 3.

Origene doth expound this sentence of Paul (*Arbitramur hominem iustificari fide asq; operibus legis*). We suppose man to be iustified by faith without the workes of the law) that is, of ceremonies. And this interpretation do the scholemen follow with theyr whole assent. But S. Paule speaketh of the workes of the whole law, as it shall playnly appeare vnto them that wil thoroughly expend and weygh the circumstances of Pauls writing.

Brothers wife. 4.

Tertullianus doth condempne second mariages, because it is not lawfull to mary the brothers wife, for sayth he, all Christians be brethren:

then what a fond and erre sette exposition is this?

Hierome disposing agaynst Idolatry, writeth after this manner.

Ioninia -
nus. 5.

Bonum est mulierem non tangere, igitur, coniungium est malum. It is not good to touch a woman; therefore mariage is naught.

Not good
to touch a
woman. 6.

Oh affectate and grosse ignorance.

How much detorted is this saying of Paule, *Episcopus sit unus uxoris vir.*

Of one
wife. 7.

Let the Byshop be the husband of one wyfe, that is (say they) let not hym that is Bigamus or hath married a widow, be admitted to the ministerie, but he that hath had a virgine, and now is syngle, may be ordeyned.

Other do referre to the pluralitie of benefices, as though this word, *uxor*, dyd signifie *Sacerdotium*.

The Pope hym selfe doth reason after this sorte; the priesthode beyng translated, it is necessary that there be also a translation of the law. Therefore it perteyned to me to make new lawes, by the which the Christians should be restrained and ruled as the Iewes were by the prescription of Moses.

To be short, and to speake summarily, what abuse so euer there be, or Idolatry in the Church, they do defend it by the commentes and gloses of the fathers, and detorted expositions of the Councels.

They alledge for the invocation of Saintes and worshyping of

Images, this verse out of the Psalme; *Laudate Dominum in sanctis suis,*

praise the Lord in hys Saintes; what is that say they, but by inuocation and calling vpon them, with prayers and by manifest Idolatry in worshyping theyr Images.

And yet when they be conuicted by manifest Scriptures of theyr impietie and ignorance: then they

defend them selues by the authoritie of the Church, and haue nothyng

els to say, but, thus the Church expoundeth it. But it is written in

the Hebrue, *Laudate Dominum in sanctuario suo,* praise the Lord in hys

sanctuary; that is, in hys Church, and the Hebrue word is *Kedafsch,*

which signifieth *sanctuarium*.

They alledge for Images the seuenth Synode holden at Nice,

for it was decreed the Images should be retayned in the Church, as

bookes of lay men. And when there is layd agaynst this Synode

the Councell of 330. Byshops, which Constantine held at Bizaunce in

the which Councell Images were vtterly abolished. Then they aun-

swere that the Councell was not of so great estimation and price, as

the Councell holden at Rome by the Byshop there. And so it is brought

to passe, that the exposition of the Scriptures which was commit-

ted to the iudgementes of the true Church, and of the whole multi-

tude, to course, wilde, and wanton wittes, wherby euery phantasti-

call head should not wrie the Scriptures to the maintenaunce of

theyr wicked doctrine: Now at the last doth serue the arbitrement

and pleasure of one Byshop, that he may turne it whether he will, for

the beneuolence and loue of a superstitious woman, Hircne by name.

For this seuenth Synode was solenely kept of the Byshop of Rome

at the request of one Hierene a Queene, who would haue the Image

of the Virgin Mary to be worshipped, that women myght haue also

theyr goddesse, euen as men had Christ theyr God. So that there is

nothing

nothing

The 7. Sy-
node holden
at Nice.
8.

Praelectio tertia.

nothing so well constitute and ordeyned of God, which the deuill doth not abuse, to the prouokynge of Gods wrath, and the destruction of man.

To be playne, there is no mā so holy, nor so well learned, but that he may and doth erre, some more daungerously and more erroneously, then some, as Origenē, Tertullian, and Cyprian, which dyd openly defend wicked opinions.

Other haue brought into the Church, chaffe, haye and stuble, which they haue myngled to the exposition of the Scriptures, and yet haue kept and left the chief Articles of the fayth vncorrupt. But after the Bysshop of Rome occupied the chief place in the Church, and that the iudgemētes of fathers and Synodes was committed vnto hym, he hath tempered and framed all Religion, to hys owne pleasure and lust. But Christ sayth: *Oues mea vocem meam audient*, my sheepe will heare my voyce. Therefore they which do acknowledge any other doctrine, then that which is deliuered of Christ in y^e Gospell, do not perteyne to the Church, because the sheepe of Christ do not heare the voyce of straungers, but to this I know what they haue to say.

John. 10.

Obiectio.

Licence. 9

Platonicall. 16.

Residue
shall iudge.
11.

If it be lawfull for euery man to expound the Scriptures, then there will be an infinite licence geuen to racke and rent the Scriptures at libertie, and to dispise the Church: Beate the Church then should be no other thyng but a Platonicall, and immaginary common wealth, and so Christ should in bayne commaund vs to heare the Church, and Paule also should commaund without a cause, that two or three Prophetes should speake, and the residue should iudge.

Responsio.

There hath bene alway some Church and company of godly men in the world, which euer held the pure word of God, who were worthy to be heard, because they taught the word, not for theyr own authorities sake, but for the wordes sake, of which they haue theyr authoritie, but this Church hath euer bene oppressed of the wicked and of the greater multitude: which euer had the title, the sway, and rule of the Church, as Christ speaketh to that false Church. *Ve vobis qui occiditis Prophetas et sapientes, qui ad vobis mittuntur, ut veniat super vos omnis sanguis iustus, qui effusus est super terram a sanguine Abel iusti, vsq^{ue} ad sanguinem Zachariae filij Barachia.* Doe be to you which kyll the Prophetes and wise men, which are sent vnto you, that vppon you may come all the righteous blood, that was shed vpon the earth: from the blood of Abel the righteous, vnto the blood of Zacharias the sonne of Barachias, whom you slew betwene the temple and the altar.

Zachariae
as. 12.

In the death of Abell began the combate, and persecution of the Church, and shall endure vnto the general iudgement, nor any other thyng is to be looked for, of the godly, then that which happened vnto Abell, to the Prophetes, to Christ, to the Apostles, Martyrs, and other godly confessours. But in this conflict, Christ doth alwayes remaine a marvellous conquerour, which by hys death doth ouercome the world and the deuill: *Nolite (inquit) metuerē, ego vici mundum:*

fearc

John. 16.

feare not, I haue overcome the world. The Church therefore is no Platonickall and imaginarie common wealth, but it is a congrega-
tion of the godly, which doth reayne the word of God. And there
hath bene alwayes some good Doctours & teachers in the Church,
although oftentimes they haue bene so few, that the Church could
scarcely be knowne.

In the tyme of the generall flood, there were onely eight soules
as Peter doth testifie. And in the great multitude of the people of Is-
raell, that is, sixe hundred thousand, which heard God speake from
heaven; onely two persons, Iosue and Caleb, kept them faithfull
and bulhaken.

3. Reg. 17.

In the tyme of Helias, there seemed onely a Platonickall comina-
tie, when he sayd: They haue ouerthrowen thine altars, they haue
killed thy Prophets, and I am left alone, & they seeke my life also.

1. Reg. 7.

In the tyme of Hieremie: The kynge, the people, with the Priestes
dyd aduouch and affirme them selues to be the Church, and that the
law should not perishe nor depart from the Church, and that the temple
of the Lord should not bee destroyed, when they sayd, Templum Do-
mini, Templum Domini, Templum Domini, the temple of the Lord, the temple
of the Lord, the temple of the Lord, and therefore they set them selues
agaynst Hieremie, they laughed to scorne hys propheticke, and burned
hys booke.

Helias. 13.

Templum
Domini.

14.

Rube. 11.

The Church in Christes tyme began in the Maunger, and then
there was a very small multitude of the godly, as onely of the she-
pherdes, of Ioseph, of Mary, of Symeon, and of Anna, the wydow, &
a few other. And yet the angels did acknowledge that slender mul-
titude for a Church, and song to them their hymnes when the high
Priests, the Princes, and the people did sleepe, but not so much ro-
ked a sleepe, as fully buried in infidelitie. Then dyd the Prince of
this world keepe hys hold in peace, but when he sawe a stronger then
hym selfe to haue entred, he began straight way to rage, and fell to
to murthering and kyllyng infantes. And this is most certayne, that
Christ is not there where the deuill doth not exercise hys tyranny and
cruelty: when the Church is voyde of persecution, then all thynges
are in peace, which that strong harnessed person, doth possesse. But
to our purpose agayne. The iudgement of the exposition of the Scrip-
tures is geuen of the Church, of Councels and holy fathers, when
they confirme their saynges and doctrynes by the manifest word of
God written in the Scriptures.

Simeon. 15
Anna. 16.

Bishops and Councels ought not to haue rule ouer faith, and
therefore ought not to be beleued when they propose new doctrynes,
without the authoritie of the Scriptures.

Constantine the great (which is reported to be the first) that euer
ly endowed the Church, and gaue to her great authoritie and many
privileges (but of this I spake before) dyd plainly refuse this glorie
in the Nicene Councell, with the content of all the Bishops there.
Hys words be these. *Euangelium & Apostolicis libri, res non antiquorum Pro-
phetarum oracula, plane instruant nos, quid de voluntate Dei sentiamus.*

De. 11.

hostili

hostia postea discordia, sumamus ex dictis divinis spirantibus questionum explicatio.

In the booke of the Evangelistes and Apostles, likewise the oracles of the ancient Prophetes, do plainly instruct vs what we may thinke of the will of God, wherefore all hostile discorde set a part, let vs diligently and expound all questions out of the sayings of the holy spirit. And by this it evidently appeareth that it was then the iudgement of the Church to geue sentence in all controuersies out of the Scriptures, and to refuse those (which wrested obscure and darcke places, to confirme theyr wicked doctrine) by other manifest and playne places of the Scripture. *Arrius hym telle that great hereticks was not so impudent nor so much past shame, that he durst to thrust in hys doctrine to the Church without the authoritie of the Scripture, but did contend and obiect agaynst Athanasius, and others, that they dyd not rightly vnderstand and expound the Scriptures. Yet the sayd Arrius, was conuincid and confuted, not by the authoritie of Athanasius, and of other Bishops, or by the power of the Emperour, but by manifest Scriptures.*

Arrius. 17

*Anathasi-
us. 18.*

*Cyprian.
19.*

*Quoniam
de. 18.*

S. Cyprian hath a notable sentence of the authoritie of the Scripture, it how much we ought to credit the fathers speaking without Scriptures. Hys wordes be these. Mandant martyres aliquid fieri, si iusta, si iusta si non contra Dominum, a Dei sacerdote facienda sunt, si obtemperantis facilis & prompta consensio, si petentis fuerit religiosa moderatio. Mandant aliquid martyres fieri, sed si scripta non sunt in Domini lege, quae mandant, aut ea sciamus illis de Deo impetrasse quod postulant, & tunc facere quod mandant. Neque enim potest statim videri de diuina maiestate concessum, quod fuerit humana pollicitatione promissum. Ita martyres nihil possunt, si Euangelium solui potest, aut si Euangelium soluere non possunt qui de Euangelio martyres sunt. When the Martyres do commaunde any thyng to be done, if they be iust, if they be lawfull, if they be not agaynst the Lord, they ought to be done of vs. Likewise, if the consent of him that doth obey, be easy and ready to do them, and if Religion of the commaunder be meane and reasonable: if the Martyres commaunde any thyng to be done, and if the thynges which they commaunde be not written in the law of the Lord, let vs first know, that they haue obtayned of God that which they commaunde, and then let vs do theyr commaundement, for it cannot seme strayght way to be graunted of Gods Hatellie, which was offered by mans promise. As the Martyres, &c. Here you see how this godly Martyr and Bishop S. Cyprian doth clearely affirme, that no doctrine is to be receyued in the Church by the authoritie of the Bishop, or for the holynes of Martyres, without the Scriptures, but they may proue their doctrine to be true, out of the word, before they put it to the Church. Therefore it may be concluded, that they which attribute vnto the church & to the fathers, authoritie to ordeine any thyng without the Scripture, and to define of controuersies of Religion, without the word, do offer great illurie and wrong to the primatine Church. And what can be more clearely spoken, then that which was alledged before in S. Peter, which is that the propheticall Scriptures (to the which he biddeth vs to take heede) is not, id est, inuoluntarie,

of our private interpretation, & to be compared with the Commentaries of men ! S. Peter will in any wise these two, to be distinct one from the other, even as the iudge and the thing to be iudged, as light and darkenes to bee lightened, are distinct thynges, even so Peter doth not make our private interpretation iudge of the Scripture, but contrary, maketh the Scripture iudge of our interpretation. He doth not say that the interpreters gyue lyght vnto the Scripture, but the Scripture to bee a Lanterne and Candle to discusse and shake of the darkenes of all private interpretation. This cavillation therfore of the deuill is most hyle and full of poyson, by the which hee would perswade the word of GOD to bee so obscure, darke, ambiguous and doubtfull, that it can not bee vnderstand without the Commentaries of men, and the exposition of the Church. But what is the deuils drift I pray you ! forsooth nothyng els, but to dzyue euery man from readdyng of the Scriptures, and to make the word of GOD odious to all men. But will you haue the truth ! The aunsweres of the deuill hym selfe are so obscure and doubtfull, that no man almost is able to vnderstand them. What say you to the oracles of Appollo: by the which he deceiued hym, to whom he spake these wordes.

Aio te Acacida Romanos vincere posse, which wordes are so perplexe, that it can not evidently be gathered of them, whether he ment that the Romaines should ouercome Acacides, or Acacides, them. So he lyke wise dalped with the woman in Paradise, when he did promise vnto her the knowledge of good and euill, which she vnderstode of the Diuinitie and Godhead, and not of the knowledge of miserie, and of the experience of eternall dampnation. It is Sathans property to lye and to murder, which thynges to bee performed, nothyng is of moze value then doubtfulness and obscuritie. On the contrary side, it is Gods property to teach the truth plainly, and to gyue lyfe, to which appertaineth light, certaintie, assaunce, trust, and perfect sayth. The first suggestion of Sathan, is to make a man to wauer, stagger, and doubt of the will of GOD, and of hys word, that he myght make vs to thinke God to be a lyer. On the other part, it is the proper action of GOD, to make vs assured of hys good will towarde vs, that we myght ascribe vnto God the glory of all truth. Christ and the Prophetes doth call the word of GOD, the truth, the way, the lyght, the lyfe, as Christ hym selfe sayth. *Ego sum via, veritas, & vita, ego sum lux mundi, qui ambulat in tenebris, nescit quo vadat.* I am the way, the truth, and the lyfe, I am the lyght of the world, he that walketh in darkenes, knoweth not whether he goeth.

Iohn. 14.

Antithesis.

Antithesis. 20.

The deuill calleth the word of GOD, darke and doubtfull, which causeth men to erre from the true sayth, and doth lead to eternall death.

Christ sayth, *Manifestaui nomen tuum hominibus*, I haue made thy name

M. iij.

Praelectio tertia.

name manifest and open vnto men. The deuill sayth, the Gospel is not manifest and easy, but very obscure and hard.

John. 17.

Christ sayth: Wo be vnto you Scribes and Phariseis, which take away the key of knowledge, and shut the kyngdome of heauen before men, that they should not enter in.

Mat. 23.

The deuill sayth, and curseth all those which dare read the holy Scriptures without the gloses and commentaries of men, and causeth the bookes of God to be burned.

The spirite of God speaketh by David, saying: *Vestibulum verborum tuorum illuminat, & dat intellectum paruulis.* The entry into thy wordes doth gyue lyght, the testimony of the Lord is sure and gyueth wisdom to the symple.

Psalm. 119.

The deuill sayth, no: the Scriptures of the Lord are not mete for lay men.

Thy word sayth David is a Lanterne vnto my feete, Nay sayth Sathan. The holy Scriptures, without the Popes Canons are mere darkenes, and can not be vnderstand without the Popes Decrees and Decretals.

Paul sayth, persist and continew in the holy Scriptures, which may instruct thee vnto saluation through fayth, and make thee perfect to all good workes.

1. Tim. 4.

No sayth Sathan. The Scriptures be not sufficient without vnwriten verities and constitutions of the Synodes, and Councils, and without traditions extogitate and inuented by men.

Christ sayth: *Vos amici mei estis, si feceritis quae ego precipio vobis.*

John. 14.

No sayth Sathan, with the Pope, except you obserue and keepe my constitutions and traditions, you shall haue the eternall curse of God.

Christ sayth, I am the lyght of the world. No sayth, the Pope, There be two lyghtes in the world. The Pope and the Emperour.

John. 8.

Here may you see what a great conflict is betwene these two Princes, Christ and Sathan. Christ, beyng the Prince of lyght, lyfe and truth. Sathan beyng Prince of darkenes, lyes and death. which conflict began in the begynnyng of the world, and shall continue to the end of the same.

Agayne, God is not to be had in admiration and reuerence onely for hys Maiesty, by the which hee passeth infinitely all creatures, and theyr vnderstandyng, but also for hys humilitie, by the which he abased hym selfe vnder all men, as S. Paule sayth, he humbled hym selfe and became obedient vnto death, yea vnto the death of the Crosse. Sathan despised this humility of Christ, and did set hym selfe agaynst Christ, trustyng in hys owne wisdom, power, myght, and glorious show, vnto this proude deuill, what soeuer is written in the Scripture of the humilitie and paynes of the sonne of GOD, is counted foolishnes. But peradventure you will say: what is this to the purpose? I aunswere. Christ the sonne of GOD doth to abase hym selfe in the Scripture, that there may be sene in him

Philip. 2.

no

no craft, no colour, no arrogancy, but all thynges most playne, most cleare, simple and most familiar. In so much that hee compareth hym selfe to a sely henne, and to other inferior thynges. He bleth not a proude or hygh kynde of speakyng, no glorious phrase, but short, easy, playne, simple, homely, and common. And therefore may the better be vnderstand of the poore simple and sely people, hee sent his word immediatly after his byrth, not vnto kynges and Princes, but vnto poore and playne shepheardes. To whom hee spake, not in a glorious, eloquent, and hard phrase, but playnly and simply. He entred not into famous Cities and Princes Palaces, but was borne in a poore cottage, or rather a stable. He chose not to hys Disciples Emperours, Dukes, and Lordes, but a sorte of poore fishers, and by them disperfed and spread hys Gospell through out the whole world, signifying, that the symple, meeke and abased people were very meete, both to teache and vnderstand hys wordes.

Aristotle, Demostenes, Cicero, Lucian, Galen: in summe, all the wise of the world derided and contemned this homely kynde of speakyng of the Scriptures, As S. Paule complayneth, wrytyng to the Corinthians. The wise and eloquent dyd not despise the Scriptures for the Maiessty of the Oracion, but for the basenes and rude style, for the Scripture is familiar, and not to hard for the capacitie of fishers, marchauntes, artificers, husband men, and other rude people. Vnto such the Scripture doth appertayne, as Christ sayd when he gaue thanks to the father, because hee had hydden those thynges from the wyse, and had reueled them to the symple and litle ones. The deuill hath engraffed into mans mynde, to mervayle at and to haue in great admiration, glorious, gaye, hard, and doubtfull matters, and to contemne bulgare and easy thynges. And thus may you learne, how impudent Sathan is to dyvye men from the Scriptures by two contraries: fyrst he sayth, they bee so harde and obscure that they can not bee vnderstand without mans glose. On the other syde he sayth, they bee so rude, that they bee scarce worthy the readyng and lookyng on. Oh subtile Sathan, the father of all lyes, the murderer of soules, the sleaunderer and defylet of the most pure and sacred word of God, the peruerter of all truth, who alwayes laboured, and yet doth labour, to destroy the true and pure doctrine of GOD, and establishe and set by mans traditions and doctrines of deuils. As forbidding Matrimonie and meates, and mainteynyng workes of supererogation, to satysfy for the synne of man, defendyng of Honkyshe Woves, Popish Pardons, Massyng Sacrifice for the quicke and the dead, inuocation and merites of Saintes, redemyng soules out of Purgatory, the worshyping and grosse Idolatry, of Images, pilgrimages & such pelfery. And for these thynges and such lyke to be defended, what contention, what disputyng, what persecution, what murtheryng hath bene of late dayes: for these thynges fathers are brought forth, the authoritie of the Church is alledged, cursynges, and excommu-

Praelectio tertia.

mirations haue bene thundred out, Oh horrible blasphemy and vn-
speakeable blyndnes.

Is this the true doctrine of Christes Church? Dyd they learne
those thynges out of y^e mouth of Christ? Christ sayth, *Oues mea voca me* Iohn. 10.
audiant. Wh^y sheepe heare my voyce, they know and vnderstand my Iohn. 14.
wordes. And he that hath my wordes and doth keepe them, hee it is
which loueth me.

Paule sayth, if any preach any other Gospell then that which I
haue preached, yea though it be an aungell of heauen, cursed be he. Galat. 1.

S. John sayth, *Si quis in doctrina Christi non continet se, sed diuersa offert* 1. Iohn. 1.
doctrinam, non recipiatis eu in domū, Neq^{ue} auc ei dixeritis. If any do not con-
tinue in the doctrine of Christ, but hyngeth a contrary doctrine, re-
ceyue hym not into your house, nor byd hym good speede.

Peter commaundeth, that we examine and try euery doctrine 1. Pet. 1.
by the Scripture, gyuen by the holy Ghost.

Paul writyng to the Ephesiāns, defineth the Church to be the
congregation, which Christ hath sanctified by the lauener of water in
the word of lyfe, wherefore it appeareth, the word of God to be the
lyfe, and as you would say the soule of the Church, which without
the word is but a dead body.

S. Austen doth say the Church to be that congregation, whiche
doth hold the wordes of the head Christ. Hys wordes be these. *Quaestio*
est ubi sit ecclesia, quid ergo facturi sumus? In verbis nostris, an in verbis capi-
tis Domini nostri Iesu Christi quarimus? puta quod in illius verbis querere debe-
mus, qui veritas est, & optime nouit corpus suum. There is a question where
the Church is, what shall we therefore do? Shall we seeke it in our
owne wordes, or in the wordes of our head our Lord Iesus Christ?
I thinke we ought to seeke it in hys wordes, which is truth it selfe,
and doth best know hys body the Church.

S. Paul doth call them the Church, which are builded vpon the
foundation of the Apostles and Prophetes. But what the Church Eph. 1.
is, and whereupon it is builde, I will intreate more at large in the
fourth and last hymne of my generall particion. And will here make
an end of this lesson, sayyng that I will aunswere to one or two ob-
iections of our aduersaries.

Obiectio.

The Church beside the word and without the authoritie of the
Scriptures, hath altered and abrogate the Sabbath day, which is
receined vniuersally of whole Church, Ergo the Church may consti-
tute, prescribe, appoint and order without the Scriptures.

Responsio.

The Scholemē them selues do coumpt this Argumēt to a be very
blynd & vnlearned comment and glose, for as they say *Genus*, in this
precept is not altered nor abrogate, which is the chiefeest point of
this commaundement: for God doth alwayes requyre a conseruatio
and obseruance of such ceremonies as hee hym selfe hath appoynt-
ed, and would that certayne dayes should be prefixed and appoin-
ted to the Ministerie of hys word and Sacramentes, and this part
of

of this precept is immutable, and cannot be abrogate or changed, but that part which is called *Species*, that is, that the seventh day and none other should be kept, is abrogate, because the Christians should be free from the ceremonies of Moses. As Paul writeth to the Colossians. And thus you see, that the Church in this hath done nothing but by the authoritie of the word. Furthermore the Sabbath of the Iewes was abolished by the Apostles themselves, and so it is recorded in the Scriptures, as in the Actes of the Apostles, it is written that the first day of the weeke the Disciples came together to breake bread. The first day of the weeke, we call Sunday. And by this place and many other mo we gather, that the Christians used to haue the solempne assemblyes, layeng aside the Ceremonies of the Iewes Sabbath. And because the Iewes were so superstitiously wedded and addict unto the Sabbath day, the Apostles dyd abrogate it, and place in the stede thereof the Sunday, because the resurrection of the Lord (which was done that day) brought an end to all shadowes of the law. And that day doth admonish vs of our Christian libertie. For as by the disposing of law, the Sabbath was celebrate and kept, to keepe in remembrance the making of the world. So the Sunday is now obserued to put vs in remembrance of the resurrection of Christ, and to confirme the hope of our resurrection. In this day S. Paul ordeyned at Galathia and at Corinthum, that collection & gathering for the poore should be used. Of this day S. John speaketh in the Revelation saying, *Fui in Spiritu in dominica die. I was ranshed in spirite on the Lordes day.*

Obiectio.

The Apostles dyd altar the forme of Baptisme, because they baptised onely in the name of Christ, where Christ commaunded them to Baptise, in the name of the father, of the sonne, and of the Ghost. *Ergo*, the church which is signified by the Apostles, may disperte, and alter the Scriptures.

Responsio.

S. John sayth. *Qui confitetur Iesum Christum esse filium Dei, is habet patrem & filium.* He that confesseth Iesus Christ to be the sonne of God, he hath the father and the sonne. And S. Ambrose in hys booke *De Spiritu Sancto*, doth refute this calumnious cauillation saying. *Si fide mysterium Trinitatis tenetur, & una tantum nominetur persona, plenum est Sacramentum.* If the mysterie of the Trinitie be beleued, and one onely person named, it is a full and a perfect Sacrament.

And vnder the name of Christ is comprehended the mystery of the Trinity. For when Christ sayd: *Ego et Pater unum sumus*, I and the father are one, he therefore that is Baptized in the name of Christ, is Baptized in the name of the father, and in the holy Ghost, which is not deuided from them.

Other expound to be Baptized in the name of Christ, to be no more but to be Baptized of the Apostles, after the institution and commaundement of Christ.

Other do say, that Christ is *Complementum et proprium obiectum baptismi*,

Meſſiah.
24.
Liranns.
25.

for all the mysteries of Baptisme, are set forth vnto vs in Christ the onely sonne of God. Christ sayth, *Qui credit in me, non credit in me, sed in eum qui mihi misit me.* He that beleueth in me, doth not beleue in me, but in hym that sent me. wherupon it may be concluded, that he which is baptised in Christ, is baptised also in the name of the father. To be baptised of Christ, is to be made the annoynted of God the father, which hath annoynted hym; and in the holy Ghost, by whom he was annoynted of the father. Besides this, the name of Christ in the Hebrue, is *Meſſiah*, which signifieth annoynted. Liranns sayth, that the Apostles and other of the primatiue church, by the instinct of the holy ghost, dyd baptise onely in the name of Iesus Christ, to make that man more amiable, and to be had in more price and honour which was then odious and hatefull to the Iewes. And *Christus*, in Greeke is *unctus*, annoynted; and in that name the holy Trinitie is vnderstand, the father who doth annoint, the sonne which is annoynted, the holy Ghost which is the vnction it selfe. And Christ can not be conceived and apprehended by sayth, without the father, of whom he was genen vnto vs; nor without the holy ghost, by whom he doth renew and sanctify vs. Therefore, this obiection of the Papistes is nothyng worth, by which they challendge authority to chaunge the institutio and order of Christ. And when they make a distinction *inter substantiam & formam*, saying, that nothyng ought to be altered concerning the substance, but that concerning the forme they may alter & chaunge the Ordinance of Christ. It is an Argumēt soone refelled, for Christ dyd not geue to the Apostles Magicall wordes to vse incantatio, as they dreame, but dyd comprehend in a few wordes the summe of the whole mystery. And Peter here doth not speake of the forme of baptism, but doth shew *simpliciter* the whole vertue of baptism to be available in Christ.

Obiectio.

The church hath and may constitute and make Articles of the sayth without Scripture, as the Article of transubstantiation, the Article of reservation, the Article of eleuation and such lyke.

Responsio.

Paul doth manifestly say, *Fides est ex auditu, auditus autem per verbum Dei*, sayth is by hearyng, and hearyng by the word of God. All the Scholastical men haue alwayes in theyr mouthes the object of sayth to be the verity reuealed of God, and conteyned in the Canō of the Bible. It is therefore not onely folly, but also great impietie to affirme that the church may make any Article of the sayth without the Scripture.

What blasphemy is it in that Cochleus doth say that the Article of the Trinitie can not be proued out of the Scripture? And it is also most false that hee doth impudently asserthe the church to haue bene before the word. For when sayth maketh the church, and leaneeth to the word of God, it is manifest the church also doth leane to the word it selfe as to the foundation. But the foolyshe man dreameth and iudgeth dotynge no word to haue bene before Moses, and beyng blynded

ded of the deuill, cannot or els will not see Moses to haue written of the word of God spoken to Adam of the blessed seede to come, that should treade the Serpents head. He vnderstandeth not this word, and the sayth of this word to constitute and make the church.

Obiectio.

Christ promised the holy ghost to be alwayes present to the church that he may lead her to all truth. wherby Fisher Bpshop of Rochester proueth, that we ought to geue as good credite to the church, as to the Apostles.

Responsio.

This heresy is one of the pestilent hereses of the Manichies, which heresy S. Austen most pithily, and learnedly doth confute. For the Maniche maketh a preface before hys hereses, that he is the Apostlic of Christ, and the prouidence of the father. And by this contendeth that he ought to be beleued as much and as well as the Apostles. Vnto whom S. Austen aunswereth that hee will not receyue any new word, nor other from that which was deliuered of the Apostles and receyued of the church. Hys wordes be these, written in the booke

Contra Faustum Manicheum. Distincta est a posterioribus libris excellentia Catholicae authoritatis veteris ac noui Testamenti qua Apostolorum confirmata temporibus per successiones Episcoporum & propagines Ecclesiarum tanquam in sede quadam sublimiter constituta est, cui seruiat cuius fidelis & pius intellectus, ibi si quid velut absurdum mouerit, non licet dicere, author huius libri non tenuit veritatem, sed aut calex mendosus est, aut interpres errauit, aut tu non intelligis. &c.

The excellencie of the Catholicke or Canonically authority of the old & new Testament, is distinct from the bookes of other that come after, which canonically authority confirmed in the tyme of the Apostles and by the succession of Bishops, and by spreddeing abroad of the churches, is constitute and set as it were the highest and chiefest seat, vnto which euery saythfull and godly vnderstandyng ought to serue and geue place. If any absurde thyng be there moued it is not lawfull to say, the authoz of this booke dyd not hold the truth, but it is lawfull to say, the booke is faulty or the interpreter erred, or thou vnderstandest it not. In the workes of the posterity (which are conteyned in bookes innumerable) yet by no meanes are they equall, or are to be copared to that most sacred excellency of the canonically Scriptures, yea if in any of them there be found the same verity, yet that authority is farre vnequall. wherfore in them if any thyng seeme to be dissonant from the truth, because they are not vnderstand as they are spoken yet the reader hath free iudgement to approue that which pleaseth hym, and to improue that which offendeth hym. This much S. Austen.

Obiectio.

S. Austen sayth, *Euangelio non crederem nisi ad id me moueret Ecclesia authoritas.* I would not haue beleued the Gospell, vnles the authority of the church had moued me therto.

Therfore by the testimonie of S. Austen the authority of the church is to be preferred before the Scriptures.

Respon-

Praelectio tertia.

In responsio.

Let vs examine the wordes of S. Austen a litle nether and we shall fynde these wordes of S. Austen to make rather agaynst our aduersaries then with them. S. Austen doth manifestly say that he will not beleue the Maniche or hys word as the Scripture, because þe Scripture was distinct before the Apostles from all bookes, and was confirmed, they beyng alpye, and after ward receyued of all men in the church without any contradiction. Therfore it is manifest that they falsify the wordes of S. Austen, and do alledge them contrary to theyr consciences, for the word not witten, and the doctrines of men besides the Scriptures. Agaynst the which S. Austen doth (as it were) *Ex diametro* fyght. For he doth euidently forbyd any doctrine to be receyued in the church as the word of God, which was not confirmed in the tyme of the Apostles, and receyued in the church as the word of God. And that this is the mynde of S. Austen: Gerson affirmeth: and confuteth the impudency of them which attribute power to the church to iudge of the Gospell, and to make Articles of þe fayth without the Scriptures. Hys wordes be these. *Ex istis deducitur quod maior fuit Ecclesia primitiua autoritas, quam nunc sit Papa & Episcoporum, & quod non est in potestate Concilij, aut Ecclesia mutare traditiones datas ab Euangelistis. Et paulo post. Sicut quidam delirant, nec habent, quo ad hoc, quod est facere aliquid pure de fide parem autoritatis firmitatem. Licet enim ipsorum institutiones in dubium vocare. Et hic aperitur modus intelligendi illud Augustini. Euangelio non crederem nisi me compulisset autoritas Ecclesia. Ibidem enim sumit Ecclesiam pro primitiua congregatione fidelium illorum qui Christum audierunt, & viderunt, & eius testes fuerunt. &c.* Of these thynges it is deduced that the authozity of the primatiue church was greater, then the authozity of the Pope is now and other Bysshops, and that it is not in the power of any Councell or the Church to alter or chaunge the traditions geuen of the Euangelistes. And a litle after he sayth: For they haue not (as some dote) the lyke firmnesse of the authozity concerning this, that is, to make any thyng to be of fayth pure, for it is lawfull to call theyr institutions to doubt. And here is opened the way to vnderstand that saying of S. Austen: I would not haue beleued the Gospell, except the authozity of the church had compelled me. For S. Austen taketh the church there for the primatiue congregation of those faythfull which heard Christ, saw hym, and were witnesss of hym. This is the mynde of Gerson concerning these wordes of S. Austen, *Euangelio non crederem. &c.*

These wordes also may be vnderstand after this maner: S. Austen dyd not say, *nisi mouisset autoritas Ecclesia*. But doth significantly say: *nisi commouisset*, signifying the authozitie of the church by her selfe not to haue bene sufficient, but the two Articles of the Christiã fayth, that is, the instinct of the holy spirite, and the study of the word of God to moue the myndes of the elect to beleue. For this Argument is any thyng worth. S. Austen would not haue beleued the Gospell except he had bene moued of the church, Ergo the iudgement of the church beareth rule ouer the Scripture. I will make you the lyke forme

forme of Argumentes . Iohn came to beare testimony of the lyght Christ, that all myght beleue by hym . Ergo, Iohn is to be preferred before Christ.

Agayne, many of the Samaritanes beleued in Christ, through the wordes of the woman of Samaria. Ergo, the womā of Samaria is to be preferred before Christ.

Agayne, let the women be subiect to theyr husbandes that they which beleue not the word; myght be wonne without the word by the conuersation of women . Ergo the conuersation of women is better then the word.

What sonde man, what dolte, or what asse would thus argue or reason after this maner? Truly none except he were destitute of the common senses.

To make Austē's wordes playne, you shall note that S. Austen had much to do with the Manichies, who without all controuersy would haue credit to be geuen vnto them, and yet dyd not shew the verity which they boasted and promised to haue. And also that they myght purchase sayth vnto theyr master Maniche they made a pretence and alledged the Gospel. Now S. Austen demaundeth of them what they would do if they chaunced bypon such a man which beleued not the Gospel, and asketh them with what kinde of persuation they would lead hym vnto theyr sentence. And afterward S. Austen doth say: I would not haue beleued the Gospel, except the authoritie of y church had compelled me: signifieng, that when he was an alien from the sayth, he could no otherwise be induced to embrace the Gospel, or the infallible verity of God, except he had bene conuincd by the authoritie of the church. And what maruell is it, if one not yet knowing Christ, haue respect of men? Therefore S. Austen doth not in this place teach y the sayth of the godly is founded vpon the authoritie of the church, nor doth vnderstand the certaintie of the Gospel to depend therof, but doth shew, *simpliciter*, that the Gospel would be most vncertayne to the infidels that they might be wonne to Christ by it, except the authority of the church do impell them, so that the church is (as it were) Ilagoge, by the which we be prepared vnto sayth.

Obiectio.

Tertullian sayth, *Quodcumq; primum est, id rectum esse, adulterum vero quod posterius*. What soeuer thyng is first, that to be ryght and true, and that which is last, to be counterfayted and corrupted. Ergo, the doctrine of the church of Rome which was before this new doctrine, is more true and right, then this doctrine which came in of late.

Responsio.

These wordes of Tertullian do fyght for y authority of the Scriptures, agaynst all doctrines geuen after, and agaynst the word not wrytten: for there was disputation of the doctrine of the Manichies to be receyued for the Scripture and the word of God: which Cerdon, Marcion and Praxeas dyd contend, with whom Tertullian had much to do. But he answereth, he would not stand to theyr prescriptions (we may call the well enough proscriptions) vnles they would

D.J.

ad-

Praelectio tertia.

admit them whole Scripture receyued of the church, and would acknowledge the authority of the church, testifieng of the Scriptures. For the church is as *testis* and witnes of the doctrine of the Apostles, which the Apostles would to be firme and perpetuall. The church hath now no respect to those traditions, which the Apostles would not to haue bene obserued for euer. For now none do obserue the tradition of the Apostolicall Synode concernyng the eatyng of bloud and strangled meates.

S. Cyprian hath a short sentence, but yet sure and fyrm of all such traditions. *Non hominum consuetudinem, sed Dei veritatem sequendam esse, nec curandum quid homines ante nos senserint, sed quid Christus ante omnes mandauerit.* We must not follow (sayth he) the custome of men, but the verity of God, nor we ought to regarde what men haue iudged before, but what Christ hath commaunded before all.

To conclude S. Hierome hath a notable sentence for the perspicuities and authority of the Scripture. He wrytyng vpon this verse of the Psalme. *Dominus narravit in Scripturis principum populorum qui fuerunt in ea.* The Lord hath shewed in the Scriptures of Princes and of the people which were there. *Nullius hominis quantumvis sancti aut docti scriptum habet auctoritatem, quia Dominus narravit in Scripturis populorum & principum.* The wrytyng of no man, be he neuer so holy or well learned, hath authority, because the Lord hath declared in the Scriptures of the Princes and people, of the people because the Scriptures pertain to all the people and not to the Priest onely, of the Princes which were in her, see what he sayth (sayth S. Hierome) which were, and not which are, nor shalbe. That is, that besides the canonicall Scripture of the Prophetes and of the Apostles, what soeuer shall be spoken afterwarde, may be cut of and haue no authority.

Although therfore any man after the Apostles be holy, although he be eloquent or learned, yet he hath no authority. He hath the lyke sentence which is common. *Quicquid ex Scriptura non habet auctoritatem, eadem ratione contemnitur qua probatur.*

Thus I haue at the full declared vnto you all the first generall part of my partition, and because tyme draweth away, I will now end, and vntill the next repairyng hether, I commit you to God, to whom. &c.

Hic sequuntur Miscellanea.

Praelectio tertia.

Opinio. I.



Pinari, is (as Donatus sayth) to be in doubt of a thyng. Hys wordes be these: *Qua opinamur, putamus: qua putamus, incerta sunt:* Those thynges which we suppose, we thinke or denie them: And of thynges which we deny, we are vncertaine.

Cicero dicit, sapientem nihil opinari, id est, nunquam assentiri rei falsa vel incognita. A wise man (sayth he) doth neuer suppose any thing, that is, he doth not geue hys assent to any false thyng, or

thyng vnknown.

Lib. 4.
Acad.

Lactan.

Latantius dicit. Id opinatur quisq; quod nescit. Illi autem, qui de rebus naturalibus disputant, opinantur, id esse ut disputant. Nesciunt igitur veritatem quoniam scientia, certi est: opinatio, incerti. That doth euery man (sayth he) suppose, which he knoweth not. They which dispute of naturall thynges, do suppose them to be so as they dispute of, therfore they know not the truth. For science and knowledge, is of a thing certeyne: opinion and supposition, is of a thing vncertayne. And so the Philosophers and the scholasticall diuines do define Opinionem,

Aquinas dicit, quod opinio est actus intellectus, declinantis in vnam partem contradictionis cum formidine alterius. An opinion is an action of the vnderstanding, declining to one part of the contradiction, with feare and doubt of the other part.

There is much difference, Inter opinionem, fidem, scientiam, et scrupulum

Opinio.

Opinio, is the assent of the vnderstanding to some thing, not because it is sufficiently moued by the proper obiect, but by a certaine election seming reasonable, declining to the one part, more then to the other: yet with doubting and feare of the other part.

Fides.

Fides, is with all certainty, and without all feare and doubt.

Scientia.

Scientia, is the assent of vnderstanding moued by the obiect, and knowne by it selfe, as, In principiis: or els knowne by an other thing, as, In conclusionibus, quarum est scientia.

Scrupulus.

Scrupulus, is when vnderstanding is moued by light coniectures and weake meanes to the one partie. *Hæc ex scholasticis.*

S. Austen doth write. *Tria (inquit) sunt hominū genera, profecto improbāda et detestāda. Vnū est opinantium, id est, eorū qui se arbitrantur scire quod nesciunt: Alterum, eorū qui sentiunt quidem se nescire, sed non ita quarunt, ut inuenire possint. Tertium eorū qui neq; se scire existimant nec querere volunt. There be thre sortes of men (sayth he) which are bitterly to be impoued and detested. The first is of supposers or demers, which thinke themselves to know that, which they do not know. The second, is of them which suppose themselves to know nothing, and yet do not so sake, that they may finde knowledge. The third is, of them which do iudge themselves to know nothyng, no; yet wylł sake any knowledge at all. Here may you see by S. Austen, that Opinio, is of thynges vncertayne.*

Origine, in hys dialogue *De christo homine*, doth take Opinionem for a thew or a phantasie. He bringeth in one of the interlocutors, speaking these wordes: *Ille nempe Christus passus est opinione, id est, specie & phantasia, ac non veritate.* He suffered in opinion, that is in thew and phantasie, but not in truth, against whom he bringeth in an other speaker, which answereth thus. *Si opinione, non veritate passus est, opinione Herodes indicat: opinione Pilatus manus lauat: opinione Iudas tradidit, opinione & Cayphas, opinione eum & Iudai comprehenderunt, opinione & illi erant Apostoli, opinione, sanguis ipsius est effusus, opinione Euangelista prædicarunt. Euangelium, opinione descendit de cælis, & opinione ascendit, deniq; & salus hominis opinione, non veritate constat.* If he suffered by opinion, not in verity and truth, then also Herode iudged hym but by opinion, then Pilate washed hys handes but by opinion, then Iudas betrayed hym but by opinion, then Cayphas did examine hym but by opinion, then the Iewes did apprehend & take hym but by opinion, then he had Apostles but by opinion, the his blood was shed but by opinio, the the Euangelistes did preach & write the Gospels but by opinion: then he descended fro heauē & went vp to heauē but by opinion, finally the saluation of man doth stand in opinion, and not in truth. By these wordes Origene doth refute the Martionistes, which held, that Christ suffered but by opinion, which is an heresie: for as Herode did iudge hym and as Iudas did betray hym in very dede, euen so did he suffer in very dede. And here you may learne, that Opinio is taken, not for a thing certayne, but vncertayne.

Tertullian also calleth hym that is of a snifter opinion, *Opiniofum*. Opinio, sometime

P. y.

tyme

Libro. 3.

21. q. 79. ar. 4.

De vtilitate credendi. cap. 11.

Dialogo. 5.

Miscellanea

Lib. 1.

tyne is taken for estimation, or commendacion, as Cicero writeth *Ad Lentulum*. *Magna est hominum opinio de te*. Men haue a great estimation of thee.

Modestia. 2.

Modestia est (inquit Cicero) in animo continens moderatio cupiditatem. Modestie is (sayth he) in the mynde, a continent government of desires and lustes.

By modesty, all thinges that appertaine to man, are governed and byiuen to a certayne moderation, which are in number these foure.

ἐνδοξιδία.	1.
σωμαδράσεις.	2.
εὐτραπλία.	3.
ἐξωθεσχίη.	4.

ἐνδοξιδία, are the inward partes and motions of the mynde, which when they intend to clime high, are governed and moderated by humilitie, whose contrary is pride and arrogancy. Also the seruent desire of such thynges as pertain to knowledge and learning, is governed and moderated by earnest and diligent studie, whose contrary is curiositie.

Σωμαδράσεις, are the motions, actions, and doinges of the body, that all thinges may be done comely and modestly, aswell in serious and earnest matters, as in other. Which doinges or motions are governed and moderated by three vertues, that is, per εὐτροπισμόν, by the which it may be discerned, what ought to be done, and what ought to be omitted, in what order and in what sort thynges may be put in bye.

The second is per κόσμον, by the which, decencie and comelines is obserued in all actions and doinges.

The third is per ἀπομίμιαν, by the which there is a certayne grauitie and moderation in talke and communication, and in other familiar affaires.

εὐτραπλία is that which doth moderate a mans doinges about iocund recreations, merie wordes and pleasaunt daides, with the obseruation of three circumstances.

The first circumstance is, that the wordes and daides be not obscene, filthy, or noysome.

The second is, that the grauitie of the mynde, be not wholly turned to a certayne losnes.

The third is, that merie wordes or daides be conuenient, agreeable, and mete to the person, tyne, and place.

ἐξωθεσχίη, is the outward decking, and furniture of the body, as in apparell, and buildinges, and diet, and other lawfull provisions. This part also is moderated by three vertues: The first is ταπεινότης, that is humilitie, which refuseth all superaboundant and superfluous costes and charges, which also doth wholly exclude the intention of gloze or bzaury.

The second is ἀνταρχία, which is frugalitie, when a man is contented with that which he hath, and doth not desire any other thing aboue his state and calling. It is called of Macrobius, *Parcitas*.

The third is ἀπλότης, which is prudent simplicitie, which doth exclude all superfluous carefulnes, and causeth a man to be content with that whatsoeuer happeneth vnto him. It is called of Macrobius, *Moderatio*.

Cap. 4.

Of modestie much mention is made in the holy Scriptures, as in the Epistle of S. Paule to the Philippians. *Modestia vestra nota sit omnibus hominibus*. Let your modestie be knowne to all men. *Modestia*, is called in the Greeke ἐπιεικής, which word S. Ambrose doth expound to signifie a conuersation reasonable, whē one doth not contend or strive for the maistry, chiefe right, or title, but when one doth geue place to an other for the tyme, which thyng humanitie doth require.

Cap. 3.

Agayne in the Epistle to the Colossians. *Induite vos ergo, sicut electi dei sancti & dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam*. Now therefore

therefore as the elect of God, holy and beloved, put on tender mercy, kindness, humbleness of mynde, modestie, long suffering, S. Paul in this place doth meane by modestie, where one doth lay aside and put downe all haughtines and pride of mynde, and doth humble himselfe, chalenging nothing to himselfe arrogantly, we haue not a moze expresse example of modestie in all the Scriptures, then Christ himselfe, which dyd abase himselfe vnder all men, and commaunded vs to learne of hym, which was make in hart. Math. 11.

To be short Paul in hys Epistle to the Galathians, doth number modestie to be one of the fruites of the spirite, saying, the fruite of the spirite is loue, ioy, peace, long suffering, gentleness, goodnes, sayth, modestie, temperancy, agaynst such there is no law. Gal. 5.

This modestie is a vertue, by the which a Christian is not lightly moued to wrath and anger, but taketh all thynges in good part. It may be called tractability, contrary to contention and variance, it doth throw out of the mynde, all fearcenes, and cruelnes, and doth engraffe in them, mildnes and humanity.

Such modestie was in Dauid: who when he was cast out of hys kingdome, and reuiled and rayled at with tauntes by one Semei, yet he was nothing moued to anger or reuenging, but toke it in good worth, and did forbid that any man should hurt Semei. The lyke vertue was in Moses. The lyke vertue also was in Paule. The lyke modestie was in Onias, of whom recorde is made in the Machabees, where it is written thus: *Contristatus itaq, est animo Antiochus propter Oniam, & flexus ad misericordiam lachrimas fudit, recordatus defuncti sobrietatem & modestiam.* 2. Reg. 1. Lib. 2. cap. 4. Therefore Antiochus was sorry in hys minde, and he had compassion and wept, because of the modestie, and great discretion of Onias, that was dead.

Salomon in his Proverbes doth say, the reward of modestie, and the feare of God, is riches, glory, and lyfe. Pro. 11.

Modestie (sayth Lyranus) doth signifie euery mortall vertue, which doth consist in the moderation of mans doinges and sufferances.

S. Hierome doth call *Modestiam* in this place, *Constantiam bonorum operum*, the perseuerance in good workes: It is called in the Hebrew *Gnanuah*, which doth signifie, not onely modestie and mekenes, but also affliction (as in the Psalme) *Gnaniti. Id est, afflicti sum.* or (as other do expound it) *affixi me.* I punished my self. Psalm. 116.

To make an end, you shall vnderstand, that temperancy doth differ from modestie. For temperancy is an abstinence and meane vRING of all thynges, as of meate, drinke, clothes, sleepe and such other like thynges. It is a vertue contrary to surfeiting, riote, pleasure, wantonnes, uncleanelines, prodigality, and to all other abuses.

What modestie is, it is sufficiently declared before.

¶ Examples of modestie.

When one Lucas a Whisition, among all orators of that tyme most eloquent, had wyth a most absolute oration set forth the vertues naturally engrafted in kynge Alphonsus, the kynge hearyng hys wordes, sayd: *Si vera sint quae de me predicasti, diis immortalibus merito gratias ago, sin minus ut istaec faciant, oro & obsecro.* If those thynges, which thou hast repoited of me be true, then I render thankes vnto the immortall Goddes: If they be not true, then I pray and beseech them, that they may be true. O modestie most worthy in a Prince to be prayfed.

When Agesilaus also adourned hys iourney towards hys cuntry out of Egypt, he was stricken with a mortall disease, whē he came to the port of Menelaus. And at the very instant of his death, he commaunded, that they should not erect any image in hys honour or memory. *Si quod (inquit) praeclarum facinus gesti, hoc erit monumentum mei. Sin minus, ne omnes quidem statuae illustrabunt mei memoriam.* If sayth he, I haue done any noble actes, they shall be a monument of me. If I haue done no such thynges, all the images in the world, neither will nor can ennoble my memory.

Caremonia. 3.

P. ig.

Thys

Miscellanea

Lib. 1. cap.
3.

Thys word *Ceremonia*, is diuersly writtē: some write it wth a diphthonge, other write it wth a single, e. The etymologie of the word is also diuerse. Macrobius and Sulpitius do say, that this word *Ceremonia*, is deriued of *Carendo*.

Festus, and other do say, that it toke thys name of a certayne towne called Cere. For when Rome was expugnat and taken of the Frenchmen, the virgines named Vestales, toke the Images of the Goddes, which they had reserued from the handdes of their enemyes, and went into the towne Cere, byingng thether their Goddes wth them, where they were gently receaued and entertayned, and where they made their abode vntill the City of Rome was deliuered agayne from the Frenchmen by one Camillus. And in the memo^y of thys benefite, the Romaines ener after that, called the maner of the w^{or}shipping of their Goddes & their whole religion, *Ceremonias*, of the towne Cere.

Lib. 5.

Liuius doth write, that Lucius Albinus one of the commons, did bying the virgin Priestes and all the holy thynges vnto the towne Cere in a carte o^r wayne, (whereof sprang this name *Ceremonia*) which name we Ch^{ri}stians do now retaine and vse, calling the rites and formes of our religion ceremonies, yet we do make a difference betwene the ceremonies appointed by God, and other prescribed by man: of the which later sort, there hath bene a great heape, not onely vaine, foolish, and superfluous, but also blasphemous and iniurious to the blood of Ch^{ri}st.

Saint Anken in hys Epistle *Ad Ianuarium*, did take it in very ill part, that in his tyme the Church of Ch^{ri}st, which God of hys mercy would to be fr^{ee} with a fewe ordinaunces, was prest wth so many seruite burdens and bondages, in so much that the condition and state of the Iewes seemed moze tollerable and moze easie, the Church of the Ch^{ri}stians.

Diuisio.

The law is deuided into thre partes, *Videlicet*, to the law mo^rall, the law iudiciall, and the law ceremoniall. The law mo^rall, which pertayneth to the law of nature, is not abrogate, for it respecteth the inward man, and the will of God is eternall, and the law of nature cannot be chaunged. Thys law is contayned in the *Decalogo*, that is, the tenne commaundementes.

The law iudiciall, which respecteth ciuill affayres, and politike order, for the defence of the god, and for the suppressing of the wicked for publicke peace, &c. although it be abrogate in forme and circumstance, yet it remayneth in force concerning the substance, which is, that the sword be byawen vpon malefactors, that publicke peace and tranquillity may be kept and maintayned. Not wthstanding no publicke weale, no City, no nation is bound, o^r ought to be constrayned to receaue and obey the quality of those iudiciall lawes, appoynted by Moses, but is set at liberty & made fr^{ee} to vse such lawes, such tyme, such place, such punishmentes, as it will and seemeth best, so that the substance thereof be not reiected and abrogated.

The law ceremoniall did contayne certayne externe ceremonies, which (as Rabbi Salomon writeth) were 600. in number, and were onely figures, and not ordeined to remayne for euer (as Paule writeth to the Hebrues) *Ad tempus correctionis*, which was a figure, and they were carnall rites, vntill the tyme of reformation, that is, vntill the new testament was appoynted.

Iacobus de valentia doth say, that the old law was nothing els but a certayne way directing and leading vnto Ch^{ri}st, *tanquam in finem immediatum*, as to the very end. *Et ideo (inquit) nunquam petit regnum celorum, sed semper petit Mesiam, qui doceat viam in regnum celorum. Christus ostium, via & veritas dicitur.* And therefore (sayth he) the law neuer asketh the kyngdome of heauen, but alwayes desirith Ch^{ri}st, which teacheth the way to the kyngdome of heauen. For Ch^{ri}st is the do^re, the way, and the truth.

Iohn. 10.
14.

Saint Hierome is very sore agaynst the obseruers of the ceremonies of the Iewes. His wordes be these: *Ego libera voce pronuncio, ceremonias Iudeorum & perniciosas esse, & mortiferas Christianis, & quicunque eas obseruauerit, sine ex Iudeis sine ex gentilibus, cum in Barathrum diaboli deuolutum.* I do fr^{ee}ly pronounce and say, that the ceremonies of the Iewes be pernicious and most deadly vnto Ch^{ri}stians, and that

that whosoever do obserue them, whether he be Jew or Gentile, shalbe thrust downe to the gulfe or dongeon of the deuill. But some suppose Hierome to haue spoken this in his collier agaynst Saint Austen.

For great diuines hold, that to obserue a ceremony wyth a Jew, is not mortall of it selfe, but the opinion that perswadeth a man to put hope or confidence in the worke, as a thyng helping to iustification, is pestiferous and erroneous. If circumcision in the new testament had bene mortall, why did Paule circumsise Timothy? why dyd he make a vow, in cenchreis? why dyd he shawe his head? These workes be not mortall simpliciter, but by opinion of iustificatiō. For nothyng doth iustifie, but onely fayth, which is sufficient of it selfe wythout any worke, as concerning the iustifying before God. Therefore when Paule dyd put in by those legall rites, he dyd it onely to serue the charity of the brethren, and to geue place for that tyme, to their infirmity, that he myght wyne them, as he sayth hymselfe: *Iudaïs factus sum Iudeus*, to the Jewes I became a Jew.

Brothers wife.

It is not onely forbidden by the Scriptures for a man to marie his brothers wife, but also by auncient and learned fathers, and by certayne generall counsels. Tertullian the most eldest wyter of all that were since the tyme of the Apostles, doth wyte that this Leuiticall forbidding that a man should not marrie his brothers wyfe, was brought in, taught, and ordeyned, specially and by name, euen of Christ hymselfe and his Apostles, because that all the whole Church and company of Christes sayth should obserue and keepe it wyth all reuerence.

Because (sayth he) that certayne persons sometymes do say that they haue no thyng to do wyth Moses law, which Christ doubtles dyd not take away, but fulfilled and made it perfect, do sometyme take those thynges of the law that liketh them and make for their purpose. Plainely we also see this that the law is departed and gone as touching this poynt: that according to the mynde and saying of the Apostles, the burdens of the law which our fathers were not able to beare, be utterly ceased and taken away. But as for those thynges that pertain to iustice and verue do remayne whole, not onely reserved, but also amplified and encreased, so that our iustice and goodnes which be Christian people, should be much greater and perfecter then the iustice of the Scribes and Pharisees, and be such iustice as a very iust man ought to haue. And our chastitie lykewise should excell and passe theirs, and in no poynt be lesse then theirs. Now because it is commaunded in Moses law, that a man should marrie his brothers wyfe, that is departed wythout children, because he should stirre up seede, or get issue to his brother. And because this thyng may happen oftentymes to one person, as that one woman may be married to five or six, brethren one after an other, for lacke of issue by the former brother according to the subtle question of the Saduces in the Gospell: therefore some do thinke that the oftennes of Mariage is promysed also in other cases. But these men should haue vnderstand first of all the reason and consideration of this precept, and so they should haue knowne that this reason is now ceased, and is one of the thynges which be now voyde and of no strength nor authoritie. For a man was bound of necessity to marrie the wyfe of his brother, which was departed wythout childre. First because that as yet that olde blessing of God (increase you and multiplie) ought to runne forth and continue. Secondly, because the children were punished for the fathers faultes. Thirdly, because the dry and barren persons were had for defamed persons. Therefore, ordinaunce was made that they should haue issue by other of their kinne, as ye would say by a proctour, and begotten after the death of the father: because that they which were departed without issue, not by the fault of nature and by prevention of death, should not therefore be indged accursed and unhappy. But now the blessing of increasing and multiplying bodily and carnally is ceased, because the world is at an end. For the Apostle induceth and concludeth by saying: There is no more but that they also which haue wyues should be as if they had none, because the tyme is short. And agayne. The sower grape that

Miscellanea

our fathers did eate, that is, the sinne that they did eate, doth no more stonish vs set on edge the teeth of the children: for euery man shall dye for his owne sinne. And moreover the barren now be not onely without infamy and rebuke, but also haue deserued fauour and thankes of **G D D**, beyng inuited and admitted into the kingdome of heauen. And therfore now this law that a man should succed into his brothers mariage, or that he should mary his brothers wife, is now bitterly dead, & buried, and the contrary of this law taketh place, that a man should not succed into his brothers Mariage, nor mary his brothers wife. And by this (as is sayd before) that law which is ceased and is no more of strength, because the reason of it is ceased or taken away, can not be a conuenient profe for an other thyng. Thus much Tertullian.

Chrysostome doth plainely and stidly holde that fable and tale that the Saduces made vpon the woman, that they sayd was maryed to seuen brethren, to be but a fante and thyng sayned and imagined. For the Iewes (sayth he) be such men, that we see them euen now at this tyme to be mightely afrayde to marrye wth their brothers wyues, because as ye would say, they thincke surely there should some mischiese come of it. And notwithstanding that the law should constrainne & bynde them to marrye their brothers wyues, yet for all that we see them many tymes litle regarde it, and make light of it, and not to do it.

Ischius sayth: it is in very dede comely and as nigh to the life of brute beastes as can be, for a man to be married and to meddle wth his brothers wyfe, or wth any of his kinsmens wyues, namely them that be nigh of blood. Therefore God commaundeth and decreeth that he which marrieth of this fashion, shall die wthout children. Doubtles because that he misusing himself doth marre and confound, and bitterly disorder the law for bying forth children. Again Ischius sayth thus These thinges be not spoken of onely to the Iewes, which because they be circumcised and haue Moses law, thinck themselves alone from all other nations, but they be spoken to euery man, woman, and child, which entend to serue God. **S.** Augustine wrighting against Faustus, sayth thus: Certaine lawes of the old Testament we do not kepe now a dayes, because such lawes were made onely to be a shadow of thinges to come. And those lawes though they were conuenient and fitte to be commaunded and suffred for that people, and for that time, yet we now a dayes that be christia people, ought not to kepe them bodely, or as the bare letter & wordes do speake, but we must consider what they signifie, and we be taught by the Apostles alone wittinges, that we must kepe such lawes spiritually, not corporally. For whē we read any such thyng in the instrument of the old Testament, which in the new Testament we either be not comaunded to kepe, or utterly forbid to kepe the, we must not rebuke it, but we must not seek out the ghostly meaning of it: for inso much as we do no more obserue it, that proueth not that it is damned and in no wise to be receiued, but that it is fulfilled. And therfore this same self thing that Faustus, because he doth not vnderstand it, hath layd against christian men, as a crime & grieuous offence: serueth for nothing els in the world, but onely to shewe misically vnder a figure and cloud, a spirituall purpose, and it is this: that euery preacher of the Gospell is bound so to labour in the Gospell, that he stirre vp sed to his brothers departed, that is, to Christ which dyed for vs. And the sed that shall be stirred vp, must haue the name of the brother that is departed. Therefore we be called Christians, and therefore without doubt, we now be bound to fulfill and kepe this law, not carnally by bodely generation, after the old meaning and taking of it, but spiritually and by ghostly generation, and after the true vnderstanding. And for this the Apostle **S.** Paul fulfilleth this law spiritually, where he is angry with them whome he sayth him self to haue engendred and gotten through the Gospell and the worde of God to Christ Iesus, his brother, and not to himself nor to any other man. And therfore doth sharply blame and rebuke them, which would be called Paulius, or Paulus men. What (sayth he) was Paul crucified for you: or were you baptized in the name of Paulus? As if he had sayd, I begat you to my brother which is dead, that is, to Christ. Be you called therfore Christians, Christs me, not Paulius or Paulus

men. Againe S. Augustine in his booke of questions byp̄ the Leuiticall, and in that woꝝke also that he named the Mirrour, sayth that this forbiddeth that a man should not marry his brothers wife, and all other thinges that be forbidden in the xviij. chapter of Leuiticus, we be bound without doubt to kepe them now in the time of the new testament and law of the Gospell, when the obseruance and keeping of the olde had dowes and bodely or outward tokens are taken away. For whatsoener thing (as he saith in an other place) both helpe and serue for good maners & vertue, like as they were not ordeyned to betoken any thing, but to shewe vs how we must liue: so they ought not by any interpretation or vnderstanding be applyed to any signifying or tokening, as if they were but signes and tokens of thinges. But as many as be of Christes religion or belæf, be bound of necessity to kepe thē ever, so as they be spoken. And in an other place he also sayth: Although in times past men married their sisters, yet that thing was done because necessitie compelled men to it, for because they were so few people. But this thing was not so olde nor at any time so necessary, but now it is as damnable, because religion forbiddeth it: for it ought to be done then when it might, because that by marrying of sisters there might be plenty of women, and so that by pꝛoces they myght take wyues which should not be their sisters. But afterward once that thys necessity ceased, and that there were women enough, thys thyng ought not onely to be vndone, but also if it were done, it should be a crime not to be spoken. For I wote not how (sayth he) there is among all the poyntes of mans shamefastnes one certayne naturall and commendable poynte which is thys, that to whatfener woman we be bounde to do honour wyth reuerence and shamefastnes, our carnall luste, yea though it be for generation, yet because it is carnall lust, we refrayne it from that woman specially, considering that we do see married folke, namely such as haue shame and honesty, to be ashamed of such lust.

And in the counsell of Agathen it is ordeyned in thys maner. We reserue strictly no manner of forgiveness nor pardon nor dispensation for incest in Mariages, but we will in any wyse that they shalbe punished, except onely they heale their adultery by the departing the one from the other: for as for incestuous persones, we iudge them not worthy to haue any name of Mariage, seing it is a deadly thyng euen to make any token or mention of such persones. And we iudge them to be incestuous persons which by carnall medling haue defiled their brothers widow, which was in manner hys sister before, or he that hath taken to wyfe hys sister germane, and he that hath married hys stepmother. &c.

All these persons we doubt not but they haue bene before tyme and by thys our constitution be incestuous persons. And we commaund that they pray and abide among them that be yet bñchiffened and but onely learners of the Christian faith, and not to come among Christian folke untill they haue sufficiently repented them selfe and amended that they haue misdone. Furthermoze in the counsell of Neocesar, and in the Synode of Gregorie the younger it was decreed according to the woꝝdes of God, that a woman which had bene married to two brethren should be put backe from communion and from receiuyng the Sacrament untill she die. And a man that had married hys brothers wyfe should be an anatheme. In the which Synode all together answered, an anatheme be he, that is as much to say, as damnable to euerlasting death.

To conclude, where Wickliff byd holde that the prohibitions of Patrimony written in the Leuiticall law, were onely Iudaicall pꝛceptes of Moses, and therefore the causes of diuorze brought in by the meane of kindred & affinity, to be onely the ordinance of man, hys sentence was condemned as hereticall in the great conuocation which was had first at London, and last at Wyndesore.

Iouinianus. 5.

Iouinianus, who was first a solitary Monk, and afterward became one of the Clergy, being but a base mā of byrth, but rich, neither learned nor yet eloquent, ended to renew the heresie of Basilides, being of long tyme before buried
and

and extinguished, writing Commentaries vpon the same matter, in the which he went about to proue out of the testimonies of the Scriptures ill vnderstanded, that such as were truly baptised, could not fall agayne into sinne. The which error S. Austen ascribeth vnto Pelagius. Those things whiche he taught at Rome, he was able to draw into his error none of the Priestes, nor any of the Clergie, being of any name or estimation: he onely corrupted certayne simple women, in so much that when this was heard of, certayne sacred virgins, being striken well in yeares, married husbands. But he himselfe would not marry a wyfe, not because he hoped to receiue any reward for it, but because he would not be entangled with the troubles of matrimony, and because he would be at more liberty. S. Austen doth lay certayne errors vnto Iouinianus his charge, which notwithstanding Hierome doth not impute vnto him. That is, that the virgin Mary, the mother of Iesu, was defiled in her childbirth, and that all offences were equall, as the opinion of the Stoickes was. But it doth appeare, that Saint Austen neuer read eyther the booke of Iouinianus, or the booke of Hierome agaynst Iouinian, but dyd onely learne of the rumour of the people. But he declareth notwithstanding, that there was no mention made of Iouinianus, either of Epiphanius, either of Philastrius in his Cataloge of Archheretickes, but that he found in a certayne booke, without any title of the authour of it, that Iouinianus was numbred among the Archheretickes. He sayth furthermore, that this heresie sprang by, he being but a child, and that it was shortly repressed, infecting none of the Priestes. But it doth appeare, that his heresie was condemned by the meanes of one Victorinus and Pamphilus, and before that Hierome wrote agaynst hym. Notwithstanding Hierome gladly and willingly took that Argument, alwayes earnestly favouring virginity, and for that cause was more bent agaynst Mariages, then certayne Wythops would be.

There was also an other Iouinianus, who was the fourth Emperour of Constantinople, next after Iulianus Apostata, he reigned by monethes. This Christian Emperour was borne in the countrey of Pannonia, indued with all vertues from his youth vpwordes. Wherefore being scarce yet come to mans state, the host dyd create him Emperour, because they had an opinion, that he would do many noble actes. When he was called of the whole host Augustus, that is to say, Imperiall, he would not professe that name, vntill the whole number had proclaimed themselves to become Christians, & then he took vpon hym the Empire, & deliuered the host from the handes of the Barbarous. But necessitie constraining, he deliuered Nisibis, and a great part of Mesopotamia, vnto one Sapor, kynge of Persia, which thing neuer happened before, by the space of 300. yeares. At the last he dyed, being ill affected with much cruditie and rawnes of the stomacke, or (as some write) by the euill saour of coales, wherof he commaunded a great fire to be made.

Bonum mulierem non tangere. 6.

It is good not to touch a woman.

BONUM here, is taken for commodum, that is commodious, and not for that which is contrary vnto euill, as commonly that is called good, that profiteth a man, and Horace calleth hym *Malus bello*, euill for warre, which is binnete for warre. Neither is it thought, that this was demanded of the Corinthians, whether it were lawfull to marry a wife, but whether it were expedient, as their state was then, to be entangled with the bondes of Mariage. S. Hierome doth reason after this sorte agaynst them, who dyd attribute too much vnto Matrimony. *Si bonum est mulierem*

* In Epist. aduersus Hiero. de medio inter bonum & malum.

non tangere, ergo malum est tangere. If it be good not to touch a wife, then it is euill to touch one, since that good and euill be contrary. This Argument S. Augustine thus refuteth, who had read the predicamentes of Aristotle, saying: * there are some things indifferent, which are neither good nor euill, as for to wype the nose, or to spit. For where as he dyd place these commodi-

ties

ties in Marriage, he would not make any mention of euill, and therfore sayth S. Austen, *bonum*, here is taken for *melius*, better; least any man should thinke it a filthy thinge to mary a wife, as though *bonum*, good, in this place, were contrary vnto, *turpe*, filthy. If that in the wordes of Hierome *malum & bonum*, god and euill be taken a lyke in both places, bys Argument is god, accorpyng to the question proposed of the Corinthians. If it be commodious not to mary a wife, for the burden of cares, and the bondes of affinitie, then is it vncommodious to mary. As if one should be demaunded, when a man should enter into a long iourney, and shall passe by many theuith places, whether it be god to take mony with hym, and should answer: it is god not to carpy money, it doth well folloiw, therfore it is euill to carpy money. For that which here is contrary vnto god, S. Paule a litle after calleth a tribulation and affliction of the flesh. Neither doth he simply and flatly say: It is god to tary and remayne as I am, but it is god for the vrgent necessity. Wherefore, that which is god for the tyme, and for the present state, is not by and by simply, and vniuersally god. In the tyme of S. Paule, when amongest a great sort of Ethnicks, there were but a few Christians, perchaunce it was then moze requisite to abstayne from Marriage: but now the state of thyngs beyng altered, it is not onely expedient, but also necessary, for all men of enery degre, whether they be Priests or laymen, botaries or not botaries, especially if they haue not the gift of chastitie to enter into the honozable state of Patrimony. This place of S. Paule may be expounded also after this sort: It is likely, that the false Christians endeouored them selues to make all men afrayd takyng a wife, by rehearsing many incommodities of wedlocke: and contrarily to perswade them to line singly, for the commodities belongyng therto, as in tyme past also the Ponkes and Prelates beyng defenders of the Romish chastitie, were wont to do. But the aunswere of the Apostle is contayned in two partes.

In the first part he teacheth, that it is god for all men if they may, to abstayne from women.

In the second part he addeth a correction, because that the imbecillitie of the flesh, is a let vnto many men, they ought not to despise the lawfull remedy ordaind by God.

There are many thynges to be obserued in this place. First this word *bonum*, in Greeke καλον, is bled for commodious, quiet, honest, and pleasaunt, and for *bonum*, which is contrary, to vice and euill. He maketh therfore a false Argument, which disputeth after this sort: If it be god not to touch a woman, it is euill therfore to touch a woman, where as god and euill are contrary.

But Paule onely sheweth what is expedient, because of the troubles and cares which commonly married men haue. For it was sayd vnto Ieremy, because of the tempestes of warre to come, *Noli uxorem ducere*, mary no wife, not because it was an offence, but because it was vncommodious, then to mary. Wherefore there can be nothyng els gathered of the wordes of Paule, but it is expedient for a man not to be coupled with a wyfe, if he can be without her.

Euē as if a man should say: It is god not to eate nor drinke, nor sleepe, he will not condemne meate, drinke, and sleepe, as thynges hurtfull, but because so much goeth from the spirite, how much moze is geuen vnto them. He meaneth that we should be moze happy, if beyng fræ from these thynges, we could wholly geue our selues vnto the meditation of heavenly thyngs. Wherefore because there are in Patrimony many impedimentes, by the which a man is letted & troubled, by this reason it were god not to mary. Wherefore this proposition must be indefinite, where as it cannot be true in all kyndes of mē. The which is playne in the first man Adam: for this proposition could not agré vnto him, neither can it be sayd vnto them, who either burne or lyue incontinently, whom Paule doth commaund to mary. Wherefore he corrected this proposition, least any man should iudge euill of Patrimony. But because there seems to be a contrariety in these wordes of Paule, with the the wordes of Christ, where he sayth, it is not god for a man to lacke bys wyfe. These places may easely be reconciled, if that we can distinguish between the pure
ordr

Miscellanea

ordinaunces of God, and the punishmentes of sinne, which afterward folowed. For whatsoeuer euill and incommodity is in mariage, that commeth of the breaking of Gods commaundementes. According to thys distinction: At the beginning it was good to haue a wyfe wythout any acception, but now it is good in such sort, that sorrow is ioyned wyth pleasure, by the curse of God. But they that haue not the gift of continencie, vnto those it is necessary and a lawfull remedy to marry.

Husband of one wife. 7.

It is childish glose, to interpret the husband of one wyfe, to be the pastor of one Church. The Apostle doth simply commaund, that a Byshop haue not two wyues together at one tyme, as certayne of the Iewes, and also of the Gentiles, beyng newly conuerted, then had, which was a suspition of much vnchastitee, and great wantonnes. Wherefore (sayth Paule) let a Byshop be the husband of one wyfe. It maketh no matter, whether he do marry twise or thise, one after an other, or whether he do marry mayde or widow, so that he haue but one at one tyme. And here may you see that Poligamia is condemned of Paule by name, which Poligamie was then amongst the Iewes counted almost lawfull: but Paule wyll haue thys spot farre from a Byshop or Priest.

Note also, that he maketh mention of an husband, least through superstition, matrimony should be forbidden to the Ministers of the Gospell, at it happened afterward most vngodly, and most vnlawfully. And truly there is no doubt, but that the holy Ghost here would mete and come agaynst thys diabolically superstition, as though he had sayd: Bishops and ministers of the Gospell, are not to be enforced to single lyfe, but much more it behoueth the godly to marry. But yet he to whom it is geuen of God to leade a single and pure lyfe, is not to be reiected, but the more to be beloued. It is witten, that euery man should haue hys owne wyfe, to flee fornication. Also it is better to marry, then to burne. Furthermore wedlocke is honozable, and a bed vndefiled among all men, yet thys is alwayes to be accepted (except one haue the singular gift of continency). Wherefore, it was most tyrannicall to interdict mariage to spirituall men, yea, although they lyued most vnpurely and filthy, as Gratianus and certayne Byshops after hym, haue decreed agaynst all lawes, both of God and man, contrary to custome and to nature. Siricius, endeouored to breake the mariage of spirituall men in Spaine, so dyd Gregory in Sicilia, and many other attempted the same in Germany. But 5 Byshops of Augusta, of Magunce, and of Curia, dyd alwayes gaynesay and resist the edict and decre of Hildebrand, and dyd alwayes permit and suffer spirituall ministers to haue their wyues.

1. Cor. 7.

Heb. 13.

I am not ignoraunt, what Chrysostome doth say, who interpreting thys place of one wyfe, which a Byshop should haue, yet doth adde, that some do expound, the husband of one wyfe, to be hym, which hath onely once already married, although now he haue none. And Chrysostome seemeth to be in doubt, whether that Paule doth exact and require of a Byshop, that he haue one wyfe, or els whether he may haue many at once, after the example of the Iewes.

Other do very straightly vze also, that in that age, in the which there was a rare number of Priests, Paule dyd institute, that no Byshop or Priest which haue had two wyues, should ascend to that honour, that is to say (as they terme it) if he were *bigamus*.

Some other do affirme, that if any had a wyfe before hys baptisme, & had married an other after hys baptisme, the former wyfe beyng dead, he should be refrayned from the ministry. But Saint Hierome to thys doth greatly reclayne and gaynesay.

One thyng is much to be marueiled at, that when Paule doth require here so many noble gistes and dowries in a Byshop, all other clauises and partes set apart, thys clause (the hauiug of one wyfe) is onely vzed. He that committed incest, is admitted, the murtherer may be admitted, the pirate may be admitted, the sacrileger may be admitted. Finally, who not admitted: But he that hath had two wyues,

or hath one, or entendeth to haue one, is onely excluded from thys honoz. A double ignorance and blindnes. Marke here, how narrowly and how straightly they vse some thynges, bitterly wincking at other thynges.

It is to be feared, that a great number be made chaste, moze for feare of losing ecclesiasticall liuinges, then for any pietie or godlynes, beyng in feare least that thyng that they haue (if they marry) should be taken from them.

Obiectio.

I knowe the banbery glose of the Sorbonistes of Paris, and other Scholemen, who do say, that they haue read of maryed Priestes, but neuer of Priestes maryed, that is to say, that maryed mē haupng wiues, & rulyng well theyr familie, haue bene chosen vnto the ministry, as one Germanus Antisiodorensis was chosen. And yet Hierome would haue them after they are maryed, to abstayne from theyr wyues. But neither the Grecians nor any other say, that they dyd ener marry after they were made Priestes.

Responsio.

What spirituall Ministers after they entred into the ministry, dyd mary wiues, I will proue it both by Councels, and also by theyr owne Scholemen.

In the Councell called *Synodus Amyrana*, it was decreed, that when the Deacon was ordered, if the vow of continency were required of hym, and he do make protestation that he will not liue without a wife, and doth resist theyr request, and do mary after he is ordered, it is no hynderaunce vnto hym, but that he may lawfully & freely lyue in the fundis of h ministry. Out of the which place we are euidently taught, that it is lawfull to mary after orders receiued. Of this Gratianus was not ignorant, and therfore he writeth, that concernyng that Synode, we must respect the tyme and place, for it was kept in the East Church, which in ordering of Ministers dyd not exact of them any promise of chastitie. Concernyng the tyme, he sayth, that the continency of Ministers, was not then brought into the Church. This Synode was kept vnder Syricius, which lyued in the tyme of Hierome, and Austen.

Notio.

But I pray you let vs consider how this tyranny dyd grow, and what roote it had. In the begynnyng Ministers that had contracted Patrimony, were not so severely and rigorously handled. For the Councell *Sinodus Neocesariensis*, dyd depose them onely from theyr office, and not from theyr benefice, but were nourished and toke theyr stipende of the Church. After that they began to remoue them not onely from their office, but also from their benefice: yea and those which dyd so contract, they dyd shut into some monastery, or into some strait and narrow places to do penance. But our holy father (thanks be to God) doth make a cleane dispatch of them by fagot and fier.

Not long after they began to practise theyr cruelty vpon the women, with who the ministers had contracted, whom they commaunded to be sold, and to become the seruantes of that Church, in the which the Priest was, which contracted with them. And if the Bysshop could not drine them to that seruitude, then they committed the same to the Prince, or to the lay Magistrate. Yet their tyranny dyd not here stay, but would their children that were begotten in such Mariage, to be made the seruantes of that Church, in the which their fathers were, and to be depriued of all theyr fathers inheritance. A double and triple crueltie, and preposterous paynes and punishments, wherewith they punish Priestes, lawfully maryed, and theyr lawfull children, sparyng adulterous Priestes, whoz mongers, and theyr whozes, and their bastardes. But to our purpose agayne.

Caletanus the Cardinall doth affirme, that the Pope may dispence with a Priest of the West Church to take a wife, after that he is made Priest, and doth say furthermoze: *Nec ratione, nec auctoritate probatur, quod absolute loquendo, sacerdos peccet contrahendo matrimonium, nec ordo in quantum ordo, nec ordo, in quantum sacerdos impeditur matrimonij.* It cannot be proued, neither by reason, nor yet by authoritie, that to speake absolutely, a Priest doth sinne in contractyng Patrimony.

Distincti.
28. ca. pres-
bite.
Dist. 33. E-
os & cap.
Decreue-
runt.

Dist. 81. ex
quodam
concilio
Toletano
cap. quida.

Distinct. 37
cap. alite.

Miscellanea

my, nor the order, in that it is order, nor in that it is an holy order, is a say or let of Patrimony. As for the gloss which doth expound *Copulantur, id est, copulatione utantur*, is bayne and foolish, for the very order of the text doth speake of the contract of Patrimony. Also he sayth, that priesthode doth not dissolve nor breake Patrimony contracted, whether it be before or after, if we (all other Ecclesiastical lawes being set apart) stand onely to those thynges, which we haue receiued of Christ and the Apostles.

The same Caietan doth alledge out of Thomas, that the Church may dispence in both the bolwes, that is, in the soleinne bolw of religious men, and in the bolw of secular Priests, so that it be for some great necessitie, or some vrgent cause: and that he proueth by the fact of the Pope, which dyd dispence, yea rather compell the kyng of Aragonia being a Monk, to forsake his religion, and to mary a wife, for the disposition and ordering of that kyngdome.

Yea, and furthermore he doth say, that the hygh Byshop may in some other cause (though it be not for publike ciuilitie, nor Ecclesiastical vtilitie) with a safe conscience dispence with a Priest of the West Church to contract Patrimony without sinne, and sayth, that that Patrimony is of force.

To be short in this, I could bying a number of examples, that Priests after they were ordered, dyd mary, not onely in other places, but also in the Realme of England, which were dispensed with by the Pope.

Questio.

Now I aske whether his dispensation were lawfull, then I aske agayne why it is not lawfull aswell for one, as for another, and why the Pope doth by his lawes restrayne that liberty, and free vse of those thynges which God hath permitted and set at liberty to all men: If he haue a respect to some, and not to other (for whose infirmity God hath prouided a lawfull remedy) he sheweth hymselfe, to be a tyrant, a thiefe, and a murderer of soules. If his dispensation be vnlawfull, than he sheweth hymselfe to be a very Antichrist, which turneth the rootes of trees vppward, and doth transuert all godly order. But that enery man hauyng not the gyft of continency, may lawfully marrye wythout his dispensation, the holy spirit doth geue forth in many places of the Scriptures: as in the Epistle to the Corinthians, in the Epistle to the Hebrues, in the Epistle of Paule to Timothie, in the Epistle sent to Tite, and in other places. As for the bolw which they do so greatly vrg, is sone refelled. If chastity be the gyft of God, what nedeth any bolw of that which is already geuen: If it be not the gyft of God, than the bolw is wicked, blasphemous, and contrary to the word of God. For what is he, that wyl presume to promise that, which he is not able to performe?

Agayne, enery Christian man ought to be perswaded, that he is the sonne of God. For otherwyse how doth he call God father in his prayers, whose sonne he doth mistrust hymselfe to be? Therefore, if he be Gods already, why doth he bolw hymselfe to God? Is not he that doth bolw, in that opinion, that he is not Gods before his bolw? And if he be resolu'd that he is Gods sonne, let hym know, that he cannot bolw that thyng vnto God which was Gods before. Those thynges which thou dost bolw, eyther they be commaunded of God, or not commaunded. If they be commaunded, why dost thou bolw those thynges which thou art bound to do? Doth the sonne bolw to accomplish his fathers commaundement, or is he bound to do it? If thou be not commaunded, why dost thou inuent a proper worshyping of God of thyne owne head, as though the holy Ghost had not sufficiently taught by the holy Scriptures, by what meanes God would be worshyped? Bernard doth call his votary lyfe, a lost lyfe. But I shall hereafter make more full answers to all obediens of votaryes and bolwes.

1. Cor. 9.

Where they say, that the Apostles and other, dyd put away their wyues, after they were made Priests, let vs somewhat examyne this cause. Saint Paule in the first Epistle to the Corinthians hath these wordes. Haue we not power to eate and to drinke? We haue we not power to lead about a wyfe being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

This

This text is of diuers diuersly interpreted. Some do say, that as certeyne women dyd folow Christ, which followed hym out of Galile, so dyd certeyne godly, honest and rich Patrones folow the Apostles, which Patrones dyd minister of their goods vnto the Apostles, that they myght more expeditely applye the preaching of the Gospell.

Of this mynde is Saint Ambrose, Saint Austen, and Chrysostome. Other do vnderstand this sentence of the wyues of the Apostles. Of this mynde is S. Clement an old wyter, whose wordes Eusebius recordeth in the ecclesiasticall history, which be these: *Paulus quidem uxorem habuit, quam tamen, ut Petrus & alij, minime circumduxit.* Paule had a wyfe, whom notwithstanding he led not about, as Peter and other dyd. Ignatius also in one of his Epistles, doth testifie Paule to haue had his wyfe.

Now I aske: whether better credite be to be geuen to Ambrose, Austen, Hierome, and Chrysostome, or els to Clement and Ignatius, who liued in the Apostles tyme: Let other iudge.

Valla, a man of a sharpe iudgement, bringeth in a reason, by the which he seeketh to conuince, these wordes of Paule, to be vnderstand of the wyues of the Apostles. His wordes be these: *Satis fuisse dicere sororem circumducendi, neque addendum erat yoraxia, quis enim ignorat sorores esse mulieres? &c.* It had bene sufficient to say, to lead about a sister, and not to adde a woman or wyfe, for who doth not know sisters to be women: For there was neuer any sister found, which was man, but contrariwise enery wyfe is not a sister, because an infidell in wedlocke, may be a wyfe: but because she is not of one religion with her husband, she cannot be called a sister. Wherefore it becometh Paule, when he named a woman or wyfe, to adde to a sister, that thereby it might be vnderstand, the Apostles wyues, which were led about, to haue bene Christians.

To this argument of Valla, two other argumentes may be coupled, the one may be brought of the signification of this word *circumducendi*, to lead about. For this word cannot be vnderstand of them, which do folow of their owne accord. For these honest matrones, wherof S. Ambrose speaketh, were sayd in the Gospell to haue followed Christ from Galile, that they myght minister vnto them, and not to haue bene led about. For they are counted to lead about women, which haue power ouer them, as the husbandes ouer their wyues, and maistresses ouer their maydes.

Secondly, Paule in this place doth contend, that he gaue place to his owne right and interest, least he shoulde burden the Church, in takyng coses and charges of the Church toward his findyng. But if rich women had folowed hym, and had ministered vnto hym of their goodes, truly the Church had not therewith bene burdened, but rather relieved and eased. For that which the Church was bound to do, those Patrones beyng thereabout shoulde haue done.

To proue that Paule had a wyfe, S. Clement doth bying in the wordes of the Epistle written to the Philippians, where it is written in Greeke after this sorte *καὶ ἐρωῶ καὶ σεοῦτο γυναικί, Rogo te quod germana coniunx.* I pray thee saythfull pokes fellow: The Latine interpreter doth say, *Germane compar*, in the masculine gender. Theophylactus also doth say, that *γυναικί*, is put in the masculine gender, as though Clement and other which were Grecians, vnderstode not the Greke phrase, as well as Theophylactus. For the Grecians in certayne phrases do sometyme vse the masculine gender, to expresse the feminine. For example, Paule in the Epistle to Titus, when he had put this word *χαρις*, which is the feminine gender, he added vnto it a masculine Epitheton *σωτηριω*. Furthermore, this word *σοῦτο* may properly signifie an husband or wyfe.

Quer and besides these, Paul here doth commend women, which doth most aptly agree, if ye vnderstand it of Paules wyfe. And where he writeth to the Philippians, and doth expresse there no proper name, who shoulde be vnderstand to be that pokesfellow, except ye will say with Lyra, *compar* to be a proper name, which saunoureth to be farre fet. And where some do iudge, not to be likely that Paules wife

should remaine at Philippus, but rather at Tharsus, which was Paulus Citty, I aunswere, there might happen many occasions, though the which at that tyme she should make her abode at Philippus. But let it be as some will haue it, that Paulus had no wife, it followeth not therfore, but that this place to the Corinthians, may most aptly and likely be vnderstand of the Apostles wyues, which if it be graunted, as the text doth enforce the same, the Papistes may evidently see, that the Apostles kept theyr wyues after theyr calling, and after they were made Priestes. S. Clement doth affirme, that Peters wife was with hym in hys peregrination, and whē he dyd perceiue his wife to be led vnto death, for the profession of her faith, he cried out with a loud voyce vnto her; calling her by her name, saying: *O coniunx, memento Domini*. O wife remember the Lord.

Paphnutius, in the Councell of Nice, not willing to consent to the Decree of the whole Councell, that Priestes should put away their wyues; and lyue sole, obtained that they should kepe their wyues still, and that libertie of Mariage should be restrained from no man, and that cohabitation with a mans owne wife, was chastitie, and sayd that the Councell in goyng about to displace Priestes wyues from them, opened a wyndow to fornication and whoredome. The whole Councell renolyng from theyr former Decree, dyd consent to Paphnutius. S. Hierome hym selfe, which was so stout a defender of virginity, and an vtter ouerthrower of Patrimony, writeth vpon the Epistle to the Ephesians after this sort: *Legant Episcopi atq; Presbyteri, qui filios suos secularibus literis erudiant, & faciunt comedias legere*. Let the Bishops and Priestes read, which instruct their children with prophane literature, and cause them to read Comedies. By these wordes of Hierome it may appeare, that the Bishops in his dayes did kepe both their wyues and their children.

Hilarius the Bishop had a wyfe. S. Austen in hys booke *De bono coniugali*, doth say: *Quidam nubentes post votum asserunt adulteros esse: ego autem dico vobis, quod grauius peccant, qui tales diuidunt*. Certaine do affirme, them to be adulterers, which do marry after they haue bowed: but I do say vnto you, that they do greuously offend, which do separate such. By this we may see, that S. Austen writeth, not onely Priestes, not to put away theyr wyues, but also doth greatly burden them with sinne agaynst God, which do put them apart.

Consilium Gangrense, made this Decree: *Si quis nuptias in accusationem duxerit, & mulierem fidellem & religiosam cum viro suo dormientem abhominandam crediderit, aut etiam accusandam, tanquam non possint coniugati in regnum Dei ingredi, anathema sit*. If any man shall blame Mariage, and beleue a faythfull and religious woman sleeping with her owne husband, to be abhominable, as though married persons could not enter into the kyngdome of God, cursed be he.

Huldarichus Bishop of Augusta, writeth an whole Epistle vnto Pope Nicholas, the first of that name, what a dangerous thyng it was to separate Priestes from theyr wyues. In the which Epistle among all other thynges, the wordes following are contayned. *Sunt vero aliqui qui sanctum Gregorium sua secula sumunt adiutorium, quorum quidam temeritatem rideo, ignorantiam doleo*. Ignorant enim, quod periculosum huius heresis decretum a sancto Gregorio factum, condigno penitentia fructu, post modum ab eodem sit purgatum. Quippe cum die quadam in viuarium suum propter pisces misisset, & allata inde plusquam sex millia infantium capita videret, intima mox ductus penitentia, ingemuit, & factum a se de celibatu decretum tanta cadis causam confessus, condigno illud (ut dixi) penitentia fructu purgauit, suoque decreto prorsus damnato, Apostolicum illud laudauit consilium: *Melius est nubere, quam vri*. Addens ex sui parte: *Melius est nubere, quam mortis occasionem præbere*.

1. Cor. 7.

The be some which take Gregory for a maintainer of theyr sect, whose temerity I laugh at, whose ignorance I lament. For they do not know, that the perillous Decree of this heresie established of Gregory, was after ward purged of him, with the woorthy fruite of repentaunce. For vpon a certaine day, he sent vnto his ponde for fishe, and when he saw fire thousand childrens heades dyaten out of the same, beyng stricken with a very inward and earnest repentaunce, dyd much lament it, and confessing the Decree which he made for single lyfe to be the cause of so great slaugh,

laughter, dyd purge the same, as I sayd, with the woorthy fruite of repentaunce, and vtterly condemnynge his Decree, dyd prayse the counsell of the Apostle, saying: It is better to marry, then to burne. Addyng of hys owne part these wordes. It is better to marry, then to minisster occasion of death.

The second Synode of Nice, 8.
being the seuenth generall counsell.

Συνodus Synodus, commeth of thys preposition *συν*, which betokeneth *Cum*, and this word *οδος*, which betokeneth *Via*, away, and the whole word signifieth a counsell, a conuenticle, a congregation: which if it be generall, it is called *Synodus οὐν-συνος*, of the which, thys second counsell of Nice was coumpted one: which, how it was called and gathered, and by whom, I wyll declare anon. But first I wyll shew you the very summe and argument of the sayd Counsell, which consisteth in these two verses.

*Nam deus est quod imago docet, sed non deus ipsa,
Hanc videas, sed mente colas quod cernis in ipsa.*

ALTHOUGH the image it selfe be not God (as they say) yet God is the selfe same thyng, that the image doth teach vs, neyther is the image it selfe to be worshipped, but that which thou seest in the image. But some man perchance would marvel, whether these fathers wanted discretion and iudgement, or (accorpyng vnto the saying of Terence) *An cum ratione insanierint*, were mad wyth reason, or els if they went about, malapertly to lay a myste, and to blynde the eyes of the whole Church. I truly vtterly perswade my selfe, that to be verified in those fathers, which Christ in the Prophet doth threaten vnto the dispisers of hys worde. The wordes are these: *Facite vosmet ipsos stupidos, & obstupescite: excecatis sunt & excecant, ebrii sunt, & non a vino, commoti sunt, & non a sicera. Quoniam operuit vos dominus spiritus soporis, & obstruxit oculos vestros quin & prophetas & praprios vestros videntes operuit.* Make your selues dull and wonder: they are blynde, and do blynde others: they are dronke, but not wyth wyne: they stagger, but not wyth strong drinke. For the Lord hath couered you, wyth the spirit of slomber, and hath shutt by your eyes, the Prophetes also and your chiefe sers hath he couered. &c. Who at any tyme, which hath had but a taste of Gods worde, did euer affirme, that to be God, which the image doth teach: and that to be worshipped in spirite, which is seene in the image? Shamelesnes. What other thyng can a man see in an image, but matter and forme? The forme of an image doth represent a man, hath therefore God a shape and members lyke a corruptible man? Why therefore were the Anthropomorphites condemned of heresie? The matter of an image is eyther golde, siluer, stone, or woode, and sometyme earth and clay: but who would say, that God is eyther lyke vnto earth, a stone, woode or metall: how therefore is that God which the image doth teach? Again if he be to be worshipped in hys minde, which is seene in the image, then some earthly thyng is to be worshipped. For we see nothing in an image, but that which is earthly and corruptible. By this it is euident, that blinde busshardes haue gone farre out of the way, desirynge and constitutyng that which is agaynst true religion and the infinite and vnmeasurable maiestie of God. Saint Paule is cleane contrary agaynst them, saying: Synce that we are the generation of God, we ought not to thincke, that the Godhead is lyke eyther vnto golde, or siluer, or stone grauen by arte, or inuention of man. Neyer do they onely offend agaynst hys diuine Scripture, but also they haue forgotten what the holy fathers besore haue written. For Athanasius agaynst the Gentiles writeth thus: If they thincke God to be of corporall shape, geuyng vnto hym handes, feete, necke, breste, and all other members lyke a man, see vnto what impiety they be brought, which are not afrayde to haue so sonde a cogitation of God. For then it would necessarily folloio, that it should be thought to suffer all thynges pertaynyng to the imbecillity of the body, if it be circumscribed after the manner of the bodies

Esay. cap.
29.

Act. 17.

Lib. 29. in-
Aitacionū.
Cap. 2.

of men. It will follow also, that it may be cut and denided, and wholly perishe. But who is so mad to thinke, that those thynges happen vnto God? for these thynges are proper onely vnto earthly bodies. For God is without a body and incorruptible, immortall and euerlasting, who hath nede of nothyng. But these thynges are corruptible, and the lineamentes of their bodies hath nede of mans ayde and arte. For we see them oftentimes to be renewed, when they are olde, and that which eith-
 er the length of tyme, rayne, or any liuing beast by chaunce haue destroyed, to be made new agayne by mans helpe. But Lactantius writeth moze playnely of this matter saying: After that God began to be present with vs, we haue not now any nede of the image of hym. I aske this question, whether if a man continually behold the image of hym that is absent, and is gone into farre countreis, that he may take comfort of him beyng away, shall this man appeare to be in hys wits, if he shall continue still in beholding the image of hym who is now returned agayne and there present, and would rather enioy the sight of the image, then of the man hymselfe: no truely. For the image of a man then semeth necessary when the man is absent and farre of, but it is superfluous when he is present. But the image of God is alway superfluous and dayne, whose spirite and Godhead beyng euery where diffused and spred, can neuer be absent. What can be moze playne and perspicuous agaynst the decre of these fathers? The same autho: hath wordes not vnlike to these, saying. But they are afrayde, that all their religion should be voyde, if they should see nothing which they might worshippe, and therefore they ordeyne images: which because they are the images of the dead, they are dead themselves, for they are destitute of all sense and feling. But the image of God which liueth for euer, ought to be sensible and liuely. If an image toke hys name of likelines, how can those images be iudged like vnto God, which cannot moue or see any thing, therefore that is not the Image of God, which is made with mans handes, of gold or stone, or of any lyke matter, but man hym selfe is the Image of God, bycause he seeth and moueth, and doth many actions. &c. And there is no cause, why our aduersaries should transference the state from God vnto the Saintes: for as concerning the pictures and Images of God, they are manifestly found to be in a wicked error.

Now as concerning the Images of Saintes, let the Images of the Saintes tel, whether they be the Images of the soules, or of the bodies. The soules, bycause they are without a body, can not be expressed in Images. For we beleue, that the soules lyue in felicitie with God in heauen, and the bodies rot in the earth, vntill the resurrection. For this cause you will say, that you represent the bodies by bodily Images. But how is it, that they do not behold and worshipp liuely bodies, rather then the shadowes of bodies rotten? do not these foolish men perceiue, that if the Images could see or moue, they would worshipp theyr makers, of whom they were polished and decked: who if they had not so bene formed, they had remayned vndoubtedly a rude stone or blocke, mā therfoze is, in a maner & father of Images, by whose handes they were framed, and by whom they began to haue theyr shape, figure and beaultie. And therfoze he is better that made them, then they which are made. And no man doth worshipp the Image makers, wherefoze Seneca wrote worthily in hys mozall booke agaynst the Gentils. They worshipp the Images of the Goddes, they humble them selues vnto them, bowyng theyr knees, they fall prostrate before them, they sit or stand by them the whole day, they offer rewarde, and burne sacrifice vnto them.

Finally, whereas they so much wonder, at them, yet notwithstanding the caruers that made them, dispise and contemne them. The Christians lykelike, wonder at images, they beholding them, praysing and extolling the curious workmanship in them, do in the meane tyme dispise the workmanship of God. For very selue do consider the beauty and comelines of the thynges in the world, and do set forth the praysse of their maker, as it is worthy. They are occupied in the beholding of the fond and trifling toys of man, whereas the diuine prouidence hath exhibited moze arte, cunning, and wisdom to be sene and perceined of vs in the little

Emmet

Emmett 02 in a small flower of the field, 02 in one lease of a tree 02 herbe, then we can finde in all the pictures 02 images of all the paynters and caruers, being neuer so finely wrought. And these foolish fathers, be not ashamed, to send the simple people vnto the bayne and fond workes of mens handes. Let them therefore beleue these counsels, vnto whom it is a pleasure and delight to erre, stumble, and to fall. They which are wise, beleue the Scriptures, and therefore they beleue, that these Counsels were made and out of the way. For the Counsels which were after gathered by the authoritie of the Church of Rome, were nothing better, yea rather more fond and foolish. But they say, that in all these generall Counsels the heresie of not worshipping of images, was condemned: For now they boldly and rashly call that heresie, which hitherto in the Church of Christ was called *Orthodoxum*, that is of sound and right religion. Surely they haue in their Counsels defined and decreed those thynges, which are contrary to the law of God, which neyther was obserued of the Apostles, nor the Apostles disciples, nor can be shewed or proued by any Scriptures. Let them therefore see by what spirite, or how catholically they haue intruded into the Church of God the vse of images. Saint Austen writeth, that there was a certayne woman named Marcellina, of the sect of the Carpocratians, which worshipped the image of Iesus and of Paule, of Homer, and of Pythagoras, humblyng her selfe vnto them, and offering incense. What wyll our aduersaries say here? Marcellina is set in the Cataloge of heretiques, because she was a fellow vnto the Carpocratians, and worshipped images of Iesus and Paule, and the images of the chiefe Poetes and Philosophers. We call vs heretiques because we oppugne the images of the Saintes, and teach wyth all the Catholiques and faithfull, that they are not to be worshipped, that no kynde of adoration is to be done to them, no incense to be layd before them. Lactantius also iudged, that there was no religion, wheresoeuer images were set vp. We are called the subverters of religion, because we endeavour to ouerthrow the destruction and pessilence of all religion. If any man desire to know the wordes of Lactantius, they are these: There can be nothing greater then man, but that which is aboue man, therefore God is aboue man, and not vnder man: neyther is he set in the lowest region, he is to be sought in the highest place. Wherefore it is not doubtfull, but that wheresoeuer any image is, there is no religion. For if religion do consist onely in diuine thynges, and there is no diuine thyng but that which is heauenly, therefore all images are wythout religion. For there can be nothing celestiall in that thing which is of the earth. And for this cause the auncient and catholike Church did bitterly and wordely all images. For we can bring proufe out of one Elius Lampridius an Ethnick writer, that the primitive Church did abhorre images, for Lampridius writeth thus: Alexander Seuerus (sayth he) ascended into the Capitoll the seventh day after he had bene in the Citie, he frequented the Churches, and he would haue a temple erected vnto Christ, and receiue hym among the Goddes. The which thyng also Adrianus is sayd to haue mynded, who commanded Churches in euery Citie to be builded wythout images, which at this day, because they haue no Goddes, are called *Adriani*, that is the Churches of Adrian, whiche he was sayd to haue made for this purpose, but he was forbidden of them asking counsell of their Goddes, learned, that all men would become Christians, if that should come to passe, and that all Churches would be forsaken. Hitherto Lampridius manifestly declaring, that it was the vse of the Christians to haue no images in their Churches. This thyng Seuerus intended to haue done, and Adrianus already had builded such Churches euery where, that he myght geue occasion to induce the manner of the Christians, except the deuils had perswaded the contrary, that is, that images should be set vp in the Churches, least their religion should decay. If our aduersaries refuse the testimony of an Ethnick man, let them heare Erasmus Rotterodamus, writing in this sort: vntill the tyme of Hierome, the Christians were of a good and sound religion, who suffered no image in the Church, nor painted, nor grauen, nor wrought, no not the image of Christ which was as I thinke, to say the heresie of the Anthropomorphites. But after that, the vse of images

In catalo.
i. heresiu.

Libr. susti.
cap. 9.

In vita im-
per. Alex.
Seueri.

In Cata-
chesmo.

Miscellanea

In proe-
mie, lib. 3.
continent,
in Amos.

crept into the Churches by litle and litle. Thus much Erasmus. Saint Hierome liued almost 400. yeares after the Nativite of Christ, as he hymselfe doth witnes. Wherefore it is manifest, that the primitive Church of Christ was without images by the space almost of 500. yeares. Therefore it may not hereafter seeme greivous vnto vs to be condemned of heresie, and blamed wpth the primitive Church. Thou vnderstandest (gentle reader) how vnworthily and without a cause our aduersaries endeuour to condemne vs of heresie, whereas it manifestly appeareth, all our endeuour and labour to tende to thys ende, that (all heathenishnesse and heresie beyng taken away) we may bying in agayne, and restore the auncient orders of the Apostles, and of the Apostolicke Churches.

Now will I declare the cause, why this Councell, and by whom this Councell was called and gathered. There was one Irene, wife vnto the Emperour Leo the fourth of that name, who was the sonne of Constantinus the fift, beyng sonne to Leo the thyrde, whom they called in derision Iconomachus, that is to say a wrecker and fighter agaynst Images, and called Constantine hys sonne Copronimus, bycause, when he was Christened, he defiled the fonte with hys dung. But other do say, that when he was of entymes washed of hys nurse, hee would handle hys own dounge with hys handes, and therfore he was called Copronimus. These two Emperours Leo and Constantine hys sonne commaunded Images to bee taken out of the Church, and to be vtterly defaced.

Now this Leo the fourth Irenes husband, begat a sonne of her, who also was called Constantinus. And when Leo was dead, and Constantine hys sonne very young, Irene the Emperesse toke vpon her the gouernement of the Empire. Under this Irene, Images were restored into the Churches. She also beyng accompanied with a great garde vpon the feast of the Nativite of our Lord, went into the great Church of Constantinople, & restored agayne the crowne of gold adourned with precious stones, which her husband Leo, had before taken fro thence. At this tyme in the countrey of Thracia, where a certaine man had digged by a certaine peece of ground, there was found a certaine coffin of stone, in which was buryed a certaine man, and a certayne plate or peece of Masse was founde by the dead man hauing these wordes written in it: *Χριστός μέλλει γενεσθαι εκ παρθένου, καὶ πιστεύετε εἰς αὐτόν, ἐν τῇ καινῇ ἀντίστοιχῇ τοῦ βασιλέως πάλιν ἡλίου ἰψαι με.* *Christus nascetur de virgine: & Credo in eum. Sub Constantino & Irene Imperatoribus, & solutus me videbis.* That is to say, Christ shalbe borne of a virgine: I beleue in hym. Under Constantine and Irene the Emperours, O sunne, thou shalt see me agayne. But whether this be true or no, *Aliorum indicium est.* By the commaundement of this Irene a Councell of thre hundred and fifty Bishops was celebrat at the towne of Nice. The cause of this Synode was this. One Paulus was then Patriarch of the Church of Constantinople, he beyng taken with a feruēt sickness, left the cure and charge of his Church, and lay in hys bed, as it had ben a man in dispayre, to whom the Emperesse Irene made her repayre, and comfortyng hym, dyd inqurre the cause of hys departyng from the Church. To whom he answered, saying, I would to God, O Quene I had neuer entered into this see, which beyng oppressed with Tyranny, hath in it so many diuisions, and none obedience. But when he would utter no more of his mynde vnto the Quene, she sent vnto hym the wisest men of the Senate, which required of him the cause of his pensifnes. Vnto whom he answered, except there be a generall Councell called to redresse disorders, & to unite all Churches together, all thynges would come to wracke and confusion. To whom the Senators sayd agayne. Why dyddest thou promise thy prince, when thou comest to thy see, that Images ought not to be worshipped. That thyng sayth he, caused the madnes of the rulers and your crueltie. So speaking these wordes, with a few mo, he departed out of this lyfe. After hym was chosen one Tarasius to be Patriarke, but he could not be constrained, neither by prayers, nor by inaniacs to take vpon him this dignitie, except they would promise a generall Councell, which beyng graunted, he became Patriarke went to Rome to Adrianus the Bishop to haue conference with him. Which Adrianus did write to all Patriarkes and

and Bishops, that they should assemble to the Citie of Nice, to celebrate a generall Councell, which was accomplished. And those thynges which were there agreed upon were written in a certaine bryef, & brought to Constantinople, where they were openly read and subscribed vnto of the Princes and gouernours. The Images were restozed agayne to the Temples, and all Churches, vnited in one. This was the course of that noble and worthy (*Si dijs placet*) by . generall Councell, which sat onely to maintayne the honoryng of stockes, blockes, and stones. But as the Proverbe sayth. *Dignum patella operculum*. Such a cup, such a couer. *Similes habent labra lactucas*. Such lyps, such lettasses, such Councell such doctrine. But I pray you marke the charity of this stout and Idolatrous dame, which beynge moued with ambition to beare rule, moued a conspiracy agaynst her owne sonne, and dyd hye and allure her Dukes and Lordes with faire promises and large giftes, to kill hym. To the which conspiracy they all dyd assent, and hastyng into the Court, toke hym beynge alone, and most cruelly dyd put out his eyes. A bloody fact, worse then any Tyranny committed by Phalaris, which for the loue the bare to Images and Idoles, did not sticke to murder her owne sonne made after the similitude and likeness of God. Thus much for the second Councell of Nice, and for the authoꝝ and fautoꝝ of the same, is sufficient.

Licentia. 9.

Licentia and Libertas, differre in signification, for Libertas, is an honest & meane libertie, to do thynges comely, not to passe the bondes of honesty, Licentia, is an vniuersall and dissolute manner of saying or doynge, as Terence bleseth it, saying *Omnēs deteriores sumus licentia*, we are all made worse by to much libertie. And Quintilian sayth: *Quæ in alijs libertas est, in alijs licentia vocatur*. That which is called libertie in some, is called licence in other: and he that runneth to much at libertie, is called *Licentiosus*.

Plutarch doth report, how that Cato the elder, was wont alwayes most earnestly to admonish the Magistrates, seuerly to punish the offenders in a common wealth, iudgyng nothing to be moze pernicious in a publicke weale, then licence, which he thought not to be borne within a Citie, in so much, that he iudged the Magistrate which could restrayne the offenders, and would not: worthy to be stoned to death.

Xenophon in his worke of the sayings and doynges of Socrates. *Dic mihi Lib. 4.* (*inquit*) *o Euthydeme, putas ne bonam magnamq; possessionem homini atq; ciuitati libertatem esse. Maximam (inquit) Quicunq; igitur corporeis seruit libidinibus, & ob eas nequit quæ sunt optima exequi, putas ne tu hunc esse liberum? minime (inquit) Vel me (saith he) o Euthydeme, doest thou thinke libertie to be a good and great possession to a man and to the Citie? Very great (saith he) whosoever therefore doth serue bodily pleasures, and through those cannot execute those thynges that be good, doest thou coumpt hym to lyue at libertie? no verely saith he.*

Demochares, beynge one of the Legates, sent from Athens to kynge Phillip, shewed forth the licence of hys tounge. For when kynge Phillip had gently entreated them, and sayd say on you Ambassadors, tell me, if I may do any thyng to gratifie the Citie of Athens. Then sayd Demochares, *Suspende te*, hang thy self, which wordes fauoured of to much libertie of speeche. This Demochares was called for the malapertenes and sawcines of hys tounge Therpsites.

Platonically. 10.

Of Plato I haue written before, what he was: yet I thought good in this place to note two thynges. The first is of *Idea*, which Plato doth call the first shape or intelligence of thynges. Which Plato denpeth to be genozed and made, but doth say, that they be alwayes and are conteyned in reason and vnderstandynge. These were named first *Idea* by Plato. And they bee the eternall examplares of those thynges, which be naturallly made: they be immoztal, immutable, and inuolable.

And

Miscellanea

And that the matter may be made more playne, it is needeful beside all men, to vnderstand and conceaue in reason and vnderstandyng, an other certaine man, and beside all hoxses, to conceaue an other hoxse: and besides other beastes, to conceaue a beast vnbegotten. And as of one seale there be made many printes of the same seale, so of one man there commeth six hundred thousand men. This is the *Idea*, of Plato, from whom Aristotle doth dissent, and doth thincke, that there be no such *Idea*. If you will more of these *Idea*, read S. Augustine, who writeth of them at large in diuerse and sondry places.

Secondly although the Academickes (of which secte Plato was anthoz) were counted more modest then other Philosophers, yet not all which were called by the name of Academickes, did obserue the rule of modestie, but some of them dyd shew forth both their great folly and theyr great error. For what is more foolish, then to haue the name of a Philosopher, and to doubt and wauer in euery thyng, and to haue certaynty of nothyng: for they that doubt of all thynges, are very farre both from sayth and knowledge. Man is more noble then all other beastes by reason & vnderstandyng, but in certaine senses, he is inferiour vnto certaine beastes. For the beast called Linx, is of a quicker sight then man, the Solwe of a quicker hearyng, the Dog of a perfecter sent and smell, the Ape of a better tast, and the Spider of a readyer touchyng, &c. But for as much as man doth excell all beastes by the power of discernyng and vnderstanding, who doth not count that man more brutish then beastes, which thincketh hym selfe to haue no reason to iudge thynges, and none vnderstandyng to sauoz thynges. In so much that we do perceauie, certayne brute beastes almost to embrace the Image of reason. For the dog hath his affections, and is myndefull of the benefites done vnto him: he knoweth his master with whom he is familiar, and as though he were enobled with some wit and reason, he returneth to his masters house, when he hath lost hym, yea although the dog be, 300. miles from his home: as I my selfe knew a dog of a certaine mans in Coz, not wall dwelling almost by the mount, beyng lost in London, beyond the Temmes came home agayne a fourth night before hys maister came out of London. The Camell is very myndefull of iniuries and wronges done vnto him: the Unicorn doth know the integritie of his virgine femall, in so much that he is delighted only with the embracynges of her, and none other. All other beastes haue a maruylous delight in the swete sauour, that commeth from the Panther, and in beholding of hym. Therfore feelyng by the swete ayze where the Panthers haue theyr resort, thether will all beastes come. The fishes beyng in the deepe streames, do come to the shew of gold, wherupon that prodigall and lasciuious Emperour Nero dyd sit with golden nettes. What neede many wordes. *Torna Leone Lupum sequitur, Lupus ipse capellam. Florentem cithisum sequitur lassina capella.* The cruel Lyons doth chase the Wolfe, the Wolfe hym selfe doth chase the goat, & the wanton goat doth follow the greene herbe called *Trifoly*. So after this sort is ebery beast drawe & led with his pleasure, which cannot be, if they should doubt of their affections. They therfore which doubt at all thynges, by what temeritie or by what impudency do they challenge the profession of Philosophie: Loke more for the folly of this sect in S. Austen, and in Cicero, who both with strong reasons do dispute agaynst these kyndes of Academickes.



The residue shall iudge. 11.

1. Corinth. 14.

The Apostle Paule wyll haue two or thre Prophetes to speake in the congregation, meanyng, that one should speake after an other. For if two thre or more should speake at one time, one should let the other, and so there should arise a great confusion. By thys place of Paule it appeareth, that it was not the maner at that tyme, that one alone should make a sermon by the space of two or thre houres vnto the people. But certayne which were chosen, did propose vnto the congregation such thynges as they had before purposed, geuing place in order the one to the other,

for then through the aboundance of the spirit many myght be chosen, the number of whom at this day is not so plentiful. Therefore to one alone is committed the prophesying and preaching vnto the people. It followeth in Paule: *Et ceteri diuident*, and let the residue iudge. Paule doth commaunde, that the hearers do expende and waigh what is spoken, how aptly, and how godly thynges be expounded, whether the interpretation of the preacher do correspond and be agreeable to the analogie of sayth. And here he sheweth, that it is lawfull to vse the gift of God to the edifying of the congregation in keeping of silence, that is, if diligent heere be taken what is sayd of others. Yet notwithstanding here is not to be gathered, that the word of God is subiect vnto the iudgement of man, but that by the spirit of God it be well betwed, whether it be Gods word or no, that is proposed. For the Prophetes and holy men dyd not allwayes speake by the instinct of the holy spirit, nor dyd allwayes utter theyr myndes out of Gods word, for they were sometimes destitute of Gods spirit, and therefore we read oftentimes in the Prophetes these wordes. *Es factum est verbum domini ad me*. And the word of the Lord sayd to me. Whereby we myght vnderstand those thynges that be writtyn there, to haue proceeded from the spirit of God. The sonne of God becommynge man, had onely this prerogative that he had the spirit of God allwayes remaynyng in hym, which was declared to John the Baptist, when it was sayd vnto hym: *Super quem videris spiritum descendentem & manentem super eum, ipse est, qui baptizat spiritu sancto*. Upon whom thou shalt see the spirit descending, and abiding vpon hym, he it is which doth Baptize wth the holy Ghost. Marke here this word, *Manentem*, For the spirit of God descendeth vpon other, but it doth not allwayes remayne wth the. And many of the holy fathers dyd often admonish the readers of their booke, not to geue honor to their writings, which is due onely to the holy Scriptures. If this iudgement which Paule would to be obserued, had bene warely and wofely practised in the Church, we should not haue had at this day so many foolish traditions and wicked decrees of the Bishop of Rome. But this seruitude wherein the church hath bene lately wrapped, came partly through ouermuch flatterynge of the Bishop of Rome, and partly through his violent tyranny, by the which he decreed it to be an horrible sacrilege, to iudge and make inquisition of his rescriptes and constitutions. Furthermore, sluggishnes and idlenes hath so inuaded the myndes of men, that they had rather trust to other mens iudgements then to their owne. But if God would haue vs to be iudge of his Prophetes, why may not the lyke be done of the Pope and his decrees. Yet men ought not here to take an occasion of contention, and to bere and to disturbe the Church. For Paule doth not say, let other make alteration, let other contend, but (sayth he) let other iudge. It is one thyng to heare hym, that teacheth, and to vnderstand and to iudge, and an other thyng by the spirit of contention to call all thynges (be they neuer so well spoken) into question and disputation. For to iudge, it needeth not nor becometh, that the hearer do gainsaye the teacher in the open congregation: but it is sufficient if he iudge in his hart those thynges which he heareth. And when the congregation is dissolved, if he desire any thyng, to aske it of hym, when they be aloke, for except this modesty be kept and obserued, we should loke for nothing els but a dayne, hurtfull, and vncome ly alteration in the Church.

Zacharias. 12.

There were many of this name. The one was a Prophet, rayled by of God to comfort the people of Israel, when they were returned from Babilon, and to tell them that they should renew agayne their temple and politicall gouernement, and that they should certaynely know, that God would defend their common wealth vntill the commynge of Christ, of whose passion and benefites he doth prophesy in many places of his booke.

An other was the sonne Ioiada the high Priest, who was slayne of Ioas the kyng of Iuda.

Cap. 3. 12.
13. 1. Ef-
dras. 5. 3.
2. paral. 24.

An

Miscellanea

1. Paral. 26. An other was a Prophet very familiar wyth the kyng Azaria.
 Eſay. cap. 8. An other called Zacharias was father in law to kyng Ezechias.
 4. Reg. cap. 13. An other was the ſonne of Hieroboam the riſy. kyng of Iſraell, who raygned ſire monethes.

Luke. 1. An other was a Prieſt of the courſe of Abia, (of the which courſe there is menti-
 on made in the firſt booke of *Paral. cap. 24.*) he was the father of Iohn Baptiſt.
 Math. cap. 23. Which Zacharias (Bafilus inſtiteth) was ſlayne betwixt the temple and the altar,
 becauſe he ſayd that Meſſias was come, and was borne of a virgin.

Some do not allow thys opinion, noꝝ yet the opinion of them which reſerre thys
 to that Zacharie, which exhorted the people beyng returned from exile out of Ba-
 bylon, to the redifying of the temple, who alſo is coumpted one of the ſmaller
 Prophetes, foꝝ although the inſcription of the booke doth ſhew hym to be the ſonne
 of Barachias, yet it is no where read, that he was ſlayne. Of ſ other Zachary, the
 ſonne of Ioiada & whole Scripture doth report that thyng which is moſt agreeable
 to thys place. That is to ſay, when after the death of hys father, the religion decayed
 by the wicked Apoſtaſie of the kyng and the people, Zachary beyng indued with
 Gods holy ſpirite, dyd very ſeuereſy, ſharpeſy and openly rebuke their idolatry,
 and therfore they ſlew hym in the court of the temple. Foꝝ it is any abſurdity, foꝝ
 hys father Ioiada to haue had the name of Barachie. Foꝝ in ſo much as he was all
 the dayes of hys life a maintayner of Gods true religion, he ought woꝝthely to be
 called Barachias, that is, the bleſſed of God. But whether he had two names, oꝝ
 whether there be an erroꝝ in the word, as Saint Hierome doth thincke, there is no
 doubt of the matter, but that Chriſt doth note the ſacrilegious and bloody ſtonyng
 of Zacharie in the place aboue alleged. He nameth thys Zacharie, not as the laſt
 Martyr that was killed: foꝝ the poſterity of the Jewes did ingurge theſelues wyth
 blood of Martyrs, of the which their fathers befoꝝe had but a taſt, foꝝ there was
 great ſlaughter vnder Manacles. Who knoweth not how cruelly they murdered
 the Prophet Jeremy? The Lord doth not imbrayed them with latter ſlaughters,
 but laped to their charge this one murder of Zacharie, which was as it were the
 very begynnyng of their wicked and bloody licentious doynges, which afterwarde
 came to an vnſpeakable crueltie. Chriſt did comprehend vnder this ſlaughter of
 Zacharie, all other ſlaughters, which ſhould be done by them. In Hebrue
 Zachariah ſignifieth, *Memor Domini*, that is, myndeſull of the Lord.

Helias. 13.

Helias Theſbites, was the greateſt Prophet of his tyme, he was rapt and ta-
 ken away from men, whoſe end no man knew. He dyd many miracles while
 he lyued, and was lyke vnto a burnyng ſier, in ſo much that his woꝝdes burned
 like a torch. This Prophet firſt of all came vnto Achab, and ſpake vnto hym in the
 name of the Lord, foꝝ he had ſoꝝaken the commaundementes of the Lord and ſo-
 lowed Baal, and he ſoꝝelwelued him the great dꝝouth and famine, which ſhould ſo-
 low and continue foꝝ thꝛe yeaꝛes in Samaria. Which when he had told hym, he
 fled, and hid him ſelfe thꝛe yeaꝛes in a caue by a riner, where continually euery day
 a Hauē came & brought him meate. Aſtre when ſ riuier waxed dꝝy, he departed into
 the Citie of Sarepta, where he was nourished of a certaine poꝛe widow, dꝝyng
 the tyme of all the dꝝouth. And after it chaunced, that the ſonne of that woman
 which gaue him meate, dyed, who had no moꝛe childꝛen, and he was reſtoꝛed vnto
 lyfe agayne by the prayer of the Prophet Helias, which child as ſome ſay, was the
 Prophet Ionas. After thꝛe yeaꝛes ended, Helias prayed in the ſight of Achab the
 kyng, and there came ſoꝝthwith, aboundaunce of rayne and hayle from heauen.
 Therfoꝛe when Helias had ſlayne. 450. Prieſtes which deceiued Achab and the
 people, he was perſecuted by the Quene Iſabell, in the reuengement of them.
 But he at the length departyng into Oreb, the hill of the Lord, from thence came
 to Damascus, where by the commaundement of the Lord, hee annoynted Azaell
 kyng of Siria, and Iehu kyng of Samaria. From thence returnyng vnto the coun-
 trey of Iewes, and findyng Helizeus at the plough and twelue other, he caſt his
 cloke

cloke vpon him, and began to Prophecie. Afterward when he had caused the Lord to burne with fier sent frō heauen the two Capitaynes of Ochozia the kyng, with theyr hundred men; he was carped vp into heauen with a hurle wynde in the sight of Helizeus, leauyng hym to Prophecie in hys place. He gouerned the common wealth of the Iewes about. 20. yeares.

Where Malachias the Prophet doth write, that Helias shall come agayne before Christ, that the Aungell Gabriell doth expound of Iohn Baptist. Eliah in Hebrew, is as much to say, as *Deus meus Iehoua*, my God Iehoua.

There be two places in the Scripture concernyng Helias, which seme one contrary vnto the other. The one is this, *Ipsē est Helias*. The other is, *Non sum ego Helias*. In the Prophet Malachie, Helias is promised in these wordes: behold I will send vnto you Helias the Prophet before the great and horrible day of the Lord come, and he shall conuert the hartes of the fathers vnto the children, & the hartes of the children vnto the fathers. &c. That Helias is Iohn Baptist, may be proued by the interpretation of the Aungell, saying: he shall go before, in the spirite and power of Helias. And Christ in Mathew: This is he, of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee. And if ye will receyue hym, he is that Helias which should come. And in Marke, as before in Luke: Behold I will send. &c. And in Mathew: I say vnto you, that Helias is already come, and they knew hym not. &c. Iohn therfore is that Helias of whom Malachy prophesied. But that Iohn denyeth hym selfe to be Helias, he doth not deny hym selfe be that Helias, of whom Christ spake, but that Helias Thes bites, one of the Citizens of Giliad, who was in the tyme of Achab, kyng of Israel, and taken vp into heauen in a fyre chariot, of whom the Iewes dreamed that he should come agayne into the earth before the commyng of the Messias, he denieth hym selfe to be that Helias, aunsweryng to their opinion, or els he aunswered *per ταντιωσιμ*, by this figure *taniosis*, not arrogatyng vnto hym selfe any dignitie, in the which he confessed hym selfe to be lesser then Helias, as he dyd also when hee should haue baptized Christ, as though he hym selfe had much neede of the water of regeneration. For this is peculiar vnto the holy fathers, that they will not acknowledge in them selues any iustice, or many vertues, nor stand in theyr owne conceite, but will abase and humble them selues, which thyng appeareth in Iohn.

To be short, Iohn was not Helias *proprie*, but *significatiue*. §

Templum Domini, Templum Domini. 14.

Jeremie. 7.

For the better vnderstandyng of this clause, I thought it expedient first to shew the cause why these wordes were spoken, and to make discourse therof from the begynnyng of the chapter. The Empire of Asiria utterly fell and was destroyed vnder Sardanapalus, a most lasciuious and dissolute kyng, but it was mightely restored, and repayed agayne by one Nabuchadonozor Priscus, who was father to the great Nabuchadonozor, and euen then also it began to be called both the kyngdome of Chaldea, & the kyngdome of Babylon, not many yeares before Manasses (grandfather to Iosias the king) was taken of the Babylonians. Therefore, when the Iewes saw the prowes and strength of the Chaldees to grow more and more (when Iosias reigned) they dyd greatly feare theyr might and power, and dyd by diuers and sundry wayes consulte betwene them selues, both of the wealth of theyr kyngdome, and also of the preseruatiō of the Church. One was in one mynde, and an other in an other mynde. This man trusted to one thyng, and that man trusted to an other thyng, and so the myndes of the whole people were diuers, and dyd greatly vary: but the bounteous Lord in these theyr doubtfull cares, cometh in very good season, and helpeth at a pinch. He doth exhibite vnto them certaine god counsels, and sendeth vnto them the Prophet Ieremy to instruct them, how they might be deliuered out of these daungers, and how they myght preserue theyr kyngdome whole, and kepe the integritie of Religion. First, he doth greatly vze all estates and persons, of what age so euer they were, to confirme

¶ j.

them



Miscellanea

7
them selues to the god counsell of God, and (leauyng all their bayne hopes) to trust onely to the Lord God, to put away their corrupt maners, and to fashion the selues to the will of God. There were vy. thynges, in the which specially they dyd put their affiaunce. First in the temple, in intercession of Saintes, in manifold sacrifices, in mans wise dome, in the large promises of false Prophetes, in mutuall consent, finally in the aboundance of riches. All these thynges doth the Prophet most strongly confute, and doth vtterly manace vnto them a most sure and horrible destruction, except they would amend in due tyme.

And I beseech you, what haue our men done of late dayes? Haue not the counsels bene their refuge? Haue they not there often consulted how to preserue & Church and the common wealth? And what do their counsels bying for? the pothyng els but Cockatrice egges. For all the counsels which haue bene assembled vnder the Romish Bpshops, these .500. yeaeres, haue discoursed and debated nothing but these clausles followyng. First to extirpe all the Popes aduerfaries, that is (as they call them) heretickes. To make refozmation of ceremonies in all Churches. To haue gorgeous altars, great number of PASSES, fine chaunting and singyng, to haue Images in euery corner of the Church, to dissolue and breake the lawfull state of Mariage of the spirituall Ministers, to haue sumptuous and rich copes, sensers, banner clothes, basons, cruetes, and what not? Finally, to set forth an army agaynst the Turkes, to wyinne the Citie of Hierusalem out of their handes. But what commodity and profit haue issued from such counsels, histories, tyme, and dayly experience can declare. But for the extirpyng of Idolatrie, for the puritie of preachyng Gods word, for the right administration of the Sacramentes, for the cleane life of the Clergy in puttynge away their whores, and marryng lawfull wyues, no refozmation. These thynges be bugges to them, with these thynges they will not meddle, least theyr glozy should be defaced.

But the Prophet here doth commaunde the Iewes to heare the counsell of God, and to redresse their lines, and to forsake their hill altars, their idoles, and their bie grones, which in dede they did in part, but not in the whole. For their corrupt maners remayned vncorrected, and the woysshipping of Baal, was not vtterly abolished and left. The Prophet therefore was commaunded, to stand in the gate, and to preach to the people. Some wyte, that there were in the Citie seuen gates, thre on the North side, thre on the South side, and one which was most famous on the East side, in the whiche the Prophet is reported to haue stand, and to haue sayd thus: Because ye come to the temple to woysshyp the Lord, heare what the Lord speaketh to you. And here by the way note, that although God be in euery place, and is included in no place, and ought to be woysshipped in euery place, in spirite and truth, yet specially and singularly he ought to be woysshipped in the temples, and in the congregations, which temples were instituted and ordained for that ende: that is, that woysship and honour might be geuen vnto God openly, and in some certayne place, as ecclesiasticall discipline doth require. Out of the wordes of the Prophet may be learned also, what all saythfull ought to do, whē they come to the temples. *Nempe vt adorent dominum*, forsooth that they woysship the Lord. To woysship the Lord (I say) and not dead stockes: to woysship the Lord, and not to garnish images wpth rich coates, wpth siluer and golde, wpth burning tapers and candels.

After this, the Prophet doth shew them the whole counsell of God, saying: *Emendate vias vestras, & studia vestra*. Mend your wayes and your studies. By wayes and studies, he vnderstandeth all thoughtes and inuentions, and (as Hierome sayth) all their sayynges and doinges, which be amended and refozmed, whē we omit those thynges which God forbiddeth, and do those thynges which God commaundeth. But the most part of men do contemne or litle set by thys wholesome counsell of God, and do consult of their inuentions. Now followeth the btility and profit of this counsell, which the Prophet gaue them, *Et faciam vos habitare in loco isto*, and I wyll make you to dwell in thys place, that is, you shall not be deuoured in battell, you shall not be beaten wpth calamities and miseries, but you shall be happy

happy and blessed in your countrey, out of the which you shall neuer depart into captiuities, nor into the landes of your enemyes.

But because the foolish people than toke no greate regarde of the wholesome counsell of God, because they had utterly conceiued bayne hope and trust in bayne thynges (as in figures and shadowes) the Prophet goeth forth to open their folly, and to refute them, as it is the part of a good teacher, utterly to take away those thynges, which did let and hinder obedience and reformation of lyfe. Ieremy therefore sayth: *Nolite fidere verbis mendacibus, dicentes: templum domini, templum domini, templum domini.* That is: Trust not in lying wordes, saying: the temple of the Lord, the temple of the Lord, this is the temple of the Lord. He repeateth this word thre tymes, to signifie the sure trust that they had in the temple and in their sacrifices, as though they should haue sayd: As it lyke, that we should be cut off by the battels of straunge nations, which haue here wyth vs the temple of the Lord. Psea, the temple which is the noble worke of Salomon. Which temple hath these great promyses, that is, if there come eytther battell, famine or pestilence, yet they shall not annoy vs, if we go vnto the temple to craue pardon. Who therefore would belue vs to be destroyed of the Heathen, as the Prophetes do tride?

In the lyke madnes are they, which in these dayes cry and say: Pseyther Turke nor Saracen can ouercome vs Chyistians, for we haue Abbeies of both the sexes, in the which both men and women do serue the Lord, we haue Colleges, we haue temples, in the which there is singing and reading day and night, in the which we haue mattenling and massing, ringing and piping. It cannot be, but God wyll heare vs. But let those hypocrites perswade themselves, that God did not ordayne by his word any such kynde of worshipping, any such kynde of praying and praying as they vse.

But to the Prophet agayne. Are ye not ashamed (sayth he to the Iewes) wyng defiled wyth so many horrible synnes, to enter into the temple of the Lord, which is called by his name, and consecrated vnto hym, and to perswade your selues to be deliuered from all maner of calamities, onely for that ye enter into my temple, and are beholders of holy thynges? And yet notwithstanding you steale, you murder, you be adulterers, you commit periury, you offer incense vnto Baal, you follow those Goddes whom you know not. What do you meane? Is my house in your eyes nothing els but a den of theues? I know that you resolute your selues, that your doinges are hidden, and that with your hypocrisy you may deceiue both God and man. You are deceiued, for I know (sayth God) the very secretes of your myndes, I vnderstand all the wicked imaginations of your hartes.

It shalbe best to excuse and examine certayne singular wordes of this sentence going before, and so to apply them to our erudition and doctrine, without the which the wordes of the Prophet are not so much auaylable.

The Prophet here doth recite certayne receiued and common kyndes of sinne.

By theft, he vnderstandeth fraud, guile, disceite, vsury, and such other vnlawfull and vngodly craftes and meanes.

By murder, he vnderstandeth wrath, hatred, struinges, enuy, stripes, slaughters and vnlawfull warres.

By adultery, he vnderstandeth voluptuous lustes, inordinate pleasures, and all vncleanlynes in mynde, worde and dede, filthines, fornication, whoredome, and such other impurities. By periury, he vnderstandeth lyes, vnfaithfulness, breaking of othes and couenantes, execrations, cursinges and blasphemies.

By incense offred to Baal, he vnderstandeth and comprehendeth all vnlawfull rites and ceremonies, idolatry, apostasy, and vnlawfull worshipping. And yet the superstitious and proud Iewes, being corrupted wyth all these spottes, came vnto the temple, and stode without shame in sight of God, saying: Although we haue done all these abominations, yet are we deliuered and made free, onely because we visite the temple. For if there be nede of any expiation or purging, we be made cleane by visiting the temple. But the Lord sayth vnto them: Theues and robbers, after they haue spoyled and robbed wayfaring men, vse their dennes and caues, lying

Miscellanea

lurking there, thinking to escape unpunished. And do ye (sayth God) endeavour to abuse my house, as theues do their denues? For ye go through all kindes of mischieues, and the runne to my temple, as though you might (by that) take your pleasures and liue without punishment. You are fouly deceived. What deserueth he, that abuseth the court of a Prince, as it were the selues? Truly, not to much punishment.

This place may be somewhat applied agaynst the abuse of our temples. Temples be not baine and vnprofitable, but ordayned for the holy assemblies, to heare the word of God, to poure out their publicke prayers before God, to receiue the sacramentes, to learne righteousness, and to liue godly. The abuse therefore of the temples is, if we perswade our selues to be accepted of God, if we enter once into the temple, and do no more. For it is not sufficient to heare, and see onely, except we beleue in God, and walke in the integrity of life also.

Saint Hierome expounding this place of the Prophet, writeth after this sort. *Precepit (inquit) & tunc populo Iudeorum, & hodie nobis, qui videmur in ecclesia constituti, ne fiduciam habeamus in edificiorum splendore, auratisq; laquearibus, & vestitis parietibus, marmorum crustis, & dicamus: Templum domini. &c. Illud enim templum domini est, in quo habitat vera fides, sancta conuersatio, omniumq; virtutum chorus. Ex mox: Quid enim prodest, audacter ingredi domus dei limen, erecta stare cernice & non solum cor, sed & manus habere polutas furto, homicidio, adulterio. &c. Hac ille.* God the commaunded the people of the Iewes and now vs, which are constitute in the Church, that we haue no trust in the beautifullnes, and golden beames, and gilded rofes of buildinges, and the walles decked and pargetted with sharden of marble, and that we say not: The temple of the Lord, the temple of the Lord, the temple of the Lord is here. For that is the Temple of the Lord, in the which dwelleth true faith, holy conuersation, and the quier of vertues. What doth it profit to enter boldly into the house of God, to stand bolt vpight, and to haue not onely the hart, but the handes also embued with theft, whoredome and murder? Let vs apply these thynges to our temple and our manners, and let vs learne not to trust in temples, but to flee all impiety and hypocrisie, and to serue God in truth and verity.

To make an end. Note here, that as the Iewes did trust, call, and cry: *Templum domini, templum domini*, so our Papistes haue nothing in their monthes, but the Church, the Church, the Church. And if the holy Scriptures be alledged agaynst them, and their adulterous doctrine: tush (say they) howsoeuer ye vnderstand the Scriptures, we will expound them after the sensure of the Church, For the Church is Lady and iudge ouer the Scriptures. These may be well compared to the parish Clarkes wyse, which made aunswere to one, that howsoeuer the Sunne went, her husbantes clocke went true. So what soeuer the Scripture sayth, be it neuer so strong and pithy, for the confutation of their errors, yet their church must needs be true, wpth the Parish Clarkes clock.

Anna. 16.

1. Reg. 1.

There were thre of thys name. The first was Anna the wyfe of Helcana, the mother of Samuell the Prophet, which of a long tyme was barren, and derided by Peninna the other wyfe of Helcana, yet at the last God did visitt her, and made her wombe fruitful. Thys Anna may be an image of the Church of God, which before the world is barren, that is, comfortles, and destroyed wpth the crosse & many calamities, which crosse doth feare away many from the doctrine of the Gospell.

The true Church therefore semeth to be barren, that is, to haue a few disciples, yea almost none, in so much that it semeth utterly to perishe. It hath not those worldly prayyses, those magnificent braueries, which the hypocritical Church hath. It hath not these cozpozall commodities, and gay glitteringes, it hath not that great multitude and number aswell of subiectes as of Princes. But as Peninna did molest and bere paze barren Anna, wpth sharpe checks and tauntes: so the Church of Antichrist doth lay and heape all maner of opprobries, vpon the true Church of Christ.

The

The second Anna was a Prophetesse, the daughter of Phanuel, of the tribe of Aser, and dyd with her confession and testimony aunswere vnto Symeon, confirming Christ to bee geuen, and dyd render thanks vnto the Lord, that Messias the redeemer was exhibited. If this Anna were. 84. yeares old when she was married, and lyued 84. yeares with her husband after she was married, and then. 84. in her widowhode, we must nedes confesse that she was. 168. yeares old. She myght therfore in her youth haue sene old men, which were familiar with Iudas Machabeus. The Euangelist S. Luke declareth the genealogie of this chaste widdow, say, Luke. 2. ing, that she was the daughter of Phanuel, of the tribe of Aser. This Anna toke her name of the thyng which she had, that was the grace of the Propheticall spirit, beynge called the daughter of Phanuel of the tribe of Aser, dyd after a certayne secret maner signifie the blessed resurrection. For Aser betokeneth in the Hebrue tongue *beatum*, blessed, wherof we read in *Genesis*, when Zilpha the handmayden of Lia, had bozne an other sonne to Iacob, then sayd Lia: blessed am I, for the daughters will blesse me, and therfore she called hys name Aser. And Iacob before he departed out of this lyfe, blessed Aser, saying: his bread shall be fat, and he shall geue pleasure for a kyng. This Anna I say, gaue likewise testimonie of Christ. Note here, that Iesus toke testimonie of Zacharie the Priest, of Elizabeth hys wife, of the aungell, of the shepherdes of Bethlein, and of the wise men of the East, that is, of all persons, of what state, what age, what set soeuer they were. Now that nothyng might want, Luke doth byng in here the testimonie of Anna, the widdow, wherby it may thoroughly be confirmed, that God had sent hys sonne, the Saviour of the world, into the world.

The third Anna was, as Epiphanius and Procopius writeth, the mother of the virgin Mary, yea and the nurse of Christ also, as one of them sayth, she was the daughter of Isachar, of the tribe of Leui, or as it pleaseth Damascene, she came of the tribe of Iuda, beynge married vnto one Ioachim of her owne tribe. When she had remained barren a certayne tyme, at the last she conceived and brought forth Mary the mother of God. After Ioachim her husband was dead, she married Cleophas, of who she bare an other daughter called Mary. Cleophas betrothed Mary to a virgine, vnto his brother Ioseph, and coupled Mary his owne daughter, vnto one Alpheus. Of this Mary was bozne Iacobus Alpheus, Symon Cananeus, and Iudas Thaddeus, who also was called Barsabas. When Cleophas was dead, this Anne married the thyrd husband, whose name was Salome, of whom she bare the thyrd daughter, called by name Maria Salome: who beynge married to Zebedeus, dyd beare Iames the greater, and Iohn the Euangelist. Of this Anna, these verses followynge were made.

*Anna solet dici tres congenuisse Marias,
Prima parit Christum, Iacobum secunda minorem,
Et Ioseph iustum peperit cum Symone Iudam
Tertia maiorem Iacobum volucrumque Iohannem.*

This Anna also is sayd to haue had a sister, whose name was Emeria, of whom Elisabeth Iohn the Baptistes mother was bozne. And therfore the aungell sayd to Mary, *Ecce Elizabeth cognata tua*, behold thy cosine Elizabeth hath conceived. Anna is writen in the Hebrue *Hanna*, which betokeneth *gratiosa*. Luke. 1.

Arrius. 17.

Arrius (as Epiphanius writeth) was the sonne of one Ammonius, who beynge at Antioch, hauynge to companion Eusebius of Nicomedia, heard Lucianus the Priest and Martyr, of who he was instructed in the holy Scriptures. By what occasion he came to the dignitie of Priesthode at Alexandria, it is not knownen, except that the interpretation of the Scriptures was committed vnto hym aboue the other Priestes, because he was very expert in the Arguments of Dialect, and well exercised in such disciplines. Of the stature and habite of his body and mynde Epiphanius.

Epiph.

ph-

Miscellanea

phanus reporteth this: He was of a very long stature, of a countenance somewhat sad, figured lyke a subtle Serpent, which could deceiue euery innocent hart throught hys craftie pretence. He alwayes dyd weare his mantle or robe but halfe vpon the one side. He was pleasant in talke, a faire and flattering perswader, by the which craftes he allured and brought in a short space .700. Virgines (which had professed chastitie) into his sentence and opinion, besides seuen Bishops, and twelue Deacons.

His heresie was, that Christ concerning the godhead, was not of one substance with the father, with many other errours. Nicephorus writeth, that one Alexander Baucalis the second Bishop next vnder Arrius, the authour of this dissentio, who (disdayning that Arrius should be preferred in honour before hym) did cast this new doctrine vpon Arrius, as the authour thereof. S. Hierome both say, that Arrius, Euzoius, Diaconus and Achillas the reader, were authours of this heresie, but emulation and enie to wardes Alexander Bishop of Alexandria, spured and moued Arrius to vtter this new doctrine. For he thought hym selfe nothing inferior in doctrine and learning vnto Alexander, so he thought by this meanes to come in estimation, and to be in euery mans mouth. Ruffinus writeth, that other Bishops & Doctours of the Church (who had great delight in subtle & crafty questions) spured forth Arrius to this furie. Zonaras both write, that Origene was the first authour of this heresie, so he was the first that affirmed, the onely Sonne of God to be made, and to be diuers from the nature of God the father. But these thynges lay hidden in papers, couered with silence, and not yet published, but Arrius brought them forth into light, preached them openly, drawing many vnto this his impietie, as is sayd before. This his heresie beyng dephehended and knowne, Alexander the Bishop dyd conferre with hym very familiarly, endenouryng to withdraue hym from his wicked and hold enterpryse, but all was in vayne. Therefore he remoued hym from the dignitie and function of Bishophode. Arrius beyng thus remoued and confused, fled into Palestine, and there laboured with flattering and faire meanes to get vnto hym, companions to be partakers of his error. He commyng to Nicomedia to his old frend Eusebius, was very gently entertayned of hym in his house, and when he had remainyd there a good space, he allured Eusebius fully and wholly into hys sentence. And vnting that for a chiefe helpe, he and his companion Eusebius, set letters to Alexander. When the same and talke of Arrius came to the eares of Constantinus the Emperour, he much desiring to heale this pestilent and hereticall contagion, which had infected not onely the City of Alexandria, but also many other Cities and prouinces beside, commaunded a generall counsell to be kept at Nice, in the which Counsell Arrius was conuited, reiected, and condemned. A certayne Bishop receiuer of Constantia (who was the sister of Constantine, and the wyfe of Licinius the tyrant) fauouring the doctrine of Arrius, talked oftentymes by occasion vnto Constantia of Arrius, excusing Arrius cause, and that he thought not so, as was layd to his charge, and that he was vniustly condemned of the Counsell, and so had sone perswaded the woman, being light of credite. It happened, that thys Queene fell into a deadly sickenes, and the Emperour came to visit her, she hauing oportunitie, commended thys Bishop vnto hym, as a godly and diligent man, and one that wished well to the Empire, and a litle while after she dyed. The Bishop being thus commended vnto the Prince, beganne not long after to intreat of Arrius cause vnto the king, and sayde, that he was oppressed with slanders agaynst all right and reason. Then aunswered the king saying: If Arrius doth consent and holde with the Synode, I will cause hym to be restored vnto hys owne place and dignity at Alexandria. And so directed hys letters to Arrius, written in this manner.

Victor Constantinus, Maximus Augustus. Iam olim soliditati tua significatum est, ut in castra mea venires, quo conspectu nostro frui posses, vehementer, vero admiramur, quod id non confestim feceris. Quapropter iam ascenso publico vehiculo, ad castra nostra properare venias: ut clementia ac prouidentia nostra positus, ad patriam reuertere queas. Deus te custodiat frater. 6. Calend. Decembris.

The conquerour Constantine, and mighty Emperour. We did signifie vnto thy soundnes heretofore, that thou shouldest come to our Court to appeare before vs: but we do greatly maruaile, that thou hast not so done forthwith. Wherefore, euen now taking the common chariot, come vnto our Castell with expedition, that hauing obtayned our clemency and prouidence, thou mayest returne to thy countrey. God keepe the brother. The 6. Calendes of December.

Besides these letters, the diligent endeouour of Eusebius and hys companions, moned Arrius to go to the Emperour, of whom when he came, beyng commaunded to declare and protest in playne writing hys sentence and mynde of the Christian sayth, did exhibite vnto the Emperour, a writing of hys sayth, agreeing to þ woordes of the sayth of the Nicene councell, notwithstanding he ment simulation, craft, and disceite. The tenor of the writing was thys.

To the deare and beloued in God, our Emperour Constantine, Arrius and Eusebius Priestes, send greting.

We do expound in this writing, O Emperour, vnto the our sayth, as thy holynes beloued of God hath commaunded. We, and all that be with vs, do confesse to beleue as folloiweth.

We beleue in one God the father almighty, and in the Lord Iesus Christ hys sonne, begotten of hym before all worldes, true God, by whom all thinges were made, a fewell thinges in heauen, as thinges in earth, which came, took flesh, suffered, rose agayne, ascended into heauen, and shall come agayne to iudge the quicke and the dead. And in the holy Ghost, and the resurrection of the flesh, and the lyfe of the world to come, and the kyngdome of heauen, and one holy Catholike Church, dispersed from one ende of the world vnto the other endes of the same.

This sayth we haue taken out of the Gospell, the Lord saying vnto hys Disciples: Go and teach all nations, baptising in the name of the Father, the Sonne, and the holy Ghost. If we beleue not these thynges, and truly receiue the Father, the Sonne, and the holy Ghost, as the whole Catholike Church doth beleue and receiue, & the holy Scriptures do teach, according to þ which we beleue all thinges, let God be our iudge, both now, and in the day to come.

Wherefore we desire and besech thy pitifull godnes (O Emperour) that thou wilt vniue and ioyne vs as ecclesiasticall persons, holding the sayth and iudgement of the Church, and of the holy Scriptures, to our mother the Church agayne. And that all superfluous questions and woordes issuing out of the same, beyng cut of, we and thy Church may peaceably be reconciled and restored agayne ech to other.

After that Constantine had taken notice and knowledge of these writings and woordes, he asked Arius whether he had any other thing in hys mynde or no, and whether he truly beleued that which he had professed. Arius answered, that he would affirme by an oth, that he holdeth the sayth of the catholike Church, and both rightly beleue. The Emperour then did absolue and acquite him, saying: *Si recta est fides tua probe iurasti: sin impia, est fides tua, & iurasti: Iudicium dei de se erit de calo.* If thy faith be right, thou hast swozne well, if thy faith be wicked, and hast swozne, the iudgement of God shalbe vpon the from heauen.

Socrates sayth, that Arius caried hys doctrine writte in paper vnder his arme, and so did craftely and falsly sweare, that he truly beleued as he had written.

Constantinus doth send Arrius with hys adherentes to Hierusalem, and to the Bishops, who than by chaunce were there gathered and assembled: and wrote also, that they should bewell and consider the writing of Arrius, and whether hee had truly repented or no, and to examine diligently whether he had sustained iniury at Alexanders handes or no. The Bishops, because they would do nothing contrary to the Emperours mynde, did receiue Arrius & his fellows into their communion & fellowship agayne. And they sent forthwith, letters to the Emperour, to þ Church of Alexandria, and to the Bishops and Clergie throughout all Egypt, Thebaida & Lybia, exhorting to receiue Arrius & his company with a willing minde, and sayd, that the Emperour had by himselfe genen testimony vnto their sayth, that it was right & true, & that the whole Synode had subscribed to the Emperours sentence.

Miscellanea

Sozom.
Lib. 2. cap.
27.

Arrius being glad of thys iudgement, and of the successe of his dissimulation and deceit, after the Synode holden at Hierusalem, was dissolued, returned into Aegypt. And remayning at Alexandria for a certaine space (but yet in bayne) when Anathasius would suffer by no meanes hym to be admitted to the communion, he departed to Constantinople, where when they would haue brought hym in by a certaine violence, Alexander, who at that tyme had the gouernment of that Church, dyd resist hym wth the lyke violence, and sayd, that it behoued not the authoꝝ of heresies, and the troubler of so many Churches, to be receiued. The matter at last grew to great contention and strife, the Eusebians manacing and threatning, that except Alexander would admit Arius, he should be cast out of the Church and live an exile, and that hys successor should receiue Arrius vnto the communion and fellowship of the Church agayne. The Eusebians the next day following, purposed to bring in Arrius into the Church. Alexander reposing greater trust in the armour of godlynes, went into the Temple wth two of hys familiars, and lying prostrate before the altar or table, weeping all the night, poured out prayers to God the Lord of Churches, that he would not suffer the woulfe, to be mingled wth the sheepe, and that he would not admitte hym, who intending to play the woulfes part, had conered hymselfe wth a shepes skynne. He prayed also as some write, after this manner: If Lord thou wilt permit hym, who endeouureth thus to creepe into the Church, I beseech thee by thy vnspokeable counsell, that thou wilt deliuer me thy seruauent out of thys present lyfe. After he had thus prayed, he returned home weeping.

The next day following, Arrius cometh forth wth a great pompe, being proud and malapert, though the trust which he had in the Eusebians, by whom he thought, or rather dreamed, that he should be placed forthwth in the Bishops throne. But make a marueilous example of Gods iudgement: Arrius was led wth a great and solemne triumph, when he came vnto the court of Constantine, a great feare wounding hys conscience, came sodenly vpon Arrius, and the losenes of hys belly constrained hym to desire some secret place out of the way, where he myght ease hymselfe. The trayne which came wth hym, to bring hym to the temple wth a pompe, loketh in the meane tyme when Arrius would come forth, but he was thought to haue taried very long. Certayne therefore of them went in, and found Arrius sitting dead vpon the draught, all hys guts and bowels being dissolued and gone from hym by the neather partes.

This was the miserable end of Arrius, whom although they which were of his iudgement and minde, laboured to deliuer from such a foule shame (some saying that hee was sodenly taken about the hart) other saying that onermuch ioy and mirth killed hym, some affirming that he was poysoned, yet many iudged, that Arrius through his impiety and wickednes, suffered paine, sent of God worthy hys desertes.

Athanasius doth write in his Epistle *Ad Serapionem*, that by the sodayne and miserable death of Arrius, many which before were deceiued by him, were conuerted agayne to the faith.

Saint Austen doth say, that the paine of Arrius in hell doth encrease, as often as any one in the Church is infected wth hys heresie.

Sulpitius doth write, that there were two of the name of Arrius, which were as two Serpents hissing with one mouth.

Athanasius. 18.

Athanasius Bishop of Alexandria was a famous man in holynes & knowledge: he suffered many and greuous persecutions of the Arrians. For he being constituted against the Arrians, in the counsell of Laodicea, with most euident reasons and very strong argumentes affirmed, God the sonne to be of one substance with the father, which thing Arrius and his adherentes could not refell. Therefoze stirred vp almost the whole world to persecute Athanasius, who flying away (as Hierome sayth) did hide himselfe 6. yeares continually, in an empty and dry Cestern.

Cestern, where he neuer saw the Sunne. Which yeares being expired, when a certaine wench had vttered him to be there, by Gods prouidence he fled frō thence. For then all Princes, countreyes and kingdomes with their hostes, came together to pursue him, by meanes whereof he wandred about the world, in so much that he could finde no place to hide hym selfe safely. At the length after many vexations and sufferinges, he dyed in the tyme of Valentinianus & Valens the Emperours, in the yeare of the Lord 379. the first Moneth of May, and in the 46. yeare of hys yereshode.

Ruffinus wyiteth in hys Ecclesiasticall history, that the Arrians fearing least Athanasius should haue occasion of accesse to the Emperour Constantine, did accuse Athanasius of Pagicke and murther, and sayd, that he had cut of one of the armes from the body of one Arsenius to practise Pagicke. Which thing the Emperour hearing, commaunded a councell to be gathered at Tirus, where he had Athanasius to be condemned. Athanasius was led thether, and one of the Emperours noble men was sent thether to be as Lord iudge and examiner of the sayd cause. Now thys Arsenius whose arme was sayd to be cut of, had sometyme bene Athanasius hys reader, which Arsenius, fearing least he should be corrected for some fault, withdrew hym selfe from Athanasius, and fled away. Whose running away (the wicked taking to be a iust occasion of laying the foresayd crime to Athanasius charge) toke Arsenius, and kept hym close in a certayne mans house, who was of the same conspiracie with them against Athanasius. And whether it were by the contemplation of his owne humanity, or by Gods prouidence escaping, pryde in the night out of the prison arriued by ship vnto Tirus. And the day before Athanasius should be arreigned, Arsenius came to hys maister Athanasius, and opened all the matter vnto hym, how his enemies went about falsly to accuse hym of murther. Athanasius commaunded Arsenius to keepe hymselfe close within the house, that no man might knowe of hys returne agayne and presence there. The councell did sit, to the which all they which were of a malicious and spitefull minde agaynst Athanasius, did repayre. At that tyme one Paphnutius a confessor of God, was present with Athanasius, who knew very well Athanasius innocencie and guiltines. When he saw Maximus Bishop of Hierusalem (who had hys eye cut out, and hys hammes cut of, as Paphnutius had for the confessing of Gods truth) to sit wyth other of the Arrian faction, came before the middell of the councell, and sayd: O Maximus, wyth whom I haue one and the same badge of Chyistian confession, with whom also one of my bodily eyes being put out, hath purchased a more cleare sight of heauenly light, I wyl not suffer thee to sit in the councell of the wicked, and to enter in with them that imagine mischief. And so casting hys hand vnto hym, did lift hym vp, and toke hym from the middell of the councell. And geuing him instructions of the whole matter, coupled hym euer after to the communion and fellowship of Athanasius.

But in the meane tyme the cause agaynst Athanasius went forward. First of all they brought in a certayne woman (whom they had suborned to exhibite false accusation and testimony agaynst hym) who sayd, that vpon a certayne night she receiued Athanasius into her house to lodging, and that she suspecting nothing lesse, was violently corrupted and rauished of Athanasius the same night. The iudges commaunded Athanasius to be brought forth, who comming in, admonished Timotheus his Chaplayne, that asone as the woman had tolde her tale, he should aunswere and speake vnto her, for he would holde his peace. Now when this woman had finished her oration, as she was taught, Timotheus turning vnto her, sayd: Was I euer receiued into thy house, O woman? and did I euer oppresse thee, as thou hast sayd: then she (as the malapertnes of women is shameles) speaking sharply vnto hym. Thou, thou (sayth she) euen thou hast defiled my chastitie, and turning vnto the iudges made obtestation of her sayth in God, that she had spoken nothing but the truth. Then were they all ashamed, and laughed at the matter, that the faction of this forged crime was so euidently and manifestly knowne.

Notwithstanding the iudges could not be suffred to examine this womā, where
and

2nd ed. wat li
Pir. n. ill. i. m. 6
2nd ed. wat li

Miscellanea

and by whom she receiued the lesson of this forged slander, for the accusers did vsurpe to them selues the whole libertie of geuing iudgement. Well (this pageaunt beynge played) they objected against hym an other crime. They brought forth such a wicked deepe, as was neuer heard of before. They set before the iudges a coffin, vpon the which lay a dead mans arme. This is that, sayd they, that cannot be coloured by crafty wordes, the matter is apparent, you may see it wyth your eyes although wordes cease. Thys is the right arme of Arsenius, thy seruauant, which how thou didest cut it of, & wherefore, now shew and declare.

Then sayd Athanasius: which of you all here did know Arsenius, that you do know so well hys right arme? Certayne arose vp, who were not of this faction and sayd, that they knew Arsenius very well. Then Athanasius requested the iudges: that they would be so good, as to commaund his seruauant whom he had sent out for certayne busines, to be called and brought thether. And when Arsenius came in, Athanasius lifting vp hys head, sayd to the whole councell and to the iudges: there is Arsenius, this is euen he, and lifting vp hys right hand, beholde sayd he, here is hys right hand, and this is hys left hand. Now inquire you, whose arme thys is, which they haue brought here before you. Then a certayne myst and darcknes came before the eyes of the accusers, not knowing, what they might do, nor what way to turne them. For sure testimony was brought, that this was very Arsenius, who stode there.

Nevertheless, because the councell was not kept for right iudgements sake, but onely to oppresse an innocent man, forthwyth, they all made a great shout and cryed, saying, that Athanasius was a Magitian, and that he had deceiued their sight, and therefore was a man not worthy to lyue any longer. And comming vpon hym wyth great violence, would haue torne and rente hym with their handes. But Archelaus, who was president of the sayd councell, at the Emperours commaundement, tooke hym out of their handes, conueighed hym into a priuy way: and bad hym saue hymselfe by flight, and depart from thence. Notwithstanding the councell sitting agayne, as though nothing had bene perceiued of their malice and despitefull slanders, condemned Athanasius of the crimes before layd to hys charge, and did send the actes thereof through all the world, and allured all the Bishops by the Emperours commaundement to consent to the same. *Hec Rufinus.*

Cyprianus. 19.

Cecilius Cyprianus, doth seeme also to haue bene called Statius, as the history of hys martyrdome doth declare, which was written by one Pontius a Deacon: howbeit the inscription of the 9. Epistle of the 4. booke, both name hym Thascius. He was borne in Africa, in the City Charthage. For Hierome writeth, that he was both Priest and Bishop there. Of what parentes he came, or what kynde of studie he vsed in hys youth, it cannot be gathered in any place out of hys writings, but Hierome in hys Cataloge and in hys commentes vpon Ionas, writeth, that he professed Rhetorique, wyth great commendation in Africa, while he was yet a Gentile and an idolatour. At which tyme Nazianzenus affirmeth, that he was geuen much to the study of Magicke, who nameth hym a Magitian and a witch, whereas both Hierome and Augustine write nothing of hym. Other write of one Cyprian a Magitian, which beynge a child was consecrated of hys parentes vnto the devils, as *Iacobus de voragine*, *Henricus de Enfordia*, and *Volateranus*, do write. But this Cyprian they say, eather was borne at Antioche or els at Nicomedia, yet notwithstanding they affirme that he was conuerted, and became at the length both a Bishop and a martyr.

Saint Hierome writeth that this Cyprian of Carthage in Africa, was first perswaded and conuerted vnto the Christian sayth through the conuersation, which he had with one *Cecilius* a Priest (whose name he after ward tooke vnto hymselfe) and especially through the reading of the Prophet Ionas. And he hymselfe wrote the historie of hys conuersion and Baptisme in a florishing and an eloquent stile, that it did well appeare, that he came out of the scholes of the Rhetoricians.

Also

Lib. 1. cap.
15. 16. & 17

In catal. vi-
rorum illu-
strium &
cometario
in Ionam.
Lib. 2. epi-
stola. 2.

Also Hierome declareth, that as soon as he was converted, forthwith he bestowed all his goods upon the poor: and not long after he was chosen Bishop, and last of all made Bishop of the Church of Carthage. But it is uncertaine, whether he succeeded Agrippinus Bishop of Carthage, of whom he maketh often mention, and who also was the first author of rebaptizing, or whether he succeeded some other. But it is most certayne, that in his dignitie and office he excelled in vertue and in sondry godly qualities, but especially in authoritie, by the which Nazianzenus writeth, that he governed the Churches of all the orientall partes and of all Spayne. And in the forme of his proscriptiō he is called the Bishop of the Christians, which forme he himselfe reciteth. He was also a most diligent and saythfull overser of his Church, being alwayes very carefull and pensive for it, he being both present and absent, as it doth appeare by many of his Epistles. He writeth thus of himselfe, that he was gentle, meeke, patient, and liberall, and that he was also severe and stout in matters pertaining unto his office. Sundrie of his Epistles also do testifie, that he was most loving unto his brethren. He took great paynes in declining and helping of martyrs, for being absent he would write unto his Bishops and Deacons, that they should with care and diligence embrace and make much of the Martyrs, which were captiue. The fortitude & godly stoutnes of his mynde in erecting of his office, the iiij. Epistle of his. i. booke do declare. Neither dyd there lacke in hym wisdom and circumspection. Besides this, he was of a singular modestie, for he would take by him to do nothing of his private counsell and iudgement, without the consent of his fellowes in office. He was very beneficiall and kynde towardes his poore brethren, and such as were strangers. For how oftentimes in his absence doth he commit the care and charge of the povertie, unto his fellowes in office: yea being absent, he doth commaunde them, to geue of their owne proper goods, to the necessitie of their brethren being in exile.

Lib. 4. Epistol. 9.

Lib. 1. Epistol. 3.

Lib. 3. Epistol. 24.

He hym selfe also doth recite his singular revelations and other giftes, as his visions and his warnynges from heauen, of his persecutions to come, and of other thynges pertaining unto the gouernement of the Church, he had also afore knowledge of thynges that should after happen.

Lib. 1. Epistol. 3. et

Lib. 4. Epistol. 4.

S. Austen also (who doth greatly prayse him) doth attribute unto hym certayne noble vertues, as humilitie of spirite, reciting these wordes: let vs not thinke our owne wit and iudgement to be best, but what soeuer profitable and good counsell shalbe geuen unto vs of our brethren and fellowes, let vs embrace and follow it: he setteth forth also his long suffering and patience with his great courtesie and gentlenes, through the which vertue he kept nothing pryncie that he thought, but would bitter it peaceably and quietly. He commendeth hym selfe also, for that he would not beare malice agaynst any man, that was of an other iudgement then he hym selfe was, but would not withstanding keepe peace and con corde with hym. Finally, that he would prescribe and appointe no man, to follow any other thyng, then that which should seme best unto hym selfe.

Lib. 4. Epistol. 6.

Cōtra Doct. nat. Lib. 3. cap. 4.

Cōtra Doct. nat. Lib. 3. cap. 17.

Neither this is to be omitted, that S. Hierome doth write of hym, that he was geuen alwayes unto readyng, and specially of Tertullian. For he sayth, that one Paulus told hym, that he heard of Cyprianes Notarie, whom he saw at Rome, that S. Cyprian suffered no day to passe, in the which he read not somewhat of Tertullian, and that he would oftentimes aske of his seruauit for his master, saying, *Da Magistrum*, geue me my maister, signifieng Tertullian.

¶ Of certaine faultes of doctrine in Cyprian.

He calleth repentaunce oftentimes, satisfactions and open confessions, following Tertullian, unto the which he doth attribute the cause of absolution and remission of sinnes, as in one of his Sermons he sayth: The Lord must be appeased and pacified through our satisfaction.

In sermone de lapsis.

In an other perillous doctrine he useth this ambiguity: he biddeth them which are fallen, not to dispayre of the mercy of God, and yet would not haue the penitēt, to

Miscellanea

In Sermo- to promise hym selfe forgiveness of sinnes. What other thyng is this, but that it is
ne de lap- } to be doubted, whether God forgiveth the penitent sinner, or no?
fis.

Iohan. 5. He goeth about to proue very rigorously and bnnnercfully (out of this place of
S. Iohn: *Ecce sanus factus es, noli amplius peccare*, behold thou art made cleane, sinne
no more) that there is no hope of pardon left vnto him, that doth offende, after that
he hath once knowen God: And that, what soeuer sinne is committed agaynst the
Sermo. 5. Lord, cannot be absolued of the Priest. In all hys wrytynges he is a belement
de lapsis. maintayner of free will. Hereof he attributeth to much vnto good woorkes, as of
In Sermo- almes, he sayth, that almesdeedes are the way vnto saluation, and that it washeth
ne de elec- cleane away all spottes and filthynes gotten after Baptisme.
mosina.

He bozowed also certaine ceremonies out of Tertullian, and out of the traditiōs
of Montanus, as the consecration and vntion after Baptisme, for he saith, the wa-
ter must first be made cleane, and consecrated of the Priest, that it may wash away
the sinnes of hym that is Baptized. Agayne it is also necessary, that he that is Wap-
tized, should be annoynted, that the vntion beyng receined, he may be annoynted
of God, and haue in hym the grace of Christ.

¶ Of the conflictes of Cyprian.

HE suffered many and great conflictes, which most commonly did exercise and try
the true and constant professors of the pure and sincere doctrine. First, agaynst
the Ethnicks, which thyng his booke wrytten agaynst the slaunders of Demetria-
nus both testifies, who imputed the cause of all the evils and calamities of the world
vnto the Christians, because they dyd not worshyp the Gods of the Gentiles. The
which slaunder S. Cyprian examining, doth so register, that he proueth calamities
therfore to be multiplied in the world, because the Gentils worshipped Idols, and
would not acknowledge the true God.

After this he strined with the Iewes, setting forth two bookes agaynst them, in
the which he proued evidently, that the Iewes dyd incurre the anger and offence
of God, because they despised Christ, and killed the Prophetes, and that they could
not vnderstand the Scriptures, except they beleue in Christ, that the Circumci-
sion, that the old law, that the Temple, that the sacrifice of the Priestes, that the
Prophetes are ended, and that they beyng reiected the kyngdome of heauen dyd
more appertayne to the Gentils. &c.

Lib. 1. Epi- He strineth agaynst the fine false brethren, who layd counterwatch vnto hys
tol. 8. Bishoppicke, while he was in banishment, he aunswereth in many wordes vnto
the reprehensions and slaunders of the backbiters, for the which cause he behemet-
ly rebuked one Pupia a Party, because he gaue credit vnto their backbitings.

Lib. 3. Epi- So likewise had he a long and paynfull fight with the heretickes, as with No-
tol. 3. uatus, whom he had once excommunicated in Africa, and with them which were
of his sect, the which should haue the Churches to be shut agaynst them that retur-
ned home after they had offended and gone astray. Through this occasion, he wrote
certayne godly and learned Epistles, and a Sermon of the receyuing agayne of
the offenders.

His next conflict was with Nouatianus and Felicissimus, and with their ad-
herentes, who contrarie vnto Nouatus dyd receyue agayne and dyd absolue with-
out respect, all such as were false, and also heretickes (no discipline of repentance
goynge before) onely for that they might displease the Bishops.

Lib. 4. Epi- Agaynst the same men that is, Nouatus, Nouatianus, and Felicissimus he de-
tol. 4. fendeth Cornelius Bishop of Rome, whom they slaunderously affirmed to be vn-
lawfully created Bishop, and dyd alienate the myndes of hys brothers from hym.
He strined also very manfully in many generall Councils agaynst all heretickes
and scismatickes. But hys greatest conflict of all (I know not by what authority or
reason he dyd it) was in defendyng the cause of rebaptizing agaynst Steuen Bi-
shop of Rome.

He inueighed also learnedly agaynst Idols, yea rather he destroyed them (as
Hic-

Hierome sayth in his treaty of the banitie of Idols) hee was a helpe also vnto diuerse other Churches, but not without strife with his authoritie and censure, especially vnto the Church of Rome, vnto the which Church he sent in hys persecutiõ. Lib.3.
epist. 5.

¶ Of his kynde of stile.

Hierome attributeth vnto hym in hys wrytyng a perspicuitie and clarietie of sentences. And in an other place he wryteth, that his stile doth runne swetely and stilly, lyke vnto a most pure well spring. 9

And Lactantius sayth, Cypriane was of a ready and prompt wit, copious and pleasaunt, and (which is the greatest commendation of all) in talke or wryting, he was so perspicuous and playne, that a man could not discern whether there were any man, eyther moze eloquent in uttering, eyther moze playne in expounding, or moze earnest in perswading.

¶ Of the banishment and martyrdome of Cyprian.

That he was a banished man, many of hys Epistles witnes, which he wrote vnto hys brethren, and vnto hys Church liuing in exile. In which thing he performed thys vertue worthy of a faithfull pastor, that he had no lesse regarde of hys owne Church and of other Churches beyng absent, then if he had bene present. He declareth hymselfe that in a sedition and sturre moued of the raging people, he wyllyngly gaue place and departed, least that throughe hys presence he should moze hurt then profit the Church. For so he wryteth vnto the Priestes of Rome, saying immediately in the beginning of the tumult, when the people wth a violent cry had ostentymes called for me, not so much respecting my owne sauegarde as the common quietnes of my brethren, I departed in the meane while, least throughe our intempestiue presence, the sedition begon should be moze prouoked. In lyke manner he wryteth vnto hys brethren of hys conyers and denness, in the which he was ostentymes sought. The which thyng seemeth to haue bene done in the yeares of Decius and Gallus. For from that banishment, he returned vnto hys Church: but beyng banished by Valerianus, he was called home agayne of Paternus proconsull of Africa into the City Thurbis. Cyprian hymselfe declareth, that eyther in thys hys last exile, or in the former, he wth all hys goods was proscribed, so that it was lawfull for any man to slea hym that met hym. Lib.3.
epist. 5.

Paternus the proconsull beyng dead, Galenus Maximus who succeeded Paternus, commaunded hys seruantes to cary Cyprian in a carte to the place of punishment, where the liestenaunt beyng about to do sacrifice vnto hys Goddes, brake out into these wordes.

Thou hast lyued a great while beyng of a pestiferous mynde, and hast gathered vnto thee men of a wicked conspiracy, and hast bene an open enemy vnto the Romaine Goddes and their holy lawes: neyther could the godly and sacred Princes Valerianus and Galenus reduce thee by any meanes vnto the secte of their ceremonies. After which wordes he was slayne wth the sword, vnto the which (as Hierome sayth he wyllyngly botwed hys necke. At thys tyme Sixtus was Bishop at Rome (as Eusebius wryteth) in the yeare of our Lord 259.

What thynges Nazianzenus wryteth of hys buriall, and the miracles about it, both Hierome and Austen, and they which liued in that tyme, and after, eyther they were ignoraunt of them, or they coumpted them as bayne tales vntoworthy to be recited. What is prayse enough to hym, that S. Austen calleth hym a catholicke Bishop and a catholicke Martyr, so much the moze humbling hymselfe as he was great and noble. And the same Austen sayth in an other place. I cannot attayne vnto the prayse of Cypriane. I do not compare my wrytings vnto hys great learning. I loue hys wit, and am delighted wth hys stile. I wonder at hys charitie, & worship hys martyrdome. I do not beleue, that he was of that opinion, that heretiques and schismatiques should be rebaptized.

Miscellanea

Antithesis. 20.

Rom. 8.

1. Cor. 3.

Antithesis signifieth in Latin *Contrarium*, contrary. It is a figure by the which we amplify by contraries. It may be in single wordes, as *Servani non extinxi*. I saved hym and not destroyed hym. Also in whole sentences. *Vt habet assentatio incunda principia, eadem exitus amarissimos adfert*. Assentation or flattery bringeth pleasant and sweete beginninges, but the same bringeth most bitter and sorrow endes. Also, *Inimicis te placabilem, amicis inexorabilem præbes*. Thou behavest thy selfe to thyne enemies placable and tractable, but to thy frendes ineroxable. In Paule this is *Antithesis*. If you lyue after the flesh, you shall die, if after the spirite, you shall lyue. Agayne, the letter killeth, the spirit quickeneth. Cicero. *In pace bellum quaritas, in bello pacem desideras*. In tyme of peace thou seekest warre, in tyme of warre thou desirest peace. Also in idlenes thou makest tumultes, in tumultes thou art only idle. *In refrigeridissima cales, in referuentissima frigēs*. In a colde cause thou art hote, in a hote cause thou art colde. Thys is a very apt *Antithesis*. *Non obruiſti me muneribus, sed ſcleribus*. Thou hast not ouerwhelmed me wth rewardes, but with wickednes. Finally *Tacito cum opus est clamas: cum loqui conuenit, obmutescis*. When silence nedeth then thou criest out, when spech is required, thou art dumme. *Ades, abesse vis, abes, reuertī cupis*. When thou art present, thou wouldest be absēt, when thou art absent, thou wouldest returne. Note that there is no figure so elegant and apt, as this is to amplify and varie any oration.

Aristoteles. 21.

Aristotle the Prince and monarch of all the Philosophers, was very famous in hys tyme, who had to hys maisters and teachers Socrates, and Plato, as witnesseth S. Austen, in hys booke *De ciuitate dei*, saying: Aristotle was the discipule of Plato, being a man of excellent wit, not onely equall to Plato in eloquence, but otherwise farre exceeding hym: when he had instituted the secte of Peripatetickes, hys maister being yet alyue, he gathered many schollers to be of hys secte. Among whom for hys renowne he had Alexander the Emperour also to hys scholler, and liued 23. yeaeres after the death of Plato, sometyme teaching Alexander and sometyme composing and making bookes, and otherwhyles applying doctrine. In hys scales (as it is sayd) he caused thys to be engraued. *Sapientior est qui quod nouit abscondit, quam qui propalat quod nescit*. He is moze wise which doth hide that which he knoweth, then that man which uttereth the thing which he knoweth not. Aristotle was very eloquent in utteraunce & (as Saint Hierome sayth to Eustochius) he was (without question) a great and marvelous miracle in nature. At the length when he had taught very excellently in Licium many yeaeres, and was accused through enuie that he did not iudge right of the Goddes, fearing least he should be adiudged to death (as Socrates was) forsaking to purge hymselfe, went into Calcis, where he was of very good liuelynes of wit while he liued, and did lyue 62. yeaeres and dyed there (as Leonardus Aretinus, fully declareth in hys lyfe.) He treated of all the partes of Philosophie, and gaue preceptes to euery part. He was called *Philosophus* the Philosopher, by the figure *Antonomasia*. Laertius witnesseth that there were big. Aristotles. The first was this before rehearsed. The second ruled the common wealth at Athenes, whose very elegant orations are extant. The thirde wrote vpon the Iliades of Homere. The fourth was the oratour of Sicilie. The fift was called Mincheus the familiar frende of Eschines. The sixt was of Siren, which wrote Poetrie. The seuenth was a scholemaister, of whom Aristoxenus made mention in the lyfe of Plato. The eight was an obscure and base Grammarian. And it is sayd, that Aristotle the Philosopher wrote many woorkes, who surely (if he were alyue agayne) he would deny many of them to be hys, which we now attribute vnto hym. And he was in better case then other there, whose woorkes were bitterly abolished, and he hymselfe was the cause why many of his woorkes were lost, because he toke vnto hym other mens glozy and pzaple.

Plutarch

Plutarch writeth, that some report, that Aristotle was the authour of Alexander the Emperours death, for that he gaue counsell to Antipater, and brought poison for to poison Alexander. Plutarch also writeth, that there was a suspicion of poisoning Aristotle, but some dyd write, that he dranke a very exceeding venomous herbe called Aconitum, and so perished, but that is false (sayth Plutarch) for what neede he to fly from Athenes, if hee would haue willingly put hym selfe to death. Againe, the order of hys testament which he made in Euboea, is very much discrepant from a voluntarie death. For it began thus: *Erunt omnia recte. Si tamen quid contingat, Aristoteles Testamentum suum in hunc modum fecit.* All thynges shalbe well yet notwithstanding if any thyng happeneth, Aristotle made hys testament after this manner: who doth not perceiue, that the very begynning of the Testament doth not saunour of a man desperate, but rather of one desirynge lyfe: so, he sayth, all thynges shalbe well, if lyfe do remayne.

This test was called *Peripateticorum secta*, because he taught *Ambulando*, for walking, betokeneth to walke.

Plato was wont to name Aristotle a mule, because a mule, when she hath filled her selfe with her mothers milke, she will beate her damme with her heeles. Plato signified by this the ingratitude of Aristotle, for when hee had receyued of Plato the principles of Philosophie, and the encrease of knowledge therein, he became enemy to the Schole of Plato, and with his familiars and Scholers dyd alwayes contend and strine agaynst Plato.

Galenus. 22.

Galenus was a noble Philisio, borne in Pergamo, sonne of Nicon a great Metrician. In the Arte of Physicke he excelled all other before hys tyme, & fence: In somuch, as in his ministracion, counsell, or doctrine, he neuer had reproch, as he hym selfe writeth. Also, lyuing (as some do write) as good as an hundred yeares, after he passed the age of thryty yeares, vntill the tyme of his death, hee was neuer bered with any sickenes, except the grudge of a feuer of one day, as he sayth in hys worke, *De sanitate tuenda*, and y happened onely by to much labour. He flozished in the tyme of Marcus Comodus, and dyed onely for feableness of age, after the incarnatio of Christ about. 160. yeares. He was famous at Rome, and is thought to haue excelled all men in that Arte (Hippocrates excepted) for that he composed many booke, and with a wonderfull wit expounded all Hippocrates workes. For the Grecians do say, that he put forth 150. booke of that facultie, and therfore this sentence was very notable, *Scientia in insensato non prodest, nec ei qui non vitur prodest sensus.* Science in a senselesse man, doth not profit; nor sense profiteth hym that can not vse it.

Galen in his booke of simple medicines speaketh of a straunge experimēt which hee practised by a peece of old chese. When I had (sayd hee) in tymes past chese brought vnto my table, which was of a very tarte tast, I cast it away, and my seruantes spent it, & did eate it among thē. But they being wont to saue such meates, brought within short space after out of the spence or buttry, of y same chese agayn, and asked what I would commaund to be done with it. And because it could not be eate, for y tartenes therof, we merely being disposed, dyd propose to what purpose or vse any man could put it. In the meane tyme of our talke, a certaine mā diseased with the goute, was brought vnto me in a chariot, hauing gouty knobbes vpon his ioyntes. It came to my minde to proue a practise. I commaunded the chese and a gambon of bacon to be sod together, and to be pounded well in a mortar, that it might be plaisterlyke, and to lay it on the partes greiued. And truly the sickeman was very well halpen by thys medicine, for the skynne being broken of it olone accord, that is to say, without cutting, the pieces of the knottes fell of dayly without grieve. And when all the chese that I had was spent, the sicke man being hym an other chese of the same tast, saued it, for to occupy afterward about hys olde disease. And when he toke the same commodity thereby agayne, he preserued to

Miscellanea

occupy the same oftener, and taught it certayne of hys frendes beyng lyke wyse diseased. And that thyng truly dyd we inuent newly, which experience proued and confirmed after ward to be god.

Ambrosius. 23.

Ambrose Bysshop of Millayn, and spirituall father to Saint Austen, was a Romaine borne, and ennobled wyth the dignitie of a Consull. He beyng a very godly man, and the chiefe of all the doctours in hys tyme, was sent from Rome of Valentinianus the Emperour, to gouerne the prouinces of Liguria and Emilia: where shortly after the death of Auxentius Bysshop of the Arrians, a very great sedition arose among the people, the which to represse accordyng to hys office, when he had entred into the Church, and like an eloquent man had reasoned for y agrement of both parties, sodenly there was heard the voyce as it were of an infant, saying. *Dignus est hic Ambrosius ut sit Episcopus.* This Ambrose is worthy to be a Bysshop. At the sound of the which voyce, the people did reioyce, fauouryng hym, and crying aloud, that the Bysshoppricke ought not to be committed to any other man but to Ambrose, the which thyng was done by commune consent and peace of them all, who beyng forthwyth made a Christian, of one that before learned the principles of hys fayth, and hauing taken orders, was created the ninth Bysshop of Millaine, in the tenth yeaere of Valentinianus hys Empire. Who beyng placed in the See, all Fraunce on thys side the Alpes forthwyth embraced the Orthodoxe fayth. Whose gentlenes truly was so great, hys maners and conditions so holy, hys wit so prompte and sharpe, and hys knowledge was so godly, that not onely while he lyued, but also beyng dead, he brought Italie and all the world into deuotion, charity and veneration of hym. Who also besides the grace of holynes, was very lyke Plato the Philosopher, both in birth, in hys infancy, and also in doctrine. For lyke as the Bees did put a great deale of honny into Plato hys lippes, as he slept in the cradle, so also there chaunced vnto Ambrose a wonder very lyke to thys, yea and a greater. For as the sacred hystory telleth of hym, when he lay a sleeps in the cradle, beyng a litle infant, sodenly a swarme of Bees did so couer hys mouth and face, as it were entring into y hye, some going in, and some goyng out by course. Which wonder hath bene declared of all the interpreters, to haue signified none other thyng, but that the swētenes of eloquence should flow out of hys mouth sweeter then honny. The which Prophecy in the end was declared to be true, if that ye wyll respect and biewe the subtilty and strength of hys disputing, reasoning, and the swētenes of hys speaking and wryting. He wrote incorrupt, and many pure bookes, whose sentences (sayth Saint Hierome) are the most firme pillars of the fayth of the Church, and of all vertues. In which bookes also (sayth S. Austen) the true fayth doth appeare, because he (as a flower) dyd shyne among Latine wryters.

In the City of Thessalonica, a great sedition beyng moued, certayne of the Magistrates beyng slayne wyth stones, were handled dispitefully. The Emperour hearyng these tidynges, and beyng overcome wyth great coler, could not refraine the same, but wyth a furious mynde, suffered the arbitrement of reuengement to take place. And he hauing gotten thys potwer (lyke a Tyrant, and one that would rule the matter as hym selfe lusted) selwe vnreasonably the innocentes and the guiltlesse together wyth the vniust personnes. For it is sayde, that there were slayne 7000. men, not beyng aduinged by the law to death, neyther was there any iudgement geuen agaynst the wicked offenders, but they were all helwen downe lyke vnto the stalkes of corne, which are cut downe in haruest. Now when Ambrose heard of thys lamentable calamity, he mette the Emperour entring into Millaine, which would haue gone into the temple (as he was wont to do). But Ambrose would not suffer hym, to go any further then the Church porch, saying vnto hym. O Emperour thou seemest to be ignoraunt; how great a slaughter thou hast committed. For (as I suppose) thy reason hauing appealed thy wrath, did waigh and

consider what thou hast boldly done. Also peradventure thyne imperiall principality doth not suffer thee to acknowledge thyne offence, but power resisteth reason. Yet neuertheless thou oughtest to know, that we are by nature mortall & transitory men, and that we were at the beginning dust, vnto the which we shall returne againe. For it is mete that thou being deceiued wpth thy beutifull purple robe, shouldest not know the imbecillity of thy body couered wpth the same. Thou hast O Emperour subiectes ioyned wpth thee in kin, yea in service also, for there is one Lord and Emperour the maker of the world. Therefore wpth what eyes wilt thou beholde the temple of God, which is the Lord ouer all, or wpth what face wilt thou tread vpon the sacred pauement? wilt thou holde forth these handes yet dropping wpth the blood of an vniust slaughter, and wpth them wilt thou receiue the body of the most holy God. O wilt thou put that most precious blood vnto thy mouth, which hast shed so much innocent blood in a short space in thy furious stomacke? Therefore depart, neyther wilt thou to encrease thy former iniquity with thys another iniquity: nor refuse thou the bonde which the Lord of all (which is a bone) doth allow. This truly is but a small thing, and it getteth health.

The Emperour hauyng bene brought vp in holy doctrine, and knowyng what was the duties of Priestes and Emperours, with sighynges and teares, returneth into hys Palace. But a long tyme after (for viij. monethes were expired) the feast of the Natinitie of our Lord came. But the Emperour sat in hys Palace lamentyng, and pouryng forth great drops of teares, the which thyng when Ruffinus the Emperours maister vnderstode (who through familiaritie had free libertie to speake hys mynde to the Emperour) he went vnto hym, and asked the cause of his weepyng. Then the Emperour sorrowfully cryyng out, and pouryng forth teares more and more, sayd: O Ruffinus, thou mockest me, for thou art not moued with the feeling of my harmes: but I do sigh and lament, whilest I consider my calamitie, for as much as the temple of God is open for seruaunts and beggers to go in freely, for to pray to God, whereas both it and also heauen is shut vp agaynst me. For I do remember the wordes of the Lord which sayth playnly, whom soeuer thou shalt bynde vpon earth, the same also shalbe bound in heauen.

Then sayd Ruffinus: I will therfore runne to the Bysshop, if it please you, and will moue hym by petitiō to loose your bondes. He will not be turned, sayd the Emperour, for I know the iustice and equitie of Ambrose sentence, neither will he transgres the law of God, for the Imperiall power. But Ruffinus instantly beggyn hym, and with long talke, perswadyng the Emperour, that he would pacifie Ambrose, the Emperour biddeth hym to go with expedition, and he hym selfe induced with hope followeth a litle after, trustyng to Ruffinus his promise. But S. Ambrose anone beholdyng Ruffinus, sayd vnto him: O Ruffinus, thou doest imitate the impudencie of Dogs, for thou being a conceyler of so great slaughter, hast put on thy brazen face, and castyng away shame, neither art abashed, nor yet fearest the Image of God in committyn so great a slaughter. Ruffinus besought hym, and sayd, that the Emperour would come vnto hym. But S. Ambrose burnyng with godly feruentnes, sayd: O Ruffinus, I tell thee truly, that I will not admit hym to the Church doore. And if he will chaunge the Empire into a tyranny, I also will suffer paynes of death willyngly.

When Ruffinus heard this, he certified the Emperour of the Bysshops mynde, by some man, exhortyng hym to keepe hym selfe within hys Palace. But the Emperour receiuyng the message in the middell of the way, sayd: I will go and suffer deserued checkes and tauntes. And when he was come to the Church, he would not enter in, but goyng to the Bysshop, which sat in a litle Oratorie, prayed hym that he would loose hym out of bondes. But Ambrose sayd, that Theodosius hys commynyng was tyrannous, and that he waied word agaynst God, by violatyng and breaking his lawes. The Emperour aunswered: I do not offer my selfe to stand against the sanctions of lawes, nor to enter vniustly within the holy temple: but I pray thee release me out of bondes, and that thou haue in mynde the clemency of the Lord towarde vs all, & that thou wilt not shut vp agaynst me the gate which the Lord

hath opened to all those that do repent. Then sayd the Byshop, what repentaunce hast thou shewed since that thyne so great wicked slaughter was done? or with what medicine hast thou healed thy most greuous woundes? It shalbe thyne office (sayd the Emperour) to temper the medicine, and to heale my very greuous woundes, and it shalbe my part or duty, to vse those medicines, that thou shalt lay vnto them.

Then sayd Ambrose: bycause thou committest thy iudgement to coler and anger, and not to reason, but a ragyng and furious mynde doth pronounce and geue sentence: wryte thou a law, by the which the consent of thy iracundious mynde may be made frustrate and bayne, and let there be thirty dayes prescribed to geue sentence of any murther, or confiscatio of any goodes, that those dayes might tary and expect the iudgement of reason. And when those dayes be past, let the writers of thy sentence exhibite vnto thee the worke that is commaunded. Then when thyne anger is appeased, onely reason with iudgement shalbe able to weigh, consider and perceiue, whether that sentence be iust or vniust. And if reason shall proue it to be vniust, truly the wrytyng shalbe tozine in peces. But if it shall be found a iust sentence, then it shall be established, nor the number of the dayes shall hynder or annoy the right sentence.

The Emperour admittynge and allowynge his order, commaunded forthwith a law to be wrytten, which he confirmed with subscription of his owne hand. So at the last S. Ambrose did absolue him. And the Emperour then beyng bold to enter into the Church, not stadyng, nor vpon his knees knelyng, dyd pray vnto God, but lying flat and prostrate vpon the ground, dyd vtter forth this voyce of Dauid: *Adglutinat a est pavimento anima mea, viuifica me, secundum verbum tuum.* My soule is glued and fastened to the pavement, reuiue me according to thy word. Thus tearyng his heare with his handes, smityng his forehead, and wateryng the pavement with many dropes of teares desired pardon and forgiveness to bee graunted vnto hym.

Messias. 24.

The radicall of this word is *Mashah*, which signifieth *ungere*, to annoint, as in Exodus: *Et unges eos quemadmodum unxisti patrem eorum.* And thou shalt annoint them, as thou hast annointed theyr father.

The participle of the preter tence is *Mashuah*, id est, *unctus*, annointed, as in Samuel: *Ego autem tener sum, & unctus rex.* I am this day weake, and newly annointed kyng. It is sometyme red *Mashuah* for a difference of the other vncion, or rather painting mentioned in Jeremy. *Et unctum sinopide*, and paynted wyth bermilion, for coulours wherewith they paynt are mixt and seasoned wyth oyle.

Of *Mashah* commeth this notable *Mashiah*, which is called in Greeke *χριστος* in Latin *unctus*, in English annointed. And because aswell kynges as Priestes were annointed wyth oyle, therefore they, and all that were consecrated to God, were called *Messia* & *Christi*. And the kynges & Priestes annointed, were a type & figure of that true & onely Christ our sauour, & our chiefe Monarch & Priest: our Monarch to banquish Satan, our Priest, to offer sacrifice for the sinnes of the whole world.

Also in the plural number as in the cv. Psalme. *Nunc tangatis christos meos.* The Chaldeans do name it *Mescha*. Damascenus hath a sentence wyrtby to be noted concerning this name of Christ. His wordes be these, translated out of Greeke into Latin. *Christus nomen suppositi dicimus non solitarie quidem, sed duarum naturarum significatum existens, Ipse enim seipsum unxit, ungens quidem ut deus, qui corpus diuinitate sua unxit, unctus vero ut homo, Ipse enim est hoc & illud, unctio autem humanitatis diuinitas.* We will call *Christus* a name of the person, not simply alone, but signifyng two natures, for he annointed hymselfe, annointing as God, which annointed his body wyth his diuinity, annointed as man, for he is this, and that, and the diuinity is the annointyng of the humanity.

Nicholaus Lyranus was borne in England, of the stocke of the Iewes, as Tritenus and Wermerus do testify, and beyng instructed of the Rabbines from hys childhood, in the Hebrue letters, had that holy tounge at hys fingers end (as we commonly say). Thys Lyranus, allone as he had bene conuerfant in the publicke scholes, and had heard the sermons of certayne gray Fryers, which were of a sounder iudgement then the rest, he began to abhoze the doctrine writtē in y Tal-mud, and all the rest of theyr most fond madnes. Being conuerted therfore vnto the sayth of Christ, and being baptized, he became one of the Friers called Franciscani, where being very studious in the scripture, and expert through long exercise he marueilously encountred both in disputation & in wytinges with the Rabbines at Oxford, and at Paris, who inuegled the common people of the Iewes, with the bayne promysing of the comming of the Messias. Finally, he expoundeth both the old Testament and the new very learnedly, agaynst their most manifest blasphemies. If in any thynges as it is sayd of hym) he erred, it is to be imputed vnto the corrupt tyme, in the which all thynges were darkened wth the cloudes of the hypocrites. Truly, he did more good in the Scripture, than any other at that tyme. There is no cause why a man should finde fault with the simplicitie of hys wordes, forasmuch as the truth of the eternall God is not to be esteemed & wayed by wordes. He wrote many notable workes, by the which his name is famous and renowned in hys posteritye.

Doctor Martine Luther sayth, that he therfore loued Lyranus, and coumpted hym among the best interpreters, because he prosecuted the history more diligently, then the other interpreters. He lyued in the yere of our Lord 1327. in the which yere he expounded Daniel, and dyed at the last at Paris. Luther in 2. & 9. cap. in Gene.

At that tyme the tyranny of the Papistes did so much preuaile agaynst the holy Scriptures, that it enforced them, which otherwyle were good and learned men, and diligent searchers of Gods worde, to fall into most absurde interpretations. The which thyng happened also vnto thys Nicholaus de Lyra, vnto whom the studentes of the Scriptures are not a litle beholding. As for example in the Apocalyps, Lyranus expoundeth the byall of Gods anger and reuengement poured out vpon Euphrates, to be spoken of Carolus Magnus, as who being desired of S. James, made ready and playne the way vnto hys sepulchre in Spayne, which before was vnknewen, he expoundeth the text after thys maner. Sextus Angelus, that is S. James, poured out the polwer of Carolus Magnus, whom he procured to punish the Saracens, who are called a great floud, for the multitude of that people. And he dried vp the waters of the floud, that is, by vanquishing the myght of the Saracens: that the way might be prepared vnto kynges, that is, to the pilgrimes of Saint James. &c. In lyke sort he expoundeth the aungell which had the key of the bottomles pit, to be Innocentius the third, who allowed the orders of the gray and of the blacke Fryers. I saw an aungell (sayth Lyranus) that is, the Pope Innocentius the third, who allowed the orders of the gray and of the blacke Fryers. I saw an angell (sayth Lyranus) that is, the Pope Innocentius y third, descending from heauen, that is, from the high pontificall honour, and condescending and meeting wth Saint Fraunces and Saint Dominick, hauing the key of the bottomles pit, that is, the polwer to allow y foresaid orders of fryers & to subue the power of the deuill, and hauing a great chaine, that is, the multitude of the brothers of both orders. And they apprehended the Dragon, because by their life and doctrine the power of y deuils is restrayned, & shalbe restrayned vntill Antichrists coming. &c. Some other Papistickall expositours do affirme, this aungell to signifye the Pope, and they say the chayne to be the order of Cardinals and Prelates, and that the Emperour is ment by the Deuill and the Dragon. By these subtil meanes, they draw and stretch the word of GOD vnto their owne lust, ambition and profite. These men haue broken the egges of the Aspes, and haue weaved the web of the Spider. He that shall eate of their egges, shall dye. The persuasions of

Cap. 16.
Apoc. 30.

Miscellanea

the traditions of men agaynst the word of **G O D**, is the egge of the seven headed Dragon, which was great and red, which was a murtherer, and the father of lyes from the begynnyng, out of the which he hatched the Cockatrice, the kyng of the Locustes, the Rungell of the botomles pit, which in Hebrue is called *Ahidon*, in Latine *perniciies*, in English destruction.

Articles of the fayth.

The twelue Articles of the faith, are the very subiect of the faith, and the matter about which the fayth is exercised. Which faith, forasmuch as it is a substance of thynges hoped for, it is expounded simply and briefly in these Articles, what thynges they be which are to be hoped for. Who was the first that ordeined and wrote those Articles as an abridgement of the Christian faith, it is vncertaine, nor it is expessed in the holy Scriptures. Certaine do ascribe this to the Apostles, and therfore call it the Symbole of the Apostles. *S. Cyprian* concernyng this matter, writeth thus.

Tradunt maiores nostri (inquit) quod post Ascensionem Domini, cum per aduentum sancti spiritus super singulos quosque Apostolos ignea lingua sedissent, ut loquelis diuersis varijs, loquerentur, per quod eis nulla gens extra, nulla lingua barbara inaccessu videretur, & in via praeceptum eis a Domino datum ob pradicandum Dei verbum ad singulas quasque proficisci nationes: discessuri itaque ab inuicem normam pradicacionis in commune constituunt, ne forte alius ab alio abducti, diuersum aliquid, his qui ad fidem Christi mutabantur, exponerent. Omnes ergo in unum positi, & spiritu sancto repleti, breuissimum futura sibi, ut diximus pradicacionis iudicium, conferendo in unum quod sentiebat unusquisque, componunt, atque hanc credentibus dandam regulam esse statuunt.

Our Elders do declare, that after the Ascension of the Lord, when by the commyng of the holy ghost, fiery tongues did sit vpon euery of the Apostles, that they might speake with diuers and sundry tongues, by the which no foraine nations, no barbarous tongues should be straunge vnto them, and bycause they were commaunded of the Lord to go to euery nation, to preach the word of God: they therfore, beyng ready to depart one from an other, did constitute a certaine brief rule of preaching, to be had in commune among them, least one beyng separate from the other, should expound any thyng contrary vnto those which pertaine to the fayth of Christ. All they therfore, being assembled together, and full of the holy Ghost, did constitute and ordeine, that this abridgement should be the note and somme of theyr preaching hereafter to come, and also that it should be geuen as a rule to all faythfull beleuers. *Hac Cyprianus.*

This abridgement and rule was called the Symbole of the Apostles. It is called *Symbolum*, bycause it is a collation and a true marke. It is called a collation, because the Articles were composed, written, and made by the conference of the Apostolicall doctrine, that there should be an Epitome of the whole Christian fayth, both preached of the Apostles, and also receiued of the vniuersall Church.

It is called *iudicium*, that is, a shew or note, bycause by these twelue Articles, as by a sure marke, the true Christians might bee discerned and knowen from the false.

To make the matter moze plaine, *Symbolum* is a Greeke word, which commeth of this verbe *Συμβαλλω*, which signifieth the same that *confero*, both in the Latin tongue, that is, to bring together. This word *Symbolum* the Greekes haue used many maner of wayes, and in diuers significacions, for other whiles they do call *Symbolum* the seale or marke which is imprinted on letters or vessels, to the intent that they should not be opened of such as were not mete and conuenient. Sometime agayne they do call *Symbolum* a gage, whether it be money or a rym, or any other thyng, that they gaue from them, as many as were appointed, and had made promise to haue a common banquet or feast together, to the assurance, that euery one of them should keepe his appointment, and no man withdraw and absent him selfe.

Thirde they do call *Symbolum* the token that is geuen betwene the spouse and the spouse of their consent ech of them to other: to the end that neither of them may

may thinke from their promise and bargaine.

Fourthly, they call *Symbolum* that token or cognisance, that was geuen to the souldiours, as many as fought vnder one and the same stander and banner, which sometime was a watch word, sometime it was without wordes, and therefore of them it is called *Σύμβολον ἄφωνον*, which is as much to say, as a dombe token without any voyce or sound. And this was done, to the end that the souldiours, which were all vnder one capitayne, should know ech other, and that if any person would attempt or go backe (when they were growen in age, and byd take this marke and token) that they might haue perceiuyng and knowledge of hym.

All these foure significations of *Symbolum*, do agree vnto the Symbole of the Apostles, commonly called the Crede.

First, S. Paul calleth the Corinthians, which had professed the Gospell, his Epistle, not written forsooth, with yncke in parchment, but in their hartes with the spirite, which spirite is called the finger of God.

1. Cor. 13.

Secondly, the mynde that is once sealed and marked to God, it is not lawfull to breake by, or open to the Deuill. And the same Paul speaketh in this wise to the Corinthians: we haue this treasure in earthen vessels. The minde therefore of man, through Baptisme, is made the vessel of the Ghost, which vessel is sealed or marked with the signet of sayth, yea moreouer Christ hath sealed it with his owne blood. And in y^e Gospell, our Lord copareth the kyngdome of heauē, that is to wyt, the grace of the Gospell, vnto a feast royall, vnto which all men of all nations are called. Now, who soeuer hath professed Christ in Baptisme, he hath geue a gage to come vnto this noble feast, so that it is not lawfull for hym now to start backe.

1. Cor. 4.

Luk. 14.

Thirdly, we do reade oftentimes, that Christ is called by the name of a spouse, as the Church likewise is called by the name of a sponselle; as in the mysticall canticle, and in Iohn, yea moreouer, the soule of man in the profession of the sayth, is wedded vnto Christ her spouse. Saint Paule declareth this writing vnto the Corinthians, saying: I haue married you vnto one husband, that you should shew your selfe a chaste virgine to Christ. Therefore a token is geuen of both parties, that it cannot be lawfull for eyther other at any tyme to go about a diuorcement. Christ geueth the earnest or pledge of hys spirit. Man beleuiing wryth hys hart to hys iustification, and confessing or acknowledging wryth hys mouth, to hys health and saluation: both agayne of hys part, geue a token or pledge to Christ.

Cant. 3.

Iohn. 3.

1. Cor. 11.

Ephes. 5.

Great is the mystery (as Saint Paule sayth) of this marriage, which is made and knitte wryth a fast and a sure vnloosable bonde betwene Christ & the Church.

Finally, and last of all, they which are new bozne agayne by the holy bath of baptisme, they do profess the Euangelicall chualry or warre, and do become seruantes and souldiours vnder the immortal captayne Iesu Christ, and are bound wryth hys military sacramentes, and do receiue the gift or reward of the spirite. So that it is a poynt of extreme vnsaythfulnes, and also vnkindnes, to forsake this captayne, and runne from hym to the tyrant the deuill. Now all they do forsake hym not onely which do deny Christ, and do runne vnto the Turke or vnto the Jewes, but also which with theyr whole hart and minde are geuen to the world and worldly commodities and pleasures. For the righteous man also falleth euen seue times a day. But he riseth anon agayne, by the quicknes and strength of sayth, which like fire both alwayes labour upward vnto heauenly thyngs.

Symbola also, doth signifie by an allegory, some secrete thyng, as the Curlew is called *Symbolum pietatis*; because Curleues haue a certayne naturall affection and lone towards their Parentes, in relieuyng and susteyning them in their age.

Also in the sacrifice of Bacchus, when they bare about a fine, they signified thereby drunkennes to be blab, and that they could conceale nothing.

Furthermore, certayne sentences comprehending some mysticall and hidden sense, were called by an allegory, *Symbola*, *Symboles*. As the *Symboles* of Pythagoras, whereof this is one. *Nē gustari quibus nigra est cauda*, tak not of those thynges which haue a blacke taile. This Symbole by an allegory doth teach vs, that we should beware to accompany wryth the wicked, and with them that be infa-

mous

Miscellanea

mous, or (as Triphen sayth) that we should utter no lying communicatiō, because a lye in the ende of the tale wareth blacke, and is espied.

An other of them is thys. *Ignem gladio ne fodito*, sturre not the fire wpth thy sword, that is, pzoake and sturre not hym, which is already angry.

An other is. *Aduersus solem ne loquitor*, speake not agaynst the Sunne, by which is ment, that we should not repugne or gaynsay the open and manifest truth.

If you desire to learne mo of these, loke in the Chiliades of Erasmus.

Symbolum also signifieth a shot, that a man payeth for his dinner or supper.

It is also the mony, that diuers persons lay together, as in a common purse, to make godd cheare wpthall. It may be called the banketting mony.

Symbolus in the masculine gender, is a signet, seale or signe manuel.

Symbolus wpth *b*, betokeneth a godd and a wylse counsayler.

Trinitie.

Saint Austen in hys booke *De Trinitate*, hath a most godly and profound saying concerning the Trinitie. Hys wordes be these. *Vbi quaritur unitas trinitatis, patris, filij, & spiritus sancti, nec periculosius alicubi orratur, nec laboriosius aliquid quaritur, nec fructuosius aliquid inuenitur. Non pigebit me sicubi hesito, discere. Quisquis ergo audidit vel legit, ubi pariter certum est, pergat mecum: ubi pariter hesitat, quarat mecum. Vbi errorem suum cognoscit, redeat: Vbi meum, reuocet me. Ita ingrediamur simul charitatis viam, tendentes ad eum de quo scriptum est: Querite faciem eius semper.*

Psal. 105.

When the vnitie of the trinitie, that is, of the father, of the sonne, and of the holy Ghost, is searched, there is no error more dangerous, neyther is there any thyng sought wpth more labour, nor any thyng found wpth more fruit and profite. I wyl not be ashamed to learne when and where I doubt. Whosoever therefore doth heare or read, where he is certayne wth me, let him go forward wth me, where he doubteth wth me, let hym search wth me. Whē he knoweth his owne error, let him returne, where he knoweth myne error, let hym call me backe. So let vs both together enter into the way of charity, repaying to hym, of whom it is written: Alwayes seeke ye hys face.

S. Bernard hath not the vnlike worthy sentence. *Inquirere de Trinitate, peruersa curiositas est: & credere, & tenere, sicut sancta ecclesia tenet, fides: & securitas est, videre autem eam, sicuti est, perfectio & summa felicitas est.* To enquire of the Trinitie, is a peruerse curiositie: to beleue and to hold as the holy Church holdeth, is sayth and securitie, to see it as it is, is most perfect and chief felicitie.

I remeber an old report, which is told of one Alanus, who promised his audito-rie to discourse the next Sunday following, the mystery of the Trinitie. It chaunced, that walking by the Sea side, he saw a youg boy lading water of the Sea into a little hole, Alanus demaunded of him, what he ment. I entend (sayth he) to byng all the whole Sea into this hole. Why thou goest about a thyng vnpossible, aunswere- reth Alanus. So doest thou (sayth the boy to him) for it is as possible for me to byng all the whole Sea into this hole, as for thee throughe to discourse the myste- ry of the Trinitie. Alanus was very much dismayd, and when he came into the Pulpit, his audito-ry looking for the perfo- mance of his promise, he was silent for a pretty space, and at the last sayd no more, but this: *Sufficit vobis vidisse Alanum.* It is enough for you to haue sene Alanus. For to utter that which I promised, is a bone my reach, and so came do- wne.

The Hebrue Rabbines doth assigne and expresse the mystery of the Trinitie by this name of God, *Iehouah* which the Greekes call *Tetragrammaton*, that is, a name of foure letters, which are but thre in deede, but that one is put twise, that is, in the second place, and in the fourth place, that is, this letter *He*. These thre letters, say they, do expresse the thre persons of the Trinitie. For the first letter *Iod*, betokeneth *principium*, a begynnyng, which letter doth most aptly signifie the father in di- ninitie, which when he commeth of none, and other persons do flow from hym, is called *principium sine principio*, a begynnyng without begynnyng.

The second letter *He*, which signifieth to be, or to liue, doth expresse the sonne in


Diui-

Diuinitie, by whom all thynges that were made, had their beynge and begynnynge.

The thyrde letter *Vau*, which is a coniunction copulative, most aptly signifieth the holy Ghost, which, for asmuch as it is $\frac{1}{2}$ loue of the father, & the sonne, wherewith they loue ech other, is called rightly *copula*, because it is $\frac{1}{2}$ knyttynge together of both.

The letter *He*, beynge put twise in this name *Iehouah*, doth signifie onely the sonne, which is the second person in Trinitie. For the father which is the first person, hath onely one respect, that is, he is *producens*, & non *productus*. The holy ghost also hath onely one respect, that is, he is *productus*, and not *producens*. But the sonne, which is the second person, hath two respectes, that is, he is *productus* a patre, & *una cum patre producens spiritum sanctum*.

This name *Iehouah*, is found wrytten in the aunciēt booke of the Hebrues with thre Iods, which are inclosed with a circle, and the poynt Camets set vnderneath them, after this maner.

thre Iods are the thre  persons, one Camets vnderneath, is the diuine nature, which is wholy proper vnto euery person, the circle is the vnitie of the diuine Essence.

The second mystery is this, the thre Iods beynge equall, betoken the equalitie of the thre persons. One Camets doth signifie one diuine substance in Trinitie. The circle, betokeneth the Identitie of the same diuine Essence.

The Iewes had this name, *Iehouah*, in such reuerence, that when soeuer it dyd occurre in readyng, they would not read it nor name it, but expressed in steede thereof, this name, *Adonai*, and therfore this name *Iehoua*, was called of them, *nomen ineffabile*, a name not to be spoken. It is wrytten in *libro Senhadrim* thus: who soeuer pronounceth the name of the foure letters, as the letters them selues do sound, shal haue no part in the world to come. Therfore, wheresoeuer they found this name, they durst not pronounce it, but in steede thereof vttered this word, *Adonai*, *Domini*, the Lord. Notwithstanding the Prieestes dyd pronounce it, when they blest the people in the sanctuary. For out of the sanctuary it was vnlawfull for any man to vtter it.

The blessing with the name of foure letters, was geuen with the liffing by of thre fingers of both handes, two fingers beynge pressed downe, to signifie the Trinitie of the diuine persons. This benediction vterly ceased after the death of Symeon, who toke Christ in his armes, beynge presented in the temple.

There be great learned men, which do accompt this inuention of the Iewes, to be but inuented of their owne braynes, and do count it but an explication of subtilties. For *Iehouah* is deriued of this word *houah*, a verbe substantiue, before the which Iod beynge put, is made the word *Iehouah*, that is, a beynge or a substance of hym selfe, lackynge nothyng, but geuyng to all thynges, without begynnynge and end, in whom we lyue, moue, and be.

I do not a litle maruaile, that the Papistes are not ashamed to say, that we haue not this name Trinitie in all the Scriptures, and by that would proue, that vnwrytten verities are necessary to be beleued to saluation, beside the Scripture. But if they would put on their spectacles, and loke better on theyr booke, they should finde the whole mystery of the Trinitie, in diuers and sundry places of the Scriptures.

But to aduoyde prolixitie, I will byng onely but thre or foure places.

2. Cor. 3.

First, in Deuteronomie it is wrytten: *Audi Israel, Deus, Deus noster, Deus vnus est*, God, our God, is God onely. Why did Moses in this place put the name of God thise, but to signifie distinctly the Trinitie of the diuine persons? And why is this word, *vnus*, put immediately after, but to signifie the thre diuine persons, not to be thre Gods, but one God.

Note well, how that place wrytten, *Deut. 6.* is read in $\frac{1}{2}$ Hebrue, namely thus: The Lord our God, is Lord onely.

Questio.

But here may be demanded, why thys word *noſter*, is not aswell put to the first worde, and to the last, as vnto the second onely, which is *Deus noſter*.

Ref-

Miscellanea

Responsio.

Y By this it is manifestly declared, that neither the Father, which is the first person in Trinity, neyther the holy Ghost, which is the third person in the same Trinity, but onely the sonne, which is the second person of the Trinity, should become ours by the partaking of our humane nature. To the which, well agreeth that, which is written in the 67. Psalm. *Benedicat nos Deus, Deus noster, benedicat nos deus, & metuant eum omnes fines terre.* God, euen our God shall blesse vs, God shall blesse vs, and all the ends of the world shall feare hym.

Psal. 67.

Here is put this *Deus*, which signifieth the distinction of the three persons. And where in the second place this word *noster* is put, it betokeneth the sonne onely to become ours, by the taking of our nature.

Where it is sayd in the last place, *metuent eum, non eos*, feare hym, and not the, the vnyty and identitie of the same persons is shewed & expessed. By this it is plainly declared, that the three diuine persons, are not three Gods, but one onely God.

Cap. 6.

Thirdly, it is written in the Prophet Esay: *Sāctus, sanctus, sanctus Deus exercituum, plena est omnis terra gloria eius.* Holy, holy, holy is the Lord of hostes, all the earth is full of his glory. In that he sayth *Sanctus* three tymes, the three personnes are expessed, the Father, holy, the Sonne, holy, the holy Ghost holy. And so; that after he had sayd three tymes *Sanctus*, he addeth immediately the name of God *Iehouah*, which importeth the diuine substance, and doth clearly expresse, that those three persons are not three Gods, but one God. For this cause the olde Thalmudistes, which were not ignoraunt of this miserie, ordeined, that as well those wordes of the Prophet Esay, as those written in Deuteronomie, should be spoken of euery Iewe twice a day, morning and euening.

Fourthly, in the Epistle of Saint Iohn it is written: *Tres sunt qui testimonium dant in calo, pater, verbum, & spiritus sanctus.* There be three which geue testimony in heauen, the father, the word, and the holy Ghost, and these three are one.

If these testimonies both of the olde testament and of the new, be not sufficient to proue, not onely the matter and mistery of the Trinity, but also the name, I cannot see what may be sufficient. But what cavillation and causations will not captious heades inuent, agaynst the verity? Unless they be (as the Prouerbe sayth) *Τοις ἀδελφοῖς λέγουσιν, Caciiores Leberide*, they may finde the Trinitie fully expessed in the Scriptures.

To make an ende, although earthly thynges are incomparable to thynges celestiall, and especially to the maiestie of God, yet for the infirmite of our capacite, I will bring in one example or two, in some part to expresse the miserie of the Trinitie.

Saint Austen bringeth a goodly similitude, which is this: *Videmus solem in calo eurrentum, fulgentem, calentem. Similiter ignis tria habet, hoc est, motum, lucem, & feruorem. Diuide ergo si potes Ariane, solem, vel ignem, & tunc demum diuide Trinitatem.* We see the sunne in heauen running, shining, and gening heate. Lykelysse the fire hath three properties, mouing, light, and heate. Now thou Arrian, if thou canst diuide the sunne or the fire, than diuide thou also the Trinity.

The soule of man being really one thyng, hath three powers, *Memorian, intellectum, & voluntatem*, memory, vnderstanding, and will, which three make one essentiall soule, but in property they are distinct. For the property of the memory is to remeber, the property of vnderstanding is to perceiue and vnderstand, the property of the will is to chuse. Out of the memory springeth intelligence, out of both springeth the will. So the diuinitie hath three persons, the Father, the Sonne, and the holy Ghost, which three constitute one essentiall God, yet euery person hath his property. From the Father commeth the Sonne, and from both commeth the holy Ghost.

Iohannes Fisserus.

Iohannes Fisserus, sometyme Bishop of Rochester, and high Chancelour of the Uniuersity of Cambridge, was commended of Erasmus Roterodame, to haue

haue bene beautified and adourned wpyth all sortes of Bishoplike vertues. He was (sayth Erasmus) indued with a singular grace of eloquence, and therefore he was in very great estimation wpyth the Lady Margaret, grandame to king Henry the eight. For at his instant request (as Polidore sayth) he erected two godly Colleges in the sayd vniuersity, and dedicated the one to our Saviour Christ, and the other to Saint Iohn the Euangelist. She gaue them to their finding large & great landes. But when the eternall veritie of Christes Gospell began to shyne in Germany, no man was moze wodd and cruell agaynst it, than thys prating and Popish deceiuer.

He did not onely wyte agaynst the sincere preachers and ministers of the worde of God for the aduancement of Antichristes euill doctrine, but also seditiously wpythood kyng Henry, which laboured to erpell the pernicious yoke of the purpled harlot out of hys realme. Wherefore let all godly men iudge, what integrity of life that was, what great learning, what holynes of blameles lyfe, what puritie of mynde, wpyth other dowries of Bishoplike vertues (which his sautoys so greatly, but falsly do brag of) was found in hym. At the last, almost he was beheaded do- tyng, at what tyme a Cardinals hatte was sent to hym from Paule the third, the Romish Pharao for the reward of hys paynes, 8 yeare after the natiuitie of Christ 1533. and the 22. day of Iune. *Hæc Baleus:*

Manicheus.

MANES was a Persian by hys countrey (of whom the heretikes called Manichei, did spryng) he began to dispute among hys scholars of a certayne new and straunge doctrine. And when no man gaue hym credit, and hys auditory was displeased wpyth hys doctrine, and euery man alienated from hym for hys inuocation, hys horrible fabling, and hys vayne fraude, he seing the craft of hys fayned wordes to be ouerthrowen, inuented a way whereby he myght establish his diuylishe doctrine, for hearing the kinges sonne of Persia to be very sicke, he came vnto the kyng, promising to heale his sonne in short space, trusting to his enchantment, by the which he hoped to bring this weichty master to good effect. But the childe being taken away from the Physicians which had him in hād, & deliuered vnto Manes, perished in hys bandes, wherefore he was forthwith cast into prison, out of the which he being deliuered either by a summe of money or by flight, came into the middle of Persia and Mesopotania, and entred the castle or towne of Arabion. The which thing the kyng of Persia vnderstanding, sent for him, and toke him, and skinned him aliue, and toke his skinne, and filled it with chaffe, where it remaineth at thys day in Persia.

But hys sect was spread abroad in Arabia, Egypt, and Africa, almost 206. yeres after hys death. And S. Austen himself continued in the heresies of Manes 9. yeres, but after ward acknowledging hys errors, refuted the Manichies, as namely Faustus, Felix, Fortunatus, Adimantus and others of that sect. These following were the chiefe opinions of the Manichies. 6. Tomo o-
peru Au-
gustini.

They sayned that there were two Gods: The one a good God which was the authoꝝ of good thynges, whom they named *gōs*, that is, light. The other an euill God of like power, whom they called Hyles, of whom he sayd, mariage, gouernement, and all euill thynges sprang. Therefore they abstained from marrying and pol- itike gouernement. They boasted that through their ceremonies, they attayned vnto the spirite of God. They affirmed that the sonne of God toke not vpon hym mans nature truly, but fainedly and imaginatiuely. They utterly toke away free will in all poyntes from man, as well in outward actions, as in inward motions. They sayned, the law of Moses to be geuen of an euill God, and therefore to haue bene abrogated. They absteyned from flesh and from killing of beastes. Finally, there was a great confusion of their fantasticall opinions, which he that will, may read them in Epiphanius and in S. Austen.

Catholique.

Miscellanea

KΑΘΟΛΙΚΕ, in the Græke, is in Latine, *Vniuersalis*, in Englishe vniuersall, or all (as though one would say) occupied about all. It is compounded of *κατα*, which signifyeth *Circa*, about, and *ολος*, which betokeneth *Totum*, all. Therefore the Church is called *Ecclesia catholica*, because it doth extend and reach throught all places, and throught all tymes. For all holy men are so vnited together in the Church, as members in one body, which depend of one head. Therefore the whole multitude of all saythfull, is called the Church. And because the Church of Christ should not be restrayned vnto one corner of the world (as the Donatistes do restrayne the Church of Christ onely into Africa) it is called *Ecclesia Catholica*, the vniuersall Church dispersed throughtout the whole world.

But yet we must not stay here onely vpon thys worde Catholique, for then we must graunt the Church of the great Turke to be a Catholique Church. For bys Church hath an vniuersall multitude, and a Catholique number. For this worde Catholique may not onely be applyed to the Church, but also to other prophane thynges, as that medicine which is profitable to auacuate all humours, is called *Catholicum medicamentum*. Also those precepts which are geuen to all men to be obserued, are called, *Catholica precepta*. And those sinnes which are vsually committed of euery man, and coumpted in a manner for no sinne, are called *Catholica peccata*. Therefore we must adde to our Catholique Church, this Epitheton, *Apostolica*, and say wth the Symbole made at Constantinople, *Credo Ecclesiam Catholicam & Apostolicam*. I beleue the Catholique and Apostolique Church, or els thys, Epitheton, *Orthodoxam*, and so terme the Church to be, *Catholicam & Orthodoxam*, that is to be vniuersall and of a right and sound doctrine, that is, not swaruing fro right sayth, true opinions, and god iudgementes.

Therefore ye may see, how the Papistes dyd cast doung in their owne eyes, whē they thought them selues to be of a true Church, in nampng them selues Catholickes, that is, vniuersall men, yet they neither embracyng the right sayth, nor setting forth the puritie of the Apostolicke doctrine: behauing them selues moze worthy to be called, *κακόλογοι*, then *καθόλογοι*, that is ill, bloudy, and deuourng wolues, then true Catholickes. For what bloud haue they spared vnshed, either of high or low, poore or rich, young or old: whereas Christ hym selfe beyng the head of the Church dyd say, *Filius hominis non venit perdere, sed saluare*. The sonne of mā came not to destroy, but to saue.

Luke. 9.

Byshops.

What difference is betwene a Byshop and a Priest, S. Hierome writyng *Ad Titum*, both declare, whose wordes be these: *Idem est ergo Presbiter, qui Episcopus. &c.*

A Priest therfore is the same that a Byshop is. And befoze scismes and factions by the instinct of the deuill begon in Religion, and befoze it was sayd among the people: I am Paulus I am Apollos, I am of Cephas, the Churches were gouerned with the common counsell of the Priestes (or Elders.)

1. Cor. 1.

But after that euery one thought those whom he Baptized, to be his, and not Christes, it was decreed throughtout the whole world, that one of the Priestes or Elders should be chosen to be set ouer the rest, vnto whom all the cure (or charge) of the Church should appertaine, and that the begynnings of scismes should be taken away. Some do thinke, that it is not the sentence of the Scriptures, but ours, that a Byshop and Priest (or Elder) are one thyng, and they do also thinke, the one to be a name of age, and the other to be a name of office. Let them read agayne the wordes of the Apostle to the Philippians, saying: Paul and Timotheus the seruantes of Iesu Christ, to all the Saintes in Christ Iesu, which are at Philippis, with the Byshops and Deacons, Grace and peace be with you. &c. Philippi, is one of the Cities of Macedonia. And truly there could not be many (as they are called) Byshops in one Citie. But bycause at that tyme they called those Byshops, which they dyd also call Priestes (or Elders,) therfore indifferently he spake of Byshops as of Priestes (or Elders.) It may yet seme doubtfull to some, vnles it be appoyoned by

Phil. 1.

by other testimonie. In the Actes of the Apostles it is writtē, that when the Apostle came to Miletum, he sent to Ephesus, and dyd call the Priests or Elders, of the same Church vnto whom among other thynges he sayd thus: Attend to your selues. &c. And here marke you diligently, how that he calling the Priests or Elders of that one Citie of Ephesus, dyd after ward call the Bishops. &c. And Peter which toke his name of the firmenes of his sayth, in his Epistle sayth: I your fellow Elder do beseech the Elders which are among you. &c. *Hæc Hieronimus.* These wordes are alledged, that it may appeare, Priests among the Elders, to haue bene euen the same that Bishops were. But it grew by litle and litle, that the whole charge and cure should be appointed to one Bishop within his precinct, that the sedes of dissention might bitterly be rooted out.

Act. 10.

Cerdon.

Cerdon was borne in Siria, from whence he came to Rome, at the same tyme that Valentinus came thether, Antonius Pius being then Emperour, and Hieronimus the Bishop. This thyng doth argue that he had a variable and suttile wit, for that he sometymes endeuoured to spread abroad his errorrs priuily, and fearng nothing, dyd sometyme openly teach them. But he being sometyme reproued of the brethren, came agayne to the Church, feynng repentaunce & amendement. The which vnstedfastnes being at length perceiued of the brethren, he was repulsed and put backe from the Communion of the Church. Of this Cerdon the heretickes called Cerdoniani, toke their name, whose heresie was this, that the holy Ghost was not sent vnto the Apostles, but to hym alone. He dyd also affirme, that there were two Gods, one god and other ill, which gaue the law and the Prophetes. He taught furthermore, that Christ dyd appeare onely in phantasie and shew, and not in substance. He denyed the resurrection of the dead. He reiected Moses and the Prophetes. Take more for this Cerdon, in Epiphanius, Ireneus, & Tertullian.

Ireneus lib. 3. cap. 4
Eusebius lib. 4. cap. 10. 11.

Cant. 24. q. 3.

Marcion.

Marcion the heretick was the disciple of the foresayd Cerdon, a Stoike Philosopher, and borne (as Epiphanius writeth) in Sinope, which is a City in Pontus of Galatia, or of Paphlagonia, sayth Ptolomeus. Ireneus writeth, that Marcion dyd succede Cerdon, and wared strong vnder Anicetus then Bishop: the which Marcion did not begyn his heresie first at Rome, whether hee came after Cerdon, but a long tyme after, he sowed his straunge heresie in other places. For Philastrius writeth, that he was at Ephesus in the tyme of S. John the Apostle, of whom Marcion being ouercome, and being driuen from Ephesus, fled to Rome. Albeit Epiphanius doth playnly declare, he dyd apply his mynde to the heresie of Cerdon, first at Rome. And when Marcion came thether, he was excommunicate of his owne father, a very godly and honest Bishop, because he committed whoore dome with a birgine.

Lib. 3. ca. 4.

Furthermore Eusebius sayth, that Iustinus in his booke agaynst Marcion dyd write, that he dyd know hym alyue, when he wrote his booke agaynst hym. Upon a certaine tyme Marcion dyd mete Policarpus, and asked hym, if hee knew hym: Policarpus answered, I know thee to be the first begotten sonne of the deuill. His heresies were these. He feigned, that there were two Gods, the one & maker of the world, and of the law, and the Prophetes, *κοσμοκράτορα*, the causer and author of euill, a bloudy God and vnstedfast. The other God, he feined to be superiour and mightie, *Αληθινον πατέρα*, the father of our Lord Iesu Christ, which did dissolue and breake a sonder all the workes of the other Gods. He taught, that onely the soules are saved, and that the bodies do not rise agayne: He did not allow wedlocke. &c.

Euseb. lib. 4. cap. 11.

See Ireneum, and especially Tertullianum, in fine booke agaynst Marcion.

Lib. 1. cap. 29. lib. 2. ca. 1. lib. 3. cap. 3. 4. & alibi.

Praxeas.

Praxeas agaynst whom Tertullian wrote a speciall booke, affirmed, that there is onely but one diuine person, as also Sabellius after hym affirmed the same.

A. ij.

Also

Miscellanea

Also he did contend about the yeare of Christ. 250. that God the father was Jesus Christ which suffred and was crucified. Of thys heresie, hys sectatours were called Patripassiani.

Proscriptions.

Lib. i. offi-
cio Chri-
st.

Proscribo, hath diuerse significations. First it betokeneth to proclayme any thing to be sold by writing: Wherefore houses, when they should be sold, having an inscription vpon them, were called *Edes proscriptæ*, (as Cicero writeth). Itaque Calphurnius, quum cognouisset Claudium ades postea proscriptisse. Wherefore when Calphurnius had knowledge that Claudius had put forth the houses to be sold). In Greeke it is, *Δικεῖν* as *δικαιοῦν* *Τλωδοῖαι*, *Mulctatis bonis*.

Secondly it signifieth to banish out of the country. Vlpianus sayth, that they are sayd properly to be proscribed, whose names are written in sayze, playne and legible letters, and set befoze some shop or place of marchaundise, to geue notice, that they are riles.

Macrobius sayth. *Non est facile scribere aduersus eum qui potest proscribere*. It is no easy thing to write agaynst hym, who hath authoritie to proscribe.

Thirdly it signifieth, to cause by ordinance, that whosoener findeth one, he may lawfully slea hym, and haue a rewarde for hys labour. And *Proscriptio*, is that maner of commaundement. *Proscriptio*, may signifie also an atepnder.

Strangled meates.

Before the lawe, in the tyme of Noe, God did forbid the eating of blood, and flesh, with the blood of any dead thyng, eyther beyng killed of wyld beasts, or els beyng strangled. The fathers did eate herbes and frutes of the earth before the downyng of the world. And after, God graunted the libertie to eate of the beasts, and commaunded to kill them, and to shed their blood. Furthermoze in the lawe, God with severity, sayth: whosoener of the house of Israel, or of the inhabitants which do dwell amongst you, shall eate any blood, I will set my face agaynst such a soule, and I will put him out from among the people. For it was without inst and very great causes, that God did forbid with so great severity the eating of blood. For at the beginning after the wordes recited, he addeth: For the soule or lyfe of the flesh is in the blood, and I gaue it you vpon the altar to purge your soules. For the blood shall cleanse the soule. And therefore I sayd to the chyldren of Israel: let neuer a soule among you eate blood. &c. No, a very cleare and manifest reason is here rendred in these wordes, why it is not lawfull to eate blood, saying that blood is a most excellent thyng, beyng appoynted for the sanctification of men. For God gaue blood to be as it were a price, whereby synnes myght be cleansed, a rewarde, (I say), for their redemption, by the which they myght be absolved from their synnes. Furthermoze, blood is lyfe, that is, the nourishment of lyfe. The blood therefore signified, Christes blood to be shed vpon the Crosse, by the which as a most full and perfect propitiation, the saythfull beleuers, are purged and sanctified, and in the which is the nourishment of the soule vnto euerylasting lyfe. And as it was not lawfull to eate of the flesh of the sacrifices, the blood whereof was brought into the holy places, for synnes, but the sacrifices were bzent without the Court: so lyke wyse, it was vnlawfull to eate blood, as though it were a purging for sinne. He therefore dyd eate blood, which attributed the perfect cleansing of sinne by the blood of Christ, to hys owne strength and workes, or els, thought Christes blood to be prophane and unholy, not ascribing vnto the same a full sanctification of all synnes. He did not eate blood, but poured it out at the altar, whosoever ascribed the benefite of our redemption to the onely merite of Christ, and esteemed it so much as it ought woorthely to be esteemed. Whereouer God would haue thys thyng deeply imprinted in the myndes of men, that no man should shed mans blood, or lyue of the blood and bowels of man, the which thyng the hyed and wicked soldiours do, couetous men, vsurars, and deceiuers also comit the same, shedding or deuouring the blood of sely wretched men, by crafty meanes & iniurious dealings with them.

Also

Also God, when he spake and commaunded Noe, by fearefull and very grieuous meanes, manacred them, saying: I my selfe, (if men be slacke) wyll take vñ. geaunce for the shedding of blood: for man is made & created lyke to the image of God. Therefore God doth accompt that contumely and reproch to be done to him, which is done to man being hys image. For whofoeuer thoweth downe the image of a kyng, he offendeth the kyng hymselfe, and is accused of treason. Furthermoze thys law was made of strangled meates: Thou shalt not eate wyth blood.

Also do thou not eate of any carkeis or slayne thyng, killed of wild beastes. &c. By strangled meates and dead carkeles, are signified dead woorkes, from the which he is commaunded to purge hym selfe by the grace and mercy of God, which desireth to please God. Therefore he dyd eate strangled meates, which lyued in hys wickednes without repentaunce, noz greatly cared for Chrystes blood.

Prælectio quarta habita die Sabbati.

xv. die Mensis Februarij. Anno. 1560.

Concernyng the second generall part.

By whom and after what manner
the holy Scriptures were first wrytten.



Read not of any Scriptures genē by the *Moyfes. 1.*
inspiration of God before the tyme of Mo-
ses, which was borne after the creation of
the world. 2368. and dyed before the in-
carnation of Christ. 1462. hys eyen beyng
neuer dym noz hys teeth loose. I will not
contend with any, whether there were a-
ny holy wryte in the Church of God before
that tyme or no. Notwithstandyng Eupo-
lemus (as Eusebius testifieth) affirmeth &
Moses was the first, that euer deliuered
letters to the Iewes. Although Iosephus
writeth, that Seth the sonne of Adam did first, engraue in two pillars *Seth. 2.*
the discipline of heauenly thynges which pillars (the one beyng of
stone) the sayd Iosephus affirmeth to haue continued in Syria vnto
this tyme. But whether this be true or no, it is out of question, that
there came to our handes & knowledge no Scriptures of moze an-
tiquity, then the wrytynges of Moyfes. For other wise Christ hym selfe
would not haue begon with the bookes of Moses, when he dyd ex-
pounde the Scriptures vnto Cleophas, and hys fellow, whose name *Cleophas. 3.*
(as Ambrose sayth was Ammaon) when they went to Emaus beyng *Emaus. 4.*
about seuen myles from Hierusalem: for if any Scripture had bene
of greater auncientnes, then the bookes of Moses, he would haue be-
gon at them. As for the booke of Enoch they may affirme it to be be-
fore Moses bookes, which saw Enoch wrytyng it, or dyd see Noes Li-
brary in the Arke. It is of no great force what other affirme saying
that this booke was reserued and kept in the Church of the Queene
of Saba, and had in greater pryce then the bookes of Moyfes. I am *Saba. 6.*
not ignorant what Tertullian which lyued about. 230. yeares after *Tertullia. 7.*
Christ wrote of Enoch hys booke, saying, that this booke was either
referred

Histo. Ec-
cles.
Lib. 6. cap.
13.
Lib. 1. cap.
2.
Antiquita.

Luke. 24.

Lib. de ha-
bitu mulie-
ri. cap. 1.
& 3.

Praelectio quarta.

Arca. 8. reserved in Noes Arke in the tyme of the generall floud or els beyng
Cataclism. lost by violence of the Cateclisme, was restored agayne by Eldras (Hierusalem beyng vauquished by the Babylonians.) Other there be whose
 9. censure and iudgement is, that this booke remayned vnto the tyme
Esdra. 10. of the Apostles. And that the Hebrues after the peregrination and
Babilo. 11. goyng about of the Apostles throughout the whole world, dyd ei-
Hebrues. ther conceale and keepe it priuely, or els dyd commit it to the fyre be-
 12. cause it dyd conteyne vrgent and vehement authorities and testimo-
 nies of Iesu the true Messias which should be condēned of the Iewes.

Origenes. Origenes vpon the booke of Numery writeth *quod libelli Enoch non* Cap. 34.
Hom. 18.
 13. *videntur apud Hebreos in autoritate haberi.* That the bookes of Enoch are
 coumpted among the Hebrues of no authority.

S. Austen in hys booke, *De Cinitate Dei*, writeth *Scripta Enoch ut apud* Lib. 18.
Cap. 31.
Iudeos, ita apud nos in autoritate non esse, quod fecit nimia antiquitas, propter
quam videbantur habenda esse suspecta, ne proferrentur falsa pro veris. That is
 to say, the bookes of Enoch are of no authority, neither among the
 Iewes neither among vs by the reason of long and great antiquity,
 for the which they are coumpted suspect, lest false thynges should be
 vttered in stede of true.

Beda. 14. Beda affirmeth this booke to be falsely ascribed vnto Enoch.

Obiectio.

why then dyd S. Iude in hys Epistle alledge this booke, if it be
 Apocryphall, and not Canonically?

Responsio.

There is nothyng in y^e Epistle of Iude whiche is not consonant, &
 may not be found in the holy Scriptures, if you do diligently inue-
 stigate and search them.

Iudas. 15. In deede the most part of writers do hold, that this testimony of
Apocri- Iude is cited out of some booke which was then numbred *inter libros*
pha. 16. *Apocryphos*: But yet this is no good sequele nor Argument, these say-
 inges are brought out of the Apocryphals, therfore they must be re-
 jected. S. Paule allegeth testimonies out of very prophane authors, as

Menander out of Menander of Epimenides and out of Aratus. And here by y^e way
 17. we may gather them, to be precise and very superstitious, which dare
 not nor will borrow or cite any testimony out of prophane writers,
 for when all truth is of God, if any good or godly thyng be spoken
 well and truly yea though it be of the wicked, it ought not to be for-
 saken or neglected, so that it be applyed to the glory of God, and to
 the furniture of good and godly maners. But of this thyng Basilus

Basilus Magnus entreathe more at large in hys Oracion, *ad nepotes.* wherfore Tite cap. 1
Act. 17.
In oratio-
ne ad ne-
potes.
Magnus. this testimony of Enoch produced by y^e Apostle Iude, is not to be con-
 18. temned: for it may be, that the bookes Apocryphall were then had in
 some price and estimation, especially of them to whom the Apostle
 Iude wrote. To our purpose agayne. It is neither without nor beside
 reason, that there was from the begynnyng of the world vnto Moy-
 ses, no Scripture by the inspiration of God exhibited to the Church
 of God, which dyd teach man the knowledge and true worshyp-
 ping of God.

¶ A declaration.

WE do evidently see, that it was Gods will, both before the flood vnto the tyme of Moyses, to reuele and declare those thynges (which were pertinent and profitable to sayth, to godly Religio and to all piety) to certayne holy fathers, partly by nyghtly visions, and partly by dayly apparitions. By the which oracles, visions and apparitions it myght be beleued, that God had a care, and a fatherly regarde to mankynd, and that they whom he dyd bouchsafe to instruct of the will of hys heauenly grace, myght also institute and byng others to the knowledge of God, and to the studying and following of godlynnes.

¶ Proues, reasons, and ensamples for the same.

We read in *Genesis*, how the Lord hym selfe spake vnto Abraham: *Gen. cap. 18.* *Nym celabo (inquit) Abrahamum quæ ego facturum sum? Shall I hyde from Abraham those thynges which I do? I sayng that Abraham shalbe in deede a great and a myghty people, and all the nations on the earth shalbe blessed in hym: for I know hym, that he will commaunde his sonnes and his household after him, that they keepe the way of the Lord to do ryghteousnes and iudgement. Now before the flood, the world had these 9. holy and worthy wyse men.*

1. Adam.	4. Kenan.	7. Enoch.	} <i>Adam. 19</i>
2. Seth.	5. Malalihel.	8. Mathusalem.	
3. Enos.	6. Iared.	9. Lamech.	

Enos. 20.
Mathusalem. 21.

The chiefest of these were Adam and Mathusalem, who dyd begyn and conclude all the yeares of the age before the generall deluge: which yeares were in number. 1656.

The yeares of Adams lyfe were. 930. He dyed in the yeare before the flood. 726.

Mathusalem, hys yeares of hys lyfe were. 969. He dyed the selfe same yeare that the flood ouerflow all the whole world, and he lyued together with Adam. 243. yeares, so that he myght and was aboundantly instructed by Adam of the begynnyng of the world, of the word of God, and of hys holy will, of the fall of man, and of hys restitution, and of all thynges pertaynyng to Religion, as farre as Adam hym selfe was instituted and taught of God.

Those two Patriarches with the other senẽ before named, could and dyd sufficiently teach to all that age, true saluation, and also the most godly wayes to serue the Lord.

Now after the flood God gaue vnto the world, other famous and renowned men, in number. 12. Patriarches whose names follow.

Noe.	1.	Heber.	5.	Thare.	9.	} <i>Noe. 23.</i>
Sem.	2.	Pale.	6.	Abraham.	10.	
Arphaxat.	3.	Reu.	7.	Isaac.	11.	
Sale.	4.	Nachor.	8.	Iacob.	12.	} <i>Sem. 24.</i> <i>Abrahã. 25.</i> <i>Isaac. 26.</i> <i>Iacob. 27.</i>

Gene. 10.

Of these. 12. Noe, and Sem, were the chiefest, and next vnto them of most fame were Abraham, Isaac and Iacob. All the yeares of
13. iiii. Noes

Praelectio quarta.

Noes lyfe in number were. 950. and in the yeare of the inundation of the floud, he was. 600. yeare old : hee therfore dyd know and see all the holy fathers which were before the floud (three onely excepted) that is Adam, Seth, and Enos, but he lyued many yeares with others, which dyd both heare and see those three, in so much that he could be ignorant of nothyng wherewith Adam dyd instruct them . Noe dyed that yeare in the which Abraham was. 59 . yeares old, so that Abraham dyd learne of Noe, those thynges which Noe receyued of Mathusalem.

Now Sem, Noes eldest sonne, was before the floud . 96 . yeares old, so that he both saw and heard not onely his father Noe and hys graundfather Lamech, but also hys great graundfather Mathusalem, with whom hee lyued before the floud almost foure score and sixtene yeares, of whom hee myght be and was instructed, of all thynges which Adam deliuered to the former Patriarches.

Sem lyued in all. 600. yeares, and dyed after the death of Abraham. 37. yeares, and in the yeare of Isaac . 112 . and in the yeare of Iacob. 52. so that these three Patriarches Abraham, Isaac & Iacob myght haue learned of Sem, the whole and true Diuinitie which Adam taught Mathusalem, and which Mathusalem taught Sem, beyng the thyrde witnes and master, after Adam.

Now Iacob deliuered to hys children lykwise all these thynges which he had receyued of hys forefathers . Iacob had a sonne borne vnto hym in Mesopotamia, whose name was Leui . Leui had a sonne whose name was Caath, who also saw and heard Iacob . Caath was Moyse's graundfather and father vnto Amram, who begat Moses. And thus to conclude this supputation, Moses learned of hys father Amram, Amram of Caath, Caath of Iacob, Iacob of Sem, Sem of Mathusalem, Mathusalem of Adam, so that Moses doth stand in the world, the sequent witnes from Adam . All the yeares of the world from Adam vnto the birth of Moses were. 2368.

Now when the tyme was come, that the knowledge and Religio of God should be known, set forth and declared not onely vnto priuate families and householdes, but vnto a great populous number through the whole world, God raysed and ordeyned this singular & famous man Moses, that by hym all such thynges that were deliuered, as it were by the mouth & hand to the fathers, should be brought into letters and writynges, and that hee should also write those thynges which were done all the tyme of hys owne lyfe, which was. 120. yeares.

Egyptus.
28. And bycause the people, ouer whom hee was made gouernour, was a stiffnecked people and greatly corrupted in Egypt with the grosse Idolatry of the land, he wrote not onely all the gestes before sayd: but also what soeuer the Lord reuealed vnto hym, least they myght perishe and be out of memozy through the obliuion of a dull people, and by improbity of tyme.

But you must vnderstand that although Moses is sayd to haue writte the wordes of the Lord in the volume of the law, which God made

made vnto the people, yet he by hys owne hand dyd not write in the two tables of stone the rules of the mortall law called *Decalogus*, but tooke them of **G O D**, not onely miraculously made by the word of **G O D**, but also writtē by the hand and power of **G O D**. So that Moses (*I say*) dyd not write out of the mouth of **G O D**, but **G O D** hym selfe wrote the wordes. For as **G O D** gaue the way and vse of the Hebrue tounge to speake and talke with, so **G O D** hym selfe first of all others, wrote the figures and formes of the letters. For Moses had neuer writtē any thyng when **G O D** spake vnto hym saying, come vp to me into the mount, and *I* will geue thee two tables of stone, and the lawes and commaundementes which *I* haue writtē. So Moses in deede was the first after **G O D** that euer wrote Scriptures, but the first authoz of them was **G O D** hym selfe. He was the first inuenter, auctoz and writer of the law conteyned in the two tables, and Moses recepyung them of **G O D**, deliuered them to the people.

Tables of
stone. 29. 9

Exod. 12.

Notwithstandyng after that the holy Scriptures were writtē and deliuered vnto the people of **G O D** by Moses, yet all reuelations, visions, and apparitions, dyd not cease in Israell.

After the tyme of Moses, Prophetes were sent, vnto whom also **G O D** gaue hys oracles and aunsweres by visions and reuelations. But the Prophetes did commit to writyng what soeuer they dispersed & taught in Israell befoze by the word, least theyr posterity myght haue had some excuse of ignozaunce, but **G O D** preuented all such causations (as it is writtē in Luke,) *habent Moysen & Prophetas*, they haue Moses and the Prophetes. If they will not heare them, they will not beleue if any ryle from the dead.

For the Scriptures of the old Testament onely were brought in after this sort and order, but in lyke maner were the letters of the new Testament dispersed and disposed by the Euangelistes and the Apostles, as Ireneus in hys first booke *Contra hereses* writeth. *Quæ primum (inquit) concionati sunt Apostoli postea per voluntatem Dei scripto nobis tradiderunt, eaque literis erant prodita quæ ad salutem nostram videbantur necessaria, (vt Iohannes dicit) hæc scripta sunt vt credatis.*

What thynges soeuer the Apostles preached first, the same after by the will of **G O D** they deliuered vnto vs by writyng, and those thynges were committed to writyng which were thought necessary for our saluation (as Iohn sayth) these thynges be writtē that you myght beleue. Also when theyr writynges were dispersed, yet the course of workyng of miracles, which serued to confirme and establish the Gospell, was not sodenly abrupt and taken away. But after the death of the Apostles, miracles were very rare: As S. Austen writeth in hys booke *De vera religione*. *Nec miracula (inquit) in nostra tempora durare permissa sunt, ne anima semper visibilia queret, & eorum consuetudine frigesceret genus humanum, quorum nouitate flagraret.* Miracles (saith he) are not permitted to cōtinue vnto our tyme, least the soule should euer seeke and search for thynges visiblie, and least mankynd should waxe cold with the custome of those thynges, the newnes whereof they first inordinatly desired.

Chri-

Aust. cap.
15. & te-
trac. cap.
23. libr.

Praelectio quarta.

Chrisostome vpon Mathew. *Nunc signorum (inquit) operatio omnino le-* Math. cap.
nata est, magis autem & apud eos inuenitur qui falsi sunt Christiani appellati fa- 24. hom.
cta. The workyng of signes and miracles (sayth he) is now vtterly 49.
taken away, and is found to be done rather amongst those which
are called false Christians.

And to beware of such miracles as are done by the operation of 2. Thess. 1.
Sathan, S. Paule doth premonishe all the faythfull.

If therfore the dispensations of the holy Scriptures, both of the
old Testamēt and of the new, be well considered and wayed, it doth
playnly and euidently monish vs, that we should not expect, seeke
for, nor desire any other reuelations or oracles at the hand of God, as
pertaynyng to fayth, pietie, the knowledge of God, eternall lyfe, then
such which are conteyned in these two holy instrumentes. Other-
wise we might open a wyndow and way vnto Sathan, who doth
often transfigure and fashion hym selfe to an aungell of lyght, and
lykewise we should seeme to maintayne that detestable sect of the
Anabap- Anabaptistes, who (the lyght of the holy Scriptures, beyng of them
tist. 31. (neglected) seeke more subtil and spirituall, nay, spitefull wayes by
dreames and reuelations.

Thus I haue at the full declared vnto you (most godly auditoz) the
originall of the holy Scriptures, and who first dyd write them:
and for this present lesson this shalbe sufficient, entending by Gods
grace, at our next repayre hether, to enter into the thyrd generall
lymme of my partition. In the meane tyme I commit you to the ke-
pyng of the eternall God. To whom be all prayse honour and glory
for euer and euer.

Hic sequuntur Miscellanea.

Praelectiois quarta.

Moyfes. 1.



Moses toke hys name of this word *Maschab*, id est, *extraxit, quasi*
extractus ex aqua. Iosephus. lib. 2. cap. 5. writeth, that the Egyptians
call in theyr tounge water, *Mo*, and saued *yfes*, so that of both the
wordes beyng compound *Moyfes* toke his name, as if you would
say, saued out of the water. For Thermuthis the kyng of Egypt
hys daughter commyng to the riuer to bath her selfe, sawe a litle
cradle as it were made with reed, dawbed with sline and pitch,
she commaunded it to be brought vnto her, in the which she found a litle infant,
whom she toke home with her, and did educate and bring it vp as her owne sonne,
and calling for a nurse, the child would sucke no woman of Egypt, vntill his natu-
rall mother beyng an Hebrue was brought vnto him. At the age of thre yeaeres, he
was so ampyable and fayre, that enery man was glad and desirous to behold hym.
Thermuthis on a tyme, brought the child to her father the kyng, who toke and em-
braced hym, and set his Diademe or crowne vpon the chilles head. The child not
onely suffered it to fall vpon the ground, but spurned it also with his fote, which
dyd portend no good lucke to the kyngdome of Egypt, which after came to passe, as
ye may read in Exodus. When he came to mans state, and did see an Egyptian
beatyng an Hebrue, hee slew the Egyptian prynciply, and hid him in the grauell
or sand. But when this came to Pharoes eares, Moses left Egypt and went to the
land

land of Madian, where he fate a while by a well or a pits side, vnto the which well came vy. maydens, beyng the daughters of Iethro, to draw water to geue to theyr shepe, they were ofte molested of certaine shepheardes, but by the helpe of Moses the shepheardes were conuerted to flight & diuened away. But when the maydens came home, and declared this matter to their father, Moses was straight way sent for: who takyng Sephora to wife, became sonne in law to Iethro, where he begat two sonnes. As he was on a tyme keeping his father in lawes shepe, he saw a bush burnyng, but not consumyng. At which wanderyng he came nere to it, and heard a voyce out of the bush saying, that he should come no nigher, but that hee should put of his shoes, for the ground in the which he stode was holy. The voyce sayd also, I haue heard the cry of my people, and I am come downe, not onely to releue and ease them from their hard burthens, but also to deliuer them from the oppression of that cruell tyraunt. And declaryng his name, enioyned that prouince and office vnto Moses, who at the last (all Egypt and Pharaos him selfe beyng smitten with the power of Gods rod and many other plagues) deliuered the Israelites. And after he had slayne the Paschall Lambe, passing ouer the red Sea drieshodde, brought the Israelites to mount Sinai, where he receiued the law of God, and deliuered it vnto them.

Exod. 3.

Finally, he dyed in the land of the Moabites, vpon a hill called Nebo, which is also called Abarim. And as S. Iude sayth, in his Epistle, hys body could not be found, for Michael the Archangell stroue agaynst the deuill, and disputed about the body of Moses, for it is credible that when Moses was dead, the Lord God sent an Angell to take away his body, so that no man dyd know his sepulchre (as it is wrytten in the last of Deuteronomie) and that was done that the Iewes should haue no occasion of Idolatrie, for if they had found hym, they would haue worshipped hym as God. Therefore the deuill would haue had the body to be found, but the Angell would not for anoydyng of Idolatrie.

Questio.

Certaine do demaunde whether Moses were a Priest or no, because it is wrytten in the foure scoze and nyeten Psalm. *Moses & Aaron inter sacerdotes eius, are among his Priestes.*

Responsio.

Moses was no Priest, this assertion I will establish out of the holy Scriptures. When God had commaunded Moses, that he should prepare all thinges that were mete and conuenient for the tabernacle of witness, and for the ordnature and decayng of the same, then he commaunded also, that he should institute and ordeyne those which should be Gods Priestes (as it is wrytten in the. 28. of Exodus) but we read not in any of the fine booke of Moses that euer Moses toke vpon hym that office, nor euer put on the Priestes vesture. For if Moses had bene a Priest of the old law, there is no doubt, but that the old Testament would haue made some mention, of whom he had bene consecrate, but it recozdeyth no such thyng, Ergo it may euidently appeare, that Moses was no Priest.

Agayne if he had bene a Priest, epyther he should haue bene the high Priest, or a Priest of the inferiour order.

If he had bene the high Priest, he should haue entred once onely in the yeare in *sancta sanctorum*, that is, into the holiest place of all wyth bloud (as Paule sayth in the 9. to the Hebrues). But it is most certayne, that Moses neuer entred into that place, Ergo he was not the high Priest. If he had bene a Priest of the inferiour order, he should haue entred in dayly, moynyng and euenyng, into the holy place, to haue offered sacrifice, but there is no man of so dull a mynde, or grosse wit, that dare say Moses to haue executed any such office, for why, the Scripture doth deliuer no such mention.

Furthermoze, Paule calleth the Leuiticall Priesthood, a Priesthood after the order of Aaron, and not after the order of Moses. Therefore, if Moses had bene a Leuiticall Priest, Paule myght haue sayd, *secundum ordinem Mosi*, after the order of Moses.

Quæ

Miscellanea

¶ Quer and and beside thys, who doth not know, that Moses, was a most proude and wyse law geuer, and did handle ciuill canſes, and intreate in ſecular iudgmet, and did heare and diſcuſſe hard and weighty matterſe. For the Prieſtes of the olde Teſtament, applying onely eccleſiaſticall matters, were not wont to handle ciuill cauſes, nor intreate of ſecular iudgements.

Obiectio.

How dyd Moſes conſecrate Aaron, if he were no Prieſt? For Prieſtes be conſecrate of Prieſtes.

Reſponſio.

Lyranus vpon the big chapter of Leuiticus, handling thys queſtion, geneth thys aunſwere: *Dicendū eſt (inquit) quod id fecit ex mandato domini, qui (per quicumque poteſt) pontificē conſecrare.* That is, we muſt ſay that he did it by the comaundement of the Lord, which can cōſecrate a Byſhop or Prieſt, by whoſoeuer it pleaſeth hym.

Queſtio.

But what ſhall we ſay to the Pſalmiſt, who vniſſe Moſes had bene a Prieſt, would neuer haue named or numbred hym among the Prieſtes. Beſides that, S. Auſten in hys 23. queſtion vpon Leuiticus, doth graunt that Moſes was a Prieſt. Hys wordes be theſe. *Cum ergo (inquit) videatur ab Aaron cepiſſe ſummum ſacerdotium, quid putamus fuiſſe Moſen? Si ergo ſacerdos non fuit, quomodo per illum omnia illa gerebantur, ſi autem fecit, quomodo ſummum ſacerdotium ab eius fratre cepiſſe deſignimus? quanquam etiam pſalmus ille ubi dictum eſt, Moſes & Aaron in ſacerdotibus eius, auferat dubitationem quod ſacerdos fuerit & Moſes veſtem tamen illam ſacerdotalem, que magnum continet ſacramentum, Aaron inbetur accipere & ſucceſſores eius ſummi ſacerdotis. In Exodo antequam omnino aliquid de ſanctificandis & quodam modo ordinandis ſacerdotibus precipiatur: quando Moſe aſcendente in montem, iubentur non aſcendere ſacerdotes, quos intelligere alios non poſſumus niſi filios Aaron, non quia iam erant, ſed quia futuri erat, hoc eius iam ſcriptura appellauit per anticipationē, ſicut ſunt pleraque talium locutionum. Nam & filius Naue, Ieſus appellatus eſt, cum longe poſtea hoc nomen ei ſcriptura narret impoſitum. Ambo ergo tunc ſacerdotes erant Moſes et Aaron, an potius Moſes? Aaron vero ſub illo. An et ipſe ſummus propter veſtem pontificalem, ille vero propter excellentius miniſterium? nam a principio ei dicitur. Ipſe tibi quæ ad populum, tu, illi quæ ad deum.*

That is to ſay. When therefore the high Prieſthod ſeemeth to haue begonne of Aaron, what do we thynke Moſes to haue bene? If he were no Prieſt, how were all thynges done by hym? If he were, how then do we define the chiefe Prieſthod to haue begonne of hys brother? although that Pſalme where it is ſayd: *Moſes & Aaron in ſacerdotibus eius.* Moſes and Aaron among hys Prieſtes, doth take away all the doubt that Moſes was a Prieſt: yet Aaron, and the ſucceſſours of that hygh Prieſt, were commaunded to take the Prieſtes garments, which doth contayne a great ſacrament, or miſtery. In the booke of Exodus it is wrytten, that beſore any thyng was commaunded of the Prieſtes to be ſanctified and ordeed, when Moſes aſcended vp into the mount, the Prieſtes were commaunded to aſcend, whom we vnderſtand to be the ſonnes of Aaron, and no other, not becauſe they were then Prieſtes, but becauſe they were to bee made after, the Scripture doth ſo now call them by an anticipation. As there be many ſuch kynde of ſpeeches and phraſes: For the ſonne of Naue, was called Ieſus, when the Scripture doth ſhew that hys name was geuen to hym long after, therefore both were Prieſtes, both Moſes and Aaron. Was Moſes rather? and Aaron vnder hym? Was Aaron the chiefeſt for the pontifical veſture, and Moſes for the more excellent miniſtery? For it was ſayd to hym in the begynning: he ſhalbe thy ſpokes man vnto the people, and thou ſhalt be to hym as God.

Reſponſio.

To thys obiection I make thre aunſweres. Firſt, I wyll geue one ſolution, both to the ſaying of the Prophet, and alſo to the ſaying of Auſten.

Moſes was called a Prieſt, becauſe he vſed the Prieſtly office in conſecrating Aaron and hys ſonnes, and of thys mynde is Lyranus, expounding the ſame Pſalme,

Psalme, yet he was not called a Priest, as Aaron, nor did put on the Priestes vesture, nor did execute any part of the office of a Priest, in the Tabernacle of witness.

Secunda Responsio.

Secondly, Cassiodorus declaring the same Psalme, writeth after this maner: *Nota, quia hic Moyses sacerdotem dicit dum sic in heptateucho non legatur. Qui etsi hostias non offerebat sicut Aaron frater ipsius, vota tamen populorum coram Deo semper exhibuit, quod sacerdotis officium esse monstrat. Quapropter merito & hic sacerdos dicitur, quum magnis precibus irascente Domino pro populo supplicauit.* That is to say. Note that he calleth here Moses a Priest, there is no such thyng read in the booke of Moses: who although he offered not sacrifices as his brother Aaron dyd, yet dyd he alwayes exhibite and present the requestes of the people before God, which is declared by the office of a Priest. Therfore he is worthely called a Priest, which with great prayers, made supplications for the people to pacifie the wrath of God. And so S. Peter doth call vs Priestes, saying: you as liuely stones, be made a spirituall house and holy Priesthode, to offer vp spirituall sacrifices to God by Iesus Christ, and (as S. Iohn sayth in his reuelation) he made vs kynges & Priestes vnto God. *1. Pet. 2. 1. Proc. 1.*

Tertia Responsio.

This Hebrue word *Cohen*, doth not onely signifie a Priest, but it is a generall name pertainyng to all that beare authoritie or rule (as we read of the sonnes of David which were called *Cohenim*) therfore *Cohen* doth betoken a Senioz, a great ruler of the people, a noble man or a chief counsailler, and in this signification, Moses was called *Sacerdos*.

To end, he that would know what type Moses was vnto Christ, let hym read the booke entituled, *Scriptura medulla*, in *tertia mundi aetate* There shall he finde it set out at large.

Seth, 2.

Seth was the thyrde sonne of Adam, and toke his name of this word *Scath*, *id est. posuit*, that is, he hath put or set, because God dyd put Seth in Abels place and rowme. The common opinion (as Lyranus writeth) is, that Adam after the death of Abell, purposed not to know his wife, but to liue continent for ever, and so continued for long tyme: but beyng after admonished by reuelatio, did know his wife, and begat of her Seth, of whom Christ should lineally descend, and not of the lyne of Cain, because he was cursed of God. Seth and his Prephetes (as Iosephus writeth) dyd inuent the science of Astronomy, and the knowledge of celestia thynges, and wrote them in two pillars, that they so might come to the knowledge of other after his death. He was lyke his father both in face and countenance (as certayne learned men do write.)

Cleophas. 3.

This Cleophas was the brother of Ioseph, who was betrothed to the virgine Mary (as Egesippus writeth) Cleophas signifieth *omnem gloriam*. Theophilus thinketh, that the other disciple was Luke hym selfe, and he (as Gregory and Lire do declare) dyd suppress his name for humilities sake. Epiphanius sayth, that he learned by tradition, that Nathaniel should be the other disciple. Of this diuersitie of iudgements, two thynges are to be learned first it is without all fruite and profite to inuestigate and search that thyng, which the Scripture doth conceale from vs: The other, that traditions are very vncertaine, and no safe credite to be geuen vnto them.

Emaus. 4.

This Emaus was the towne where Cleophas dwelt (as S. Hierome writeth) and is a word of thre syllables, declined *Emaus*, *Emauntis*, as *Cerasus*, *Cerasuntis*. But Plinie and S. Hierome after hym do decline it after the second declension. *Iosephus lib. 14. cap. 18.* sayth, that after the euersion of Hierusalé by the Romaines,

S. j.

it was

Miscellanea

it was called Nicopolis, a Citie of victoꝝ, foꝛ in that place the Romaines builded a Citie, as a monument of their victoꝝ. *Tripert. lib. 6. cap. 24.* and Emaus signifieth *Auroꝝam*, the moꝝnyng. It was 60. furlonges from Hierusalem. *Stadium*, a furlong doth conteine. 125. pases (as *Plinie lib. 2. cap. 23.* doth manifestly declare:) but note also, that euery pase conteineth fūe fote, and euery fote foure palmes, and euery palme foure fingers byedth, and so it was from Hierusalem. vii. miles and an halfe.

Enoch. 5.

THeophilaſte vpon the xij. Chapter of Iohn doth ſay, that although Enoch and Helias be not dead, yet they be moꝝtall: yea and although Iohn be not dead, yet he is moꝝtall. S. Auſten agaynſt the Pelagians ſpeaketh after this maner: Neither Enoch noꝝ Helie by ſo long tyme are woꝝne and waſted with age, yet I do not beleue them to be chaunged into that ſpiritual qualitye of body which is promiſed in the reſurrection which hath gone befoꝛe in the Loꝝd: except peradventure that they do not lacke theſe meates which do reſreſh by their conuerſion and digeſtion, but ſince they were tranſlated, do ſo lyue, that they haue the like ſocietie that Helias had by the ſpace of xl. dayes by a cup of water and a loſe of bꝛead. Or if they haue nēde of any ſuch ſuſtentation, peradventure they be fed in Paradiſe as Adam was befoꝛe he went out from thence foꝛ ſinnes ſake. Agayne in his booke *Contra fauſtum Manicheum*, he ſayth thus: *Quid de Helia factum ſit neſcimus: hoc de illo tamen credimus: quod vera Scriptura teſtatur. Illud ſane ſcimus, hoc de illo factum quod Dei voluntas habet quod autem Dei voluntas non habet, fieri de quoquo omnino non poſſe.* That is, what was done with Helias, we know not, yet this we beleue of hym that the inſallible Scripture doth teſtifie, & this we know, that, that was done of him which the will of God would haue done with hym, and ſo foꝝth.

Chriſoſtome alſo wꝛiteth after thys maner: *Vi Enoch transferetur, cauſa fuit, quod deo placuerat, ut autem placeret deo cauſa erat fides: niſi enim ſcires quia recepturus eſſet retributionem, quomodo placeret Deo?* The cauſe why Enoch ſhould be tranſlated, was foꝛ that he pleaſed God: and the cauſe why he pleaſed God, was ſayth. Foꝛ except he had knowen that he ſhould haue receiued a rewarde, how ſhould he haue pleaſed God? And a litle after he ſayth: *Multi autem querunt quo tranſlatus ſit Enoch, & quare tranſlatus ſit, & quare non fuerit mortuus, neque ipſe, neque Helias? & ſi adhuc viuunt, quo modo viuunt, & in quali habitu. Sed ſuperuacaneum eſt iſta requirere. Quia vero tranſlatus eſt iſte, & quia ſumptus eſt ille, ſcriptura dixerunt. Vbi autem ſint, et quomodo non addiderunt: nihil autem amplius quam qua neceſſaria ſunt, dicunt.*

Many do enquire whether Enoch was tranſlated, and wherefoꝛe he was tranſlated, and why neyther he noꝝ Helias dyed. And if they lyue yet, how they liue, and in what habite and ſtate. But it is ſuperfluous and vayne to enquire ſuch thynges. That thys was tranſlated, and the other aſſumpted, the Scriptures haue ſhewed. Where they be, and how they be, the Scriptures haue not added. They ſay no thyng moꝛe, then thoſe thynges which are neceſſary.

What ſhall I nēde to rehearſe here, what Saint Hierome, Tertulian, Ciprian, Cirillus, Saint Ambroſe, Ireneus, and others do wꝛite of the tranſlation of Enoch?

Chriſoſtome wꝛitting of the tranſlation of Enoch, ſayth after thys maner. *Iam ſi quis curioſus rogare velit, & dicere quo ipſum tranſtulit, & num uſque ad preſens vixerit, diſcat non conuenire humanis mentibus curioſius ea qua a deo ſunt explorare, ſed credere hijs qua dicuntur. &c.* If any man wyl alke curioſly whether God hath tranſlated Enoch, and whether he lyue vnto thys preſent tyme, let the ſame learne that it is not mēte foꝛ mens myndes, curioſly to enquire and ſearch thoſe thynges which are done of God, but to beleue thoſe thynges which are ſpoken.

Theodoretus lykelwyſe wꝛiteth after thys ſoꝛt: *Sed neuiquam querendum eſt quo loco tranſlatus ſit Enoch, quia ſcriptum non eſt. Que autem ſcripta ſunt, ea colenda, eis que contenti eſſe debemus. Ideo autem tranſlatus eſt, ut typum nobis reſurrectionis praberet, &*

exem-

exemplum diuina beneuolentie ac remunerationis erga pie viuentes, quos nouit dominus ab impijs segregare. That is. It ought not to be enquired, to what place Enoch is translated, because it is not written. And those thynges which be written, are to be reuerenced and receiued, and wpth them we ought to be content. He was therefore translated, that he myght geue vnto vs a type and figure of the resurrection, and also an example of Gods beneuolence and fauour toward the godly liuers, whom the Lord doth know to seperate from the wicked.

Certayne of the Rabbines, and namely Auen Esra, both interprete thys place. *Tulit eum deus, id est, mortuus est.* That is, God toke hym away, that is to say, he dyed, and that before the tyme, least the wickednes of the world should chaunge his hart. But the Latine men do write, that for hys holynes he was taken away and set in Paradise, and that he shall come agayne to confound Antichrist which they gather out of the xj. chap. of the Apoca.

Iacobus Naclantus, that wrote the woorkes entituled, Scriptura medulla, doth dissent from the opinion of them which say that Enoch and Helie, are in the Paradise where Adam was, and he calleth it an assertion potius famosam quam competentem, rather commonly receiued then truly found out, hys wordes be these. Constat quidem quod viuunt, & certum est quod inter nos apparebunt ante iudicium, sed de loco ubi sint, res non sine dubitatione est. Nam licet legatur de Enoch in Paradisum est translatus, quod locum plane exprimit delitiosum, non tamen scriptum est quod ille in terra sit. &c. Et de Helia legitur, quod est assumptus in calum, at non dicit empireum, ubi beatorum regio est. Quid ergo? crediderim hos indubie conseruatos a deo, sed in caelo terrave nescius sum, omnia diuina sunt possibilis maiestati, nec verendum ubi ubi sunt, quod sine delitijs non sunt, ob id quod Paradiso sunt. It is most certayne that they lyue, and is most sure that they shall appeare among vs before the iudgement. But of the place where they be, the matter is in doubt, for although it be read of Enoch that he is translated into Paradise which betokeneth a pleasaunt place, yet it is not written that he is in the earth. And it is read of Helias that he was assumed into heauen, yet it is not sayd into that heauen which is called *Empireum*, where is the region of the blessed Saintes. What then? I beleue that they are vndoubtedly preserved of God, but whether it be in heauen or in earth, I know not. All thynges are possible to Gods maiestie, nor it is to be feared that wheresoeuer they be, they be not without pleasure because they be in Paradise, which betokeneth a place of rest.

To make an ende of thys I wyll bring onely one testimony moze of the great learned man *Haister Caluin*, who writing vpon Genesis sayth of Enoch, after thys maner. *Porro si queratur quorsum translatus fuerit Enoch, & qualis nunc sit eius conditio, respondemus nunc priuilegio singulari, talem eius fuisse transitum, qualis aliorum hominum futurus erat. Et si enim ipsum exuere oportuit quod corruptibile erat, exemptus tamen fuit a violenta separatione quam natura refugit. In summa eiusmodi raptus placida fuit letaq; migratio ex mundo: neq; tamen in caelestem gloriam receptus est, sed tantum presentis vite miserijs solutus, donec veniet Christus resurgentium primitia. 1. Corinth. 15. cap. 23. Et quum vnum fuerit ex ecclesia membris, expectare eum necesse est donec prodeant omnia simul Christo obuiam, ut totum corpus capiti vniatur. Si quis illud Apostoli obijciat. Constitutum est omnibus semel mori. Heb. 9. 8. non semper diuortium fit anime a corpore, sed mori dicuntur qui corruptibilem exuunt naturam, qualis erit mors eorum quos dies ultimus superstites inueniet, de quibus disse erit. Paulus Apostolus. 1. Thessa. 4. d. 15.* For coner if it be demanded whether Enoch was translated, and what hys condition and state is now. We answer that hys going hence by a singular priuilege was such, as the state and goyng away of other men shalbe: for although it behooued hym to put of that which was corruptible, yet he was exempt from violent separation, from which nature doth flie. In fine hys takyng away was a pleasaunt & merye departing out of the world: Yet notwithstanding he was not receiued into the celestiall glozy, but onely loosed from the miseries of thys present lyfe, vntyll Christ should come, bepyng the first frutes of them that ryse agayne.

And forasmuch as he was one of the members of the Church, it is necessary, that he expect and loke, vntill all come forth to mete Christ, that the whole body

Miscellanea

may be vnitied to the head . If any man will object this saying of the Apostle (it is appointed for men once to dye,) the solution is easie, that death is not euer a separation of the soule from the body, but they are counted to dye, which put of also the corruptible nature, as the death of them shalbe which shalbe found aljue at the last day, of whom Paul writeth to the Theſſalonians.

Chriſtoſtome writyng vpon *Genesis*, sayth thus of Enoch . Marke here (I pray you) the vertue of a iuſt mā, the great goodnes of God, & the diligence of the Scripture. Furthermoze Enoch lyued. 165, yeares and begat Mathuſale . And Enoch, walked with God, or Enoch pleaſed God, after he had begotten Mathuſalem. Let all men and women harken vnto this, and let them learne the vertue of a iuſt man, neither let any man thincke, Mariage to be an occaſion, why he ſhould not pleaſe God. For the holy Scripture for this cauſe ſayth once or twice: he begat Mathuſalem, and then he pleaſed God . And it doth double and repete the ſame wordes a gayne, ſaying : And hee pleaſed God . After he had begotten: that no man might thincke, that Mariage is an obſtacle or let vnto vertue and godlynes . For if we bee ſober, neither our education and byngyng by, neither Patrimonie nor any other thyng, can hynder vs from the pleaſing of God.

For Enoch was of the ſame nature that we are of, neither was there any law as yet written, neither dyd the Scriptures teach hym this, neither was there any thyng els which might enſorce hym to embrace wiſedome and honeſtie . It ſprang vnto hym at home, and it proceeded of his will that pleaſed God, that it ſufficeth hym vntill this day, that he ſhould not vnto this tyme taſt of death.

For if that Mariage and the byngyng by of chyldren were an impediment in the courſe of vertue, then God would not haue brought it into the life of man, to hurte vs with a thyng tempoꝛall and moſt neceſſarie. But becauſe it doth not onely let vs to ſerue God (if we will lyue ſoberly) but it byngeth alſo a great conſolation vnto vs, while it keepeth downe the vnrule force of our nature, nor doth ſuffer it to be troubled and toſſed lyke the Sea, but cauſeth the boate happely to arriue vnto the haven, therfore God gaue Mariage as ayde and comfort vnto man . The whiche thyng to be moſt true, that iuſt man declareth. Becauſe after that (ſayth the Scripture) Enoch begat Mathuſalem, he pleaſed God.

Saba. 6.

Saba was the nephew of Cham, Noes ſonne, of whom parte of *Ethiopia* toke the name to be called Saba. Saba alſo is the regall Citie from whence the Quene came to Salomon, which Quene was Princeſſe and gouernour ouer great kyngdomes, that is, *Ethiopia* and *Egypt*. By her comyng to ſee Salomon, is ſignified the Church of the Gentils, which ſhould come vnto Chriſt to be members of his Church.

Writers make mention of many places which are called Saba. For there is one region in *Arabia Felice*, which is called *Saba thuriſera*, by reaſon of the wood growyng there, which wood is an hundred paſes of length, and fifty paſes of breadth, the trees of the ſame wood beyng cut in the begynnynge of y dogge dayes, do bying forth a certaine frothy humoꝛ, which beyng congeled doth fall downe, or els cleauyng to the barke, is taken of . There is alſo an other Saba, which is a great port or haven of *Ethiopia*, of the which Strabo maketh mention in his .xij. booke.

Thyrdly Saba in an old auncient Citie in that Iſland which the riuer Nilus doth compaſſe about, and was called after, by Cambyſes, Merx, after his ſifters name. The Quene of this Saba was the which came vnto Salomon, whom Chriſt in the Goſpell doth call the Quene of the South, becauſe ſhe reigned in *Ethiopia Auſtrali*, the South *Ethiopia*.

And here may you learne that women dyd reigne and dyd gouerne the Empire, and that the inhabitantes did obey them as the Aſſirians dyd obey Semiramis, and as the Scythians were ſubiect to the women named Amazones.

I ſhall not neede to recite here Debora which was iudge ouer Iſraell by the ſpace

space of forty yeares, which thyng I would that some would obserue and note, which are so straight agaynst the regiment of women.

Tertullian. 7.

Tertullian was borne of a Centurian, which put him vnto learnyng, euen in his tender age, and became most expert and cunning in all discipline (as Lactantius doth testifie.) He beyng conuerted to the Chyrstian fayth, did geue hym selfe wholly to the study of the holy Scriptures, and wrote many bookes, and was the thyrdd man of the Church which wrote in the Latin tounge (as S. Hierome writeth). He lyued vnder Seuerus & father, and *Marcus Aurelius Antonius* his sonne. He lyued vntill he came to a very great and old age, but at the last he fell into many errours, and specially into the heresie of Montanus, who named hym selfe to be the holy Ghost, and became a Montanust. He condemneth the second Mariages, beside many other absurde & foolish errours. What was the occasion or cause why he left Carthage, it is vncertaine. S. Hierome writeth, that he was at Rome and remayned there Priest vnto hys middle age, yet was he diuinen from thence (as S. Hierome doth shew) through the enuies and cōtūmelies of the Clergie of Rome, and returned to Carthage, where he wrote certayne bookes agaynst the Church. S. Cyprian whē he minded to read his woorkes would say to his seruantes: *Da mihi Magistrum*, byng hether my maister.

Tertulian was wonte to cause hys auditours ostentymes to laugh wpyth merpe conceites and pretie nippes. Some write that he suffered martyrdome among the Partys for Chyrst.

Hys stile is very crabbed and hard, and must be read wpyth much aduise ment and deliberation.

Arca. 8.

About the woorkemanship of the Arke of Noe, and the length of the cubites, diuerse write diuersely. But Origine *Contra Celsum* doth say, after the tradition of the Hebrues, that the cubite was not our vsuall cubite, which doth consist of a foote and a halfe, but that Moses did meane the Geometricall cubite which standeth of sixe common cubites, and doth make the length of nine feete, so that the Arke was in length 20000. and 700. foote.

Lyranus vpon thys matter writeth after thys sort: Some say, that these cubites which are described in the building of the Arke, were Geometricall. But now there riseth a doubt (sayth he) how thys building of so great length and largenes could be ioyned together. Agayne he sayth, the Hebrues do write, that they were vsuall cubites, but then (sayth he) riseth an other doubt, how so many beastes and so much prouision for them, could be placed in so streight a rowme. At the last he concluded, that the feete of that tyme were much bigger and longer then they are now: and in daede Berofus writeth in hys antiquities, that Noe was a Giant.

Appelles, Martianus hys discipule doth compt thys narration of the ship to be but a fable, but what caualiations doth not the wicked seeke, to take authozity from the holy Scriptures?

Saint Austen in hys 15. booke *De ciuitate dei*, writeth as folloiweth. These say, that the quantity of the Arke could not contayne so many kindes of beastes of both the feres, two of the vncleane, and seuen of the cleane. If we do conceine that, which Origine doth not vnaptly asserre, that is, Moses the man of God and very well learned in Geometrie, to haue signified the Geometricall cubites, where as one is as bigge as sixe of our vsuall cubites. Who then doth not see, how much that great vessell could receiue and holde?

Vnto vs which do confesse and graunt, that the residue of the worlde was reserved and saued by an incredible miracle, it ought not to seeme absurde, but that there was declared in the building of thys Arke the incomprehensible vertue and power

Miscellanea

of God. And therefore leaving all manner of questions, you ought to cleane onely into sayth, and confesse Gods extraordinary power.

Cataclisme. 9.

The Philosophers make much mention of Cataclismus, for they imagine a certain yeare called *Annus Magnus*, or *Annus Vertens* which containeth 12554. yeares, the winter of the same yeares is, say they, Cataclismus, a generall flood, the sommer is Epirosis, that is an exultion, or an ardent and burning heat. Iosephus calleth the space of 1000. yeares *Annus Magnus*.

Some doth say, that this flood came by a cause naturall, and not by a supernatural: for they affirme, that the coniunction of all the moist Planetes in waterie signes, was the cause of this floude, and lykewyse they say, that the coniunction of the hoat Planetes in hoat signes shalbe the cause of burning the world before the iudgement. Although a particular flood in some part of the earth, may haue a naturall cause, yet a generall flood specially rising so high, that it transcendeth the toppes of all hille by the space of 50. cubites, cannot come naturally. Therefore the Philosopher *Secundo Meteororum* doth write, that when one part of the earth which was before dry, is conered with sea, an other part in an other region, where there was before a sea, is discovered and made dry land: But that the whole earth should altogether be couered with waters, seemeth to hym vnpossible, & so much of other Elementes cannot by any naturall power be conuerted into water, to transmount the toppes of all hilles, specially of such a great heighth. Therefore we must needs confesse, that this flood came supernaturally, and by the miraculous and myghty power of God.

Esdras. 10.

Esdras was of the progenie and stocke of Aaron, well learned in the lawes of God, and a noble maister of the Iudaical people, a righteous man, and of great might and glozy amongst the multitude which came from the bondage of Babylon into Iurie. Eusebius doth recorde the prayse of this Esdras, and specially of his memory, for he could rehearse without stay or doubt all the bookes of the old Testament, written before his tyme. And because they should not be mingled with the Samaritanes tounge, he chaunged the Hebrue letters, and found, as some say, the pointes called the bowels. The Iewes wrote that this Esdras should be Malachi the Prophet (as S. Hierome doth rehearse, *In questionibus Hebraicis*.) This Esdras in the vii. yeare of Artaxerxes Longimanus, hauyng an Epistle from the kyng for his warrantise, went to Hierusalem and began there to restore agayne the Iewes theyr publicke weale. Thirtene yeares after that Nehemias came from Babylon, by whose helpe Esdras builded agayne the walles of Hierusalem, & read to the people the booke of Moses law, he wrote iij. bookes, but the thirde and the iij. are nombred amongst those bookes which are called *Apocryphi*. The thirde doth onely repeat the last Chapters of Paralipomenon, reciteth also the whole first booke which was written by Esdras hym selfe. The fourth booke doth containe a disputation why the Church of God was oppressed with so great calamitie, and why the wicked doth flourish, prosper, and beare rule. To this question he aunswereth, that iudgement shall follow, and the wicked shall receiue paines, and the godly receiue glozy after this lyfe. This is the whole somme of the fourth booke.

Babylon. 11.

The Cosmographers do consent, that there were two Babylons, one in Asiria or Chaldea in the field Sinea, the chief Citie of the kyngdome of the Chaldeas, in the which was the great Palace of Nimroth. It is called Babylon, a confusio linguarum, because the tounes were first there confounded. It is distant from Hierusalem toward the East, a great number of miles. In this Citie the first Monarchie of all the world began 13. yeares after the flood. This Empire was translated to the Assyrians;

Irrians: but in the tyme of Ezechia, when the host of Senacherib kyng of the Assyrians besieging Hierusalem, was slayne by the aungell of God, and Senacherib the kyng hym selfe murdered of his owne sonnes one Merodach Baladan dyd enjoy the whole Monarchie. After him succeeded Bennerodach, after him Nabuchodonozor the first, after him Nabuchodonosor the great: which banquishyng and ouerthrowyng Hierusalem, led the people of Iuda captiue into Babylon, where they were retained 70. yeares. After hym succeeded Balthasar, whom Darius and Cyrus slue: and ouerthrowyng Babylon, translated the Monarchie of the whole world to the Persians. He that will read moze of this Babylon, let hym read Iosephum, S. Austen, Plinie, Strabo, with others. Strabo in hys 16. booke doth call it Seleutiam.

The other Babylon is ngyh vnto Egypt in the colles of Arabia, which is called in the Arabicall toung *Chayrum*, and now is named *Alayer*, and is the seate of the great Soultan. Certaine writers iudge, that Saint Peter wrote hys first Epistle from this Citie, where he sayth: *Salutat vos Ecclesia qua est in Babylone*. The Church that is at Babylon, saluteth you. But there is great controuersie among the learned, of which Babylon, Peter here doth speake. Many of the old writers do thinke, that Rome figuratiuely, is signified by Babylon, bycause that as Babylon doth signifie confusion, so Rome is called Babylon, bycause there was the sincke and seat of all filthynes, a confusion of all impietie and Idolatrie. The Papistes take occasion of this glose, that Peter should seme to be Bythop and gouernour of the Romaine Church, but of that I shall declare moze at large hereafter. But yet marke the peruerse nature of the Papistes, who passeth not for the infamie and reproch of the name, so it may be lawfull for them to haue a pretence, to establish the title of the Romish see. Yea they do not greatly regard Christ, so that Peter may be left vnto them, nay: I suppose, if they may retayne and maintaine the maner of Peters chaire, they will not refuse to place it vnder the earth (I wd not say in hell.) But marke how they be contrary here one to an other. For some of them write, that Marke the Euangelist dyed at Alexandria, in the 8. yeare of the reigne of Nero, and that Peter was slayne at Rome five yeares after, of the same Nero. But if Marke had bene a Bythop any long tyme of Alexandria, he could neuer haue bene at Rome with Peter. And where Eusebius and Hierome do write, that Peter sate at Rome. 25. yeares, that same is easely refuted out of the Epistle to the Galatians. Therefore when Peter had Marke with hym, as his companion and waytyng fellow, it is moze probable that he was at Babylon when he wrote this Epistle, and not at Rome. But (as Luther writeth) vpon the same Epistle. *Liberum facio culibet, vt quod sibi videatur de hac Babylone censeat, perperum enim refert quæ Babylonia illa fuit*. I leaue it free to euery man, to thinke of this Babylon, as it shall seme to hym best, for it maketh litle skill which Babylon it was.

Hebræi. 12.

Diuerse learned men do iudge that the Iewes were called Hebræi of one Heber, who was Sems nephewes sonne. But Oecolampadius and others expert in the Hebrew toung, do write, that Abraham was called first Hebræus, of the Cananites and Phenitians, because befoze he came to them he dwelled beyonde the riuer Euphrates in Mesopotamia, and from thence passing ouer the floud, came vnto them (as though a man myght say) *vir trans Euphratem*, a man dwelling beyonde the riuer Euphrates, and therefore they called hym Hebræus, of thys word Heber, which signifieth commonly to passe ouer from place to place, by some meane and middle to passe ouer, as by water, hilles, bally, fælde or desert. And therefore all the posterity of Abraham were called Hebræi, not onely of the Cananites, but also of the Egyptians and other nations. For the confirmation of which sentence, that maketh much which is written in Iosue. 4. *Ego tuli patrem vestrum Abraham trans flumen, et duxi illum per omnem terram Canaan*. I brought your father Abraham ouer the floud, and led hym throug all the land of Canaan.

Miscellanea

Concerning the difference betwene these two wordes Hebræus and Iudeus, there is diuersity of opinions. Erasmus, who doubtles followed others, doth say, that *h* one is the name of religion, and *h* other of nacien. Yet I thinke as touching the originall of these wordes, that Hebræus is called of passing ouer the flood, and Iudeus tooke his name of Iuda, the Patriarch Iacobs sonne: so that Hebræus doth properly signifie the nation or people of God. For Saint Paule the Apostle, when he did glory partly of *h* nobility of hys kindred, partly of *h* antiquity of hys coutry, agaynst the false Apostles doth say: *Hebraei sunt: Sum et ego. Israelita sunt: Sum et ego.* They be Hebrues I am also: They be Israelites, so am also I. They be the seede of Abraham, and I also. As for thys name Iudeus, he maketh no mention of it, but doth omit it as a name moze lately inuented, and moze base. When notwithstanding in many other places, when he speaketh of the same nation, and doth make difference of it from other countries, he maketh mention of this word Iudeus, calling *h* people Iewes. There is no mention of this in the olde testament so frequent and so much, as in the booke of Hester. And thus may you perceiue that the Iewes were called Hebræi, as passing ouer, which name was taken of Abraham, going ouer *h* flood Euphrates, and not of Heber, which was Sems nephewes sonne.

Origene. 13.

Of Origene it is commonly sayd: *Vbi bene, nemo melius: Vbi male, nemo peius.* Where he wrote well, no man better. Where he wrote ill no man worse. He in hys infancy beyng a shepe, hys father Leonides came into the chamber, and taking away the clothes softly, kyssed the childe best, as a temple hauing wythin it the holy Ghost, and gaue thanks to God, who had geuen hym such a sonne. When hys Father was put to death, Origene beyng but a young childe, and desirous of Martyrdome, ranne among other that were led to be slayne, and by all meanes profered hymselfe to die wyth them. But hys mother perceiuing *h* matter, in the night when he was a bed, stole away hys clothes, so that he was constrained to tary at home.

He gelded hymselfe, which was layd to hys charge for a foule reproch: He vnderstode not the meaning of Christes saying in the Gospell. *Sunt Eunuchi &c.* He was excellently learned and wrote many woakes, of the which certayne are reiected as hereticall. Some do write (as Suidas and Epiphanius) that he gelded not hymselfe with yron, but wyth certayne vyle medicines, hauing power to ericate and destroy venereal luff, which medicines he applyed locally vnto hys priuy partes. He had to hys maysters Clemens Alexandrinus, and one Amonius, both a Philosopher and a Christian. After that he was made a Catechisse by Demetrius, he forsooke the study of Grammer: and perusing all hys Philosophicall bookes, solde euery one for an halfe peny a piece, and after did dedicate and geue hymselfe wholly to the study of the holy Scriptures, and wrote many godly commentaries vpon Gods woord.

One Ambrosius a very rich and wealthy man, not onely vzed hym to writing, but also ministred vnto hym all hys finding and charges, and that his labour should be moze easely procede, he gaue hym fire notaries to write, and certayne young maydens exercised in writing, which wrote successiuelly one after an other, by the space of certaine howres. Of thys Ambrosius Origene writeth to one of his frēdes after thys manner. *Sanctus dei & eruditus Ambrosius sepe me compellauit, qui existimat me amicum esse & valde sitibundum diuinarum literarum; conuincit propria assiduitate & amore scilicet ad disciplinas. Vnde adeo me vicit, ut periculosum esset repugnare ipsius propositionibus. Neque enim edere, nisi priusquam conferam: neque post sumptum cibum licet obambulare & corpusculum reficere, sed & eo tempore philosophari et examinari cogimur, neque noctem totam ad corporis curam licet nobis dormire, cum ipse cupiditate conferendi ad multa noctem detineat nos. Omitto vero dicere quæ matutino tempore, usque ad nonam & decimam horam sunt. Omnes enim qui volunt assidui esse, tempora illa tribuunt inquisitioni diuinorum oraculorum & lectionibus.* That is to say. The learned and holy man of God Ambrose, hath oftentimes called vpon me, which thincketh me hys friend,

friend, and very thirsty of godly letters, both ouercome me wpyth hys continuall diligence and loue vnto learning. Whereupon he hath so perswaded me, that it were dangerous to resist hys purpose. It is not lawfull for me to eate, before I conferre wpyth hym: and after meate receiued, it is not lawfull for me to walke and refresh my body, but that tyme also we are restrayned to talke of wise dome, and to be examined: noz it is lawfull to sleepe all night, to the good constitution of my body, when he beyng desirous of conference, doth deteine and holde me vntill it be farre in the night. I leaue of here to shew what thynges are done in the moorning, vntill nine or tenne of the clocke. For all they which wpyll be diligent, do geue themselves that tyme to the seeking out of Gods oracles, and to readings.

S. Hierome writeth, that Origene wrote ffre thousand bookes, which he testifieth hym selfe to haue sene.

Suidas sayth, that after many tormentes and persecutions which Origene suffered with a strong and a bold mynde, he was brought vnto an altar, where there was set a most foule and filthy Ethiopie, & that he should chuse whether he would do sacrifice to the Idols, or els suffer his body to be defiled of that foule Ethiopie. But Origene, which euer had a Philosophicall mynde, and dyd alwayes obserue chastitie, dyd signifie, that he would rather do sacrifice, then suffer such filthines to be done to his body. Then the rulers puttyng insence into his hand, he dyd moue it vnto the altar, and to the fire: for the which impietie, he was after excommunicate of the Church. And other do write, that after this deniall, he fflyd from the grace of God, and so fell into straunge opinions, wherefore he was excommunicate out of the Church. Which contumely when he could not suffer, he left Alexandria, and went into Iewrie. And whē he came to Hierusalem, the Priestes first desired him, and after constrained him, that he would either preach or read in the Church. The Origene rising (as though he would haue made some Sermon) recited onely these wordes of 49. Psalm. *Peccatori vero dixit Deus, ut quid tu annuntias iustificationes meas, & usurpas testamentum meum in ore tuo?* That is to say: Vnto the wicked sayd God: what hast thou to do, to declare myne ordinaunces, that thou shouldest take my couenaut in thy mouth? And straight way he shut the booke, and sat downe with teares and mournyng (all the auditoz wēpyng together with hym.) What was done of Origene after that, no writyng maketh mencion.

When he came to the age of 70. or thre scoze and nine yeares (as Nicephorus writeth) he dyed as it seemeth, in great misery and pouerty, and (as some doubt) in desperation, before the age of Hierome. 150. yeares. Suidas & Hierome do write, that he dyed at the Citie of Tyrus, and was also there buried.

Beda. 14.

Beda was an English man, and liued in the tyme of Iustinian the second. And for the modesty of his lyfe, and great labour in study, hee was called *venerabilis Beda*. He was also in the tyme of Iohn the 6j. Byshop of Rome. When the Saracens arriued out of Africa, to inuade Spayne, then Bede with his letters solicited the Princes to recouer it agayne. He was very well learned, both in the Greeke and the Latin, and wrote many woorkes, and especially one notable woork *De natura & temporibus*, which is deuided into thre bookes. He traueled throughout all the partes of the earth, for the most part. And by the space of 29. yeares laboured in preachyng and writyng. And beyng of the age of 70. and two, dyed. Anno. 734. hee had two byethzen, learned and very famous, whose names were Strabo and Haymo, the one wrote certaine learned Homelies, and the other wrote vpon *Genesis*. But maister Bale in hys booke *De scriptoribus Britannia*, doth say, that hee neuer went out of England. And if hee had bene in the tyme of S. Austen, Hierome, or Chrysostome, he might haue bene compared vnto them, both in learnyng and eloquence: he wrote aboue a hundred bookes, of which some be sayned in hys name.

Iudas. 15.

This Iude was also called Lebbeus and Thaddeus, as it appeareth in the tenth of Mathew, he is named also Iudas Zelotes, for the great and vertuous zeale that

Miscellanea

that was in hym (as S. Hierome in the 4. chapter of the Epistle to the Galathians, writeth) S. Luke in his vi. chapter, calleth hym the brother of James. Eusebius calleth hym *Fratrem Domini*, the brother of the Lord. Epiphanius writeth, that Ioseph had these iij. sonnes, James, Symon, Ioses, and Judas, which as he sayth was the youngest sonne of Ioseph. We haue no other mention in the holy Scriptures of this Judas, sayng in the .14. of John: he demaunded of Christ why he would shew hym selfe vnto hys Disciples, and not vnto the world. To whom Christ answered: if any man loue me, he will keepe my word, and my father will loue hym, and we will come vnto hym, and dwell with hym.

After the resurrection of Christ he preached the Gospell first in Mesopotamia, afterward in Ponto, and afterward went with his brother Symon into Persia, where he was slayne of the heathen Priestes.

S. Hierome writeth, that this Iude was sent to Abgarus the kyng to Edessa, with the vernacle. He wrote one short Epistle, which certaine old fathers do not count autentickall, but Apocryphall. Certaine thynges are written in it out of the last Epistle of S. Peter. He alledgeth certaine sentences as Scripture, which be not in the Scriptures, as when Michael disputyng with the deuill, dyd contend about the body of Moses. Also he bringeth a notable testimonie of the last iudgement out of the Sermons of Enoch.

Of the death of Iude we read no certainty, saying that Abdias Vincentius, and other do write, that thys Iude by the violence of the Bishops and Priestes, was slayne in Persia.

Apocrypha. 16.

Apocryphum betokeneth in Latin *absconditum*, in English hidden, of the worde *Αποκρύπτω*, which doth eraggarate the thyng, and signifieth to hyde. And that kynde of Scripture is called Apocryphall, whose originall & beginning is not known, and in the which although there be found some verity, yet for many thynges which seemeth to be false, it hath not the importaunce nor waight of the Canonick Scriptures. What booke be apocryphall, you shall finde at the full in the decrees, *Distinct. 15. cap. Sancta Romana Ecclesia.*

Gelasius, after that he had burned the booke of S. Manichies, because he would seperate the chaffe from the corne, doth shew what booke are to be receiued of the Church, and how many are to be taken *Apocryphi*.

Some write that thys word *Apocryphum* is compounded of thys preposition *απο*, which signifieth in Latin *de*, & *κρυπτός*, *hid est*, *abscondo*, *celo*, *quasi occultus*, as you would say, concealed or kept close, because the authour of that booke is not known. Others say, that it is sayd of *από*, which signifieth a farre of, and *κρίσις*, which signifieth iudgement, as you would say farre from iudgement, because there can be no certayne iudgement, eyther of the matter there written, nor yet of the authoꝝ of the booke. But thys etimology is farre sette.

Menander, Epimenides, Aratus. 17.

Menander was a Poete that wrote commodies, he was Theophrastus scholer, he was gogle eyed, and was very sharpe of wit, but outragious in the loue of women. He wrote 80. comedies, and one Epistle to Ptolomie the king, and wrote also many thynges in prose. *Hac Suidas.* Out of this Menander Paule alledgeth. 1. Corint. cap. 15. thys saying: *Mores bonos corrumpunt colloquia prana.*

¶ Epimenides.

Epimenides was a Poet, boꝝne in Creta, who beyng sent of hys father into the field to keepe cattell, did sleepe in a certayne den thre scoꝝe and fiftene yeares: wher of riseth a proverbe, *Epimenidis somnum dormire*, which may be applied to sluggards, and such as do sleepe night and day.

The same Epimenides sayd to the Athenians afflicted with pestilence, that the
City

City must be purged and cleansed: and when he came thither, being demaunded how it should be done, commaunded white and blacke sheepe to be offered in the stræte called Areopagus, and when he was returning homeward, they offered vnto hym money, but he refused it. Plato doth make mention of thys man in hys first and third booke *De legibus*. Saint Paule, in hys Epistle to Tite, alledgeth thys mans saying of the Cretensians, although he name hym not.

¶ Aratus.

Aratus was an olde Græke Poet, which wrote very exactly of Astrologie, (as Cicero iudgeth) whose worke entituled Phenomena, Cicero being a very young man, did translate, as he hymselfe doth write, in his second booke *De natura deorum*. Out of thys Aratus Paule cited this text: A&C. 17. *Ipsius genus sumus*, which beynge spoken of Iupiter, Paule doth apply it to the very true God.

Arator.

There was a Christian Poet named Arator, who was deacon at Rome, and wrote the Actes of the Apostles in Hexametre verses (as Volateranus doth note.

Basilus Magnus. 18.

Basilus Magnus, had to hys father a Priest and a Byshop (as Nazianzenus writeth) who was called Basilus also, a man of a rare vertue, and notable piety and godlynes. He had five sonnes, whereof thre were enhaunced to the office of a Byshop.

Basilus was the Byshop of Cefarea in Cappadocia, Petrus was Byshop of Sebastia, Gregory was Byshop of Nissa, they were thre worthy men, very famous and excellently well learned.

Basilus had to his scholemaster hys owne father, who taught hym the rudimentes of godlynes, principles of Grammer, and the discipline of good manners. When he was a young man, he both did learne and also teach at Athens, and had to hys companions Gregorie Nazianzene, and one Libanius. After he had gone through the chiefest Churches in Grecia, and all Asia, he returned to Cefarea where for a tyme he professed diuinity. But when a certayne strife and contention was risen betwene hym and Eusebius the Byshop of Cefarea, he departed fro thence vnto Pontus, where he spent wyth hys auditours 14. yeares, in the study of heauenly doctrine. But when the Arrians did inuade the Churches wyth their heresies, he was called backe agayne to Cefarea, and after the death of Eusebius, was chosen Byshop, and had great confutes, and very sharpe disputations wyth the Arrians, whom the Emperour Valence mayntayned and nourished: which Valence commaunded Basile to leaue his office, and to go into exile, yet he would not obey, but being brought befoze the iudgement seat of the Emperour Valence, and his officers, and being much attempted to obey the threatninges of the Emperour, stode stout and stiff against hym. And when they gaue him a nightes space, to deliberate wyth hym selfe, Basilus answered: nay (sayth he) I will not take that space, but take thou that space, to desiste and leaue from thy naughty purpose. And in that night the Emperour Valence was take in great dolour and payne, and also one of hys young daughters dyed. Then Valence sent to Basilus, that hee would pray vnto God, that hee hym selfe myght bee preserved from daunger and death. And so it came to passe that Basilus was deliuered. He that will read more of the lyfe of Basilus, let hym looke in Gregory Nazianzene hys worke, called Monodia, where is commended the abstynence, the frugalitie, and the simple apparell of Basilus, who through continuall fastynges, watchynges, and lying on the ground, could not execute hys office as he ought to do. Which thyng Erasmus in hys booke called Concionator, layeth to hys reproche. Before he dyed, hys voyce was very vocall and audible, where befoze hee had a very slender and small voyce. He dyed meekely and peaceable, and when he had named hys successor, and had spoken

Miscellanea

spoken these wordes of the Prophet (Into thy handes Lord I commend my spirit) he gaue by the Ghost, the yeare of Christ. 387.

Adam. 19.

A Dam toke hys name of this word Adamah, which signifieth red earth, for the earth wherof the first man was made, was somewhat red, as it is in the East part in many places, through the heate of the Sunne.

There is a great controuersie amongst learned men, whether Adam lost the Image of God after he sinned.

Epiphanius Bishop of Salamine in Cypres, in hys Epistle to Iohn Bishop of Hierusalem (which S. Hierome translated out of Greeke into Latine) doth say, that Origine amongst hys many other errors dyd affirme Adam to haue lost the Image of God after his fall, when notwithstanding that can not be found nor proued in any place of the Scriptures. For if it should be so, all thynges which be in the world, could not serue mankynd as they do (as S. James doth testifie) saying: *Omnia domantur & subiecta sunt humane nature*. All thynges are tamed and made subiect to the nature of man. Now all thynges could not be subiect vnto man, if he had not the Image of God, by the which he might rule all creatures. It is written in Genesis. cap. 5. *Et vixit Adam centum triginta annis, & cognouit Euam uxorem suam, & peperit ei filium iuxta speciem & imaginem eius, & vocauit nomen eius Seth*. Adam lyued an hundred and thyrty yeares, and begat a child in hys owne likenes after hys Image, and called hys name Seth. *Hec Epiphanius*.

This place is of diners diuerly expounded. For some do vnderstand the Image and similitude to be spoken of the shape and nature of man, which both Adam after hys kynde dyd spread to hys posteritie commyng of hym: but in that sense, beastes also after their kindes do beget, conceiue, and multiply their kinde like to them selues.

Others do iudge, that Moses spake not of the Image and similitude of the body, but rather of the mynde. And they likewise dissent among them selues: for some vnderstand it of the Image and similitude of godlynes and righteousness, whiche yet was left in Adam.

Others do expounde it of the priuation of originall iustice and corruption of the mynde, both which Adam by hys disobedience dyd purchase vnto hym and hys posteritie.

Others do referre this Image and similitude of Adam (lyke to the which Seth was bozne) to those thynges which were then found in Adam, when he begat Seth for Adam was endewed with reason, hee was made in dignitie Lord of the earth, he was also subiect vnto corruption, sinne, many calamities, and vnto death Christome sayth: *Neq; de corporalibus picturis & characteribus scriptura nobis differens hoc dicit, secundum speciem suam, & secundum imaginem suam, sed de statu anima. Ideo mater nomine imposito filio cum gratiarum actione hoc nomen indidit, & neque nature, neque partui ascripsit natum puerum, sed Dei virtuti*. Neither the Scriptures disputyng here of corporal pictures and figures doth say this (after his similitude and lykenes) but it speaketh of the state of the soule. Therefore, the mother puttynge a name vnto her sonne, gaue this name with thanks geuyng, and dyd ascribe the byrth of her child, not to nature, but to the vertue and power of God.

Epiphanius also alledgeth Dauid, writyng in hys. 38. Psal. *Veruntamen in imagine perambulat omnis homo*, but euery man doth walke in his image. But this text in my iudgement hath an other sense, and is otherwise read in Hebrew tongue. The Hebrew word is *Zel*, which signifieth properly *Vmbram*, a shadow. And the sense of these wordes, *In imagine perambulat omnis homo*, is no more but this: Doubtles man walketh in a shadow & disquiteth hym selfe in dayne: by which wordes he confesseth the lyfe of man to be not onely short and bayne, but to be also miserable and full of cares. In the name of a shadow, Dauid vnderstandeth nothing to be firme and sure in mans lyfe, but a certaine bayne apparance of thynges. Some do read *In tenebris ambu-*

ambulat homo. The Grecians and the Latines do read, *In imagine.* And I not ignorant, that S. Austen doth read, *In imagine,* and doth take *Imaginem* here for the image of God. His wordes be these. *In qua imagine, nisi illius qui dixit: faciamus hominem ad imaginem & similitudinem nostram.* Cassiodorus also is of that same mynde. *Hac parerga.* To our purpose agayne.

If Origene take image to signifie substance, he is in a manifest errour, for if naturall thynges byd remayne full and whole, as Dionysius testifieth, in the devils, whose sinne was a great deale more greivous then the offence of Adam; they should much more remaine in the first man. Over and besides, if sinne should withdrow any thyng from nature, then sinnes growyng upon sinnes, should at the last consume and wast away the whole nature of the soule.

Victorinus, of whom Saint Hierome learned Rhetorick, in hys disputation against Arius, writeth thus: *Aliud est iuxta imaginem quod quidem substantia est, aliud iuxta similitudinem esse, quod non est substantia, sed in substantia nomen qualitas declarativum.* &c.

It is one thing to be after the image which is a substance, and it is an other thing to be after the similitude which is not a substance, but a name of equality declared in the substance. And a litle after he sayth: the soule therefore is perfect after the image now in this world, but after the similitude it shall be perfect afterward in God; and in Jesus Christ it shall be such as it should have bene if Adam had not offended. Therefore as pertaining to reason, now it is perfect after the image; but as concerning perfection to come, it is perfect after the similitude. *Hac Victorinus.*

Out of the which wordes it doth evidently appeare, that the image doth greatly differ from the similitude, but not the image nor the soule being sinnefull, doth cease to be the image of God, but it cannot attaine to the similitude of God unless it be holy. But observe thou, that the holy scripture doth not alway take image after that signification, but somtymes in the place and stede of the similitude, so that it doth signifie the purity of the mynde by faith in Christ (as Paule writeth to the Colossians:) *Exspoliantes vos veterem hominem cum affibus suis, & induentes novum qui renouatur in agnitionem secundum imaginem eius qui creavit eum.* Putting of the old man with hys woorkes, and putting on the new which is renewed in the knowledge of hym, after the image of hym that created hym. By the which place it is most evident, that Paule made a difference of the olde man from the new, so that the olde man which pertapneth to sinne, hath not y image of God, because he lacketh godnes: the new man which pertapneth unto grace recovered by Christ, doth beare the image of God.

Saint Austen contra Adimantum, one of Manichies Disciples, writeth thus: *Admonet apostolus, ut exui, consuetudine peccatorum, id est, veteri homine, induamur nova vita Christi.* &c. The Apostle doth admonish, that we laying aside y rustome of sinne, that is the olde man: put on the new lyfe of Christ, which he calleth the new man. And that he might teach vs, that he lost it oftentimes, he calleth it a running. It is to be coniectured, that Augustine ment vs to have onely lost the perfection of that Image, and not the image it selfe: which beyng cast into soule filthines, and tumbled in the myery puddle of pleasures, yet it ceaseth not to be y image, although the brightnes and fairnes thereof be obscured, darkened, and covered with the drage of sinne. For Austen hymselfe writeth in his retradations, lib. 1. cap. 6. after this manner. When I did expound in my woork of 83. questions, in the 67. question this piece of scripture: *Et ipsa creatura liberabitur a servitute interioris.* &c. Rom. 8. And the creature it selfe shall be deliuered from the bondage of corruptions. I sayd, that the creature it selfe (that is man himselfe) wyth the figure of the image losse through sinne, remayned onely a creature, which is not so to be taken, as though man had lost the whole and every part of the image of God. For if he had throughly lost it, there had bene no cause to have bene sayd, by vs renewed in the newnes of your mindes, and chaunged into that image. Agayne, if he had lost all, nothing had remayned. And why should it be sayd of Dauid, *quoniam in imagine ambulat* Psal. 38.

Miscellanea

homo, tamen varie conturbatur. Agayne in lib. De Genesi, contra Manicheos, he saith: Aliquando solent dicere, quomodo accepit homo potestatem piscium maris, & volatiliū celi & omnium pecudum, et ferarum, cum videamus a multis feris homines occidi, & a multis volatilibus nobis noceri, que volumus vel vitare vel capere, et plerunque non posse, &c.

They are sometyms wont to say, how hath man taken the power and gouernement of the fishes of the sea, & the birdes of the ayre, of all cattell and wilde beastes, whē we see men to be slayne of many wilde beastes, & our selues to be hurt of many flying foules, which we would eyther eschue or take, and for the most part cannot? How therefore haue we taken power ouer them? Here we must first say vnto the, that they do greatly erre, which do not consider man after his fall, when he was condemned into mortality of this lyfe, and lost that perfection, in the which he was made after the image of God. But if this gouernment and rule do so much preuaile, that he doth rule many beastes (for although he may be destroyed of many beastes, thzough the frailenes of the body) yet he can be tamed of none of them, forasmuch as he hymselfe doth tame many beastes, yea almost all. If therefore this gouernement of man do in this so much preuaile, what may we thinke of his kingdome, which by the voyce of God is promised vnto him, being renewed and deliuered from sinne? *Hac Augustinus.*

Ambrose expounding this place of Paule to the Colossians, doth say, this image to be vnderstand in the conuerſation of god life (as Paule sayth to the Corinthians). *Quemadmodum portauimus imaginem eius qui de terra est, ita et portemus imaginem illius qui de celo est.* As we haue bozne the image of him which is of the earth, so let vs beare the image of him which is from heauen. He therefore is the creator of man whose image he doth commaund vs to beare in holynes and god workes, which doth descend and come of the knowledge of the sonne of God. *Hac Ambrosius.* But we may gesse, that Ambrose did take the image, for the excellence and perfection of the image.

Questio.

But what is the image of God: and what is ment by the similitude of God?

Responsio.

Chrysostome vpon Genesis writeth: *Neque enim cum dixit faciamus hominem secundum imaginem nostram, & secundum similitudinem: hic sermonem finiuit, sed per ea que adiungit, manifestum nobis facit, quo sensu nomen imaginis posuerit.* Quid enim dicit: & dominetur piscibus maris & volatilibus celi & omnibus reptilibus super terram. Imaginem dixit ergo de principatu & dominio, non de aliquo alio, quia Deus fecit hominem principem omnium que sunt super terram, & nihil super terram homine maius est, & omnia sub potestate illius sunt. *Hac Chrysostomus.* Neither when he sayd (Let vs make man after our image and similitude) he doth here finish the word and sentence, but by those wordes which he doth adioyne, he doth shew manifestly, in what sense he putteth the name of Image. For what doth he say: and let hym be Lord ouer the fishes of the Sea, and the birdes of the ayre, and all creeping thynges vpon the earth. Therefore he sheweth and meaneth the Image of the gouernement and Lord shyp, & of no other thyng, because God made man Prince of all thynges which be vpon the earth, and nothyng vpon the earth is mightier then man, and all thynges are vnder his power and rule.

But S. Austen in his treatie vpon the Epistle of S. John doth shew, the Image and similitude of God to consist and stand in the vnderstanding and in the inward man: where when he had shewed the naturall power of man vpon those thynges that be on the earth, because man was made after the Image of God, hee addeth this interrogation: *Vbi autem factus est ad imaginem Dei in intellectu inquit in mente, in interiori homine, in eo qui intelligit veritatem, diiudicat iustitiam & in iustitiam, nouit a quo factus est, potest intelligere creatorem suum, laudare creatorem suum.* &c. Where was he made after the Image of God in vnderstanding, in mynde, in the inward man, in that he vnderstandeth the truth: and doth discern betwene righteouſnes and vnrightheouſnes, hee knoweth of whom he was made, hee can vnderstand his creator.

creator, he can prayse his creator, he hath the intelligence of wisdom.

Therefore many, when by ill desires and lustes they dyd feare away the Image of God from them, and dyd in a maner by the vntowardnes of maners ertinguish and put out the very flame of intelligence, the Scripture crieth out vnto them: do you not become horse and Mule, to whom there is no vnderstandyng, that is to say: I haue set the before horse and mule, I haue made the after myne Image, I haue geuen the power ouer these. Therefore, bycause the beastes haue no reasonable myndes, but thou by thy reasonable mynde, doest perceiue the truth, thou vnderstandest that which is aboue the, and those thynges shalbe vnderneath the, ouer whom thou art set Lord and Ruler. And bycause through sinne man forsoke God, vnder whom he ought to be, he was made subiect vnto the, aboue whom he ought to be. Thus farre S. Austen, who calleth sometymes the Image and similitude of God, the vertue and power of reasonable vnderstandyng.

He doth also referre the same vnto memory, mynde, and will, which beynge thre faculties of the soule, do represent (as hee sayth) thre persons in one substance of Godhead, but this is not the perfection of the Image of God. For memory, minde, and will, are not sufficient to that end, except we vnderstand, remember, and will those thynges which please God. For the Image of God is the new man, which vnderstandeth Gods truth, and is desirous of his righteousness, (as Paul doth expressly teach in the Epistle to the Ephesians. *Induite nouum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis.* Put on the new man which is created after God in righteousness and true holynes.) When our mynde both hath the knowledge of God, and is beautified with righteousness and the knowledge of godly thynges. And it is nothyng els but a certayne flowyng of Gods nature, into our myndes. Eph. 4.

The Scholemen do make a distinction betwene these two, that is to be *Imago Dei*, & *ad Imaginem Dei*, to be the Image of God, and after the Image of God. For to be the Image of God, is to present God hym selfe perfectly, which appertayneth to none, but to the onely sonne of God. Therefore Paule speakyng to the Hebrues doth write, that he is the brightnes of his glory, and the ingraued forme of his person.

To be after the Image of God, is to participate some part of the perfection of God: Christ therefore the sonne of God is the naturall Image of God the father, man is after the Image of God.

¶ Exemplum.

The Image of a kyng is one thyng in his naturall sonne, and an other thyng in his coyn. Man therefore is after the Image God, *quoad naturalia*, concernyng naturall thynges, as vnderstandyng, memory, and will, but after the similitude of God concernyng grace. Therefore great dignitie is geuen to man, that he is both after the Image, and also after the similitude of God. S. Clement in his Epistle *Ad Iacobum fratrem Domini*, doth say: *Quod in omni homine est imago Dei, sed non in omnibus similitudo, sed ubi est mens pura, & anima benigna.* In euery man, is the Image of God, but not in all is the similitude of God, but where there is a pure mynde and a god soule.

¶ Contra Antropomorphitas.

There was a certeine secte of heretikes called Antropomorphites, who affirmed, that God had a body & members as a man hath, who ground their error falsly vpon this text. *Faciamus hominem ad imaginem & similitudinem nostram.* Let vs make man after our image and similitude. But against this heresie, not onely holy Scriptures, but also the auncient fathers do most godly and substantially resist and fight.

Chrysostome hath these wordes. *Iterum hic insurgunt & pullulant heretici alij ecclesie dogmata depopulantes & dicentes: Ecce dicit, secundum imaginem nostram. Et inde volunt, deo humanam formam tribuere, id quod extremi fuerit stuporis, ut is qui forma speciei caret, & nulli alterationi obnoxius est, sub humanam redigatur formam, & incor-*

Miscellanea

porea membra & lineamenta attribuantur.

Here riseth agayne and springeth bp other kinde of heretickes, desstroying and spoyling the doctrine of the Church, and saying: Behold he sayth after our image. Upon thys they would geue vnto God the shape of man, which were extreme madnes and foolishnes: that he which lacketh the forme and shape of man, and who also is subiect to no alteration, should be diuened vnder mans shape, and the proportion and members of a coꝛpozall body, should be ascribed vnto hym that is incoꝛpozall.

Saint Austen in hys booke *De fide & Simbolo*, *Credimus (inquit) quod sedet ad dexteram dei patris, nec ideo quasi humana forma circumscriptum esse deum patrem arbitrandum est. Ut de illo cogitantibus dexterum aut sinistrum latius animo occurrat, aut id ipsum quod sedere pater dicitur flexis poplitibus fieri putandum est: ne in illud incidamus sacrilegium, quo execratur Apostolus eos, qui commutauerunt gloriam incorruptibilis dei in similitudinem corruptibilis hominis. Tale enim simulachrum deo nefas est Christiano in Templo collocare.* The beleue sayth he, that he sitteth at the right hand of God the father, neyther yet therefore we must iudge oꝛ thincke God the father to be compassed about wyth the shape of man, that when we thincke of him, eyther right side oꝛ left side, should enter into our mynde, oꝛ foꝛ that he is sayd to sit, we should thinke that to be done with the bowing of hainnes oꝛ knees, least we fall into that sacrilege wherewith Paule curseth them, which chaunge the gloꝛy of the incorruptible God, into the similitude and lyknes of a coꝛruptible man, foꝛ to place such an image vnto God in a Christian Church, is most wicked and vngodly.

Where be thꝛe questions concerning Adam, which are proposed of learned mē, to the which I wyll now aunswere by the censure and iudgement both of the auncient doctours, and also scholemen.

Questio prima.

Whether Adam was not disceiued (as Saint Paule writeth) and whether he sinned in pryde and idolatrie, Also whether he sinned moꝛe greuously then Eue?

Questio secunda.

Whether Adam did foreknow hys fault, although he had the knowledge of god and euill, befoꝛe he did eate of the treē foꝛbidden?

Questio tertia.

Where Adam was buried, whether in Hebron, oꝛ els in Golgotha?

Responsio ad primam questionem.

An aunswere to the first question.

Saint Paule writeth to Timothie, *Adam non est seductus, mulier autem seducta in preuicatione fuit.* Adam was not disceiued, but the woman was disceiued, and was in the transgression.

Which place Chrysostome expounding, doth say, *Quonam vero modo Adam non est seductus? Ergo neq; inobediens fuit siquidem seductus non est. Nempe mulier quidem crimen excusans, ait, Serpens decepit me. Adam vero non ait, mulier decepit me, sed dedit mihi de ligno, & comedi. Par autem profecto non est, ab ea qua generis sibi societate iungeretur, decipi, & a bestia qua seruituti hominis fuisset addicta. Illud seductio potius ac verius dici potest. Ad comparationem ergo mulieris dicit, illum non fuisse seductum. Illa quippe ab irrationali animante decepta est, hic autem a libera muliere & sibi nature copulata ratione. Rursum non dicitur de Adam, videt lignum quia bonum ad commedendum est: sed de muliere tantummodo. Comedit enim (inquit) & dedit viro suo. Non igitur concupiscentia cadens, sed obtemperans mulieri, preuicatus est.*

How was Adam disceiued? he was not disobedient if he were not disceiued. Foꝛ the woman excusing her fault, sayd. The Serpent hath disceiued me. But Adam did not say, the woman hath disceiued me, but sayd she gaue me of the treē, and I did eate. And truely it is not like, noꝛ is one thing to be disceiued of her, which was ioyned vnto hym in felowship of y same kynde, and to be disceiued of a beaſt, which was appointed to the seruice of man, therefore the other may the better and moꝛe truely be called a disceiuing. Wherefoꝛe in comparison of the woman Paule sayth, Adam not to haue bene disceiued, foꝛ she was disceiued of an vnreasonable beaſt, and he of a free woman, which was coupled vnto hym wyth naturall reason. Againe

it is not sayd of Adam, he saw the tree that it is good to eate, but onely of the womā, for she did eate and gaue to her husband. Therefore he gaue not place vnto concupiscence and lust, but yelding to the woman, did transgresse.

Saint Austen doth not dissent from Chrysostome: for he expounding in his booke *De ciuitate Dei*, how Adam was not disceined, and in what thynges he was disceined, doth write after this maner: *Credendum est (inquit) illum virum sua femine, vni vnum hominem homini, coniugem coniugi, ad Dei legem transgrediendam, non tamquam verum loquenti credidisse, seductum, sed sociali necessitudini paruissse: Non enim frustra dixit Apostolus. Adam non est seductus, mulier autem seducta est: nisi quia illa, quod ei Serpens loquutus est, tanquam verum esset, accepit: ille autem noluit ab unico confortio dirimi, nec in communione peccati: nec ideo minus reus, si sciens prudensq; peccauit. Vnde & Apostolus non ait, non peccauit, sed non est seductus, nam utiq; ipsum ostendit peccasse, ubi dicit, per vnum hominem intrauit peccatum in mundum. Et Paulo post aperius: in similitudinem (inquit) prauaricationis Adæ. Hos autem seductos intelligi voluit, quod id quod faciunt non putant esse peccatum, ille autem sciuit, Alioqui quo modo verum erit, Adam non est seductus, sed inexpertus diuina seueritatis in eo falli potuit, ut veniale crederet esse commissum, ac per hoc in eo quidem quo mulier seducta est, non est ille seductus.*

We must beleue that Adam being man to hys woman, one to one, man to man, husband to wife, not beleuyng the woman as speakyng h̄ troth, to haue bene disceined in the transgression of the law of God, but onely to haue geue place to familiar felowshyp and frendshyp. For the Apostle sayd not in bayne. Adam was not disceined: but the woman was disceined, sayng that she toke it to be true that the Serpent spake vnto her, and Adam would not be separate from one fellowshyp, no not in participation of sinne. Yet therfore he was not the lesse gilty, if knowyng & wittingly he offended, wherof the Apostle doth not say, he dyd not sinne, but he was not disceined. For he sheweth playnly hym to haue sinned, where he sayth: by one man sinne entred into the world, and a litle after moze playnly he sayth: in the similitude of the transgression of Adam. And he would haue them to be vnderstand disceined, which thinke not that thyng to be sinne, which they do. But he knew, or els how should this be true, Adam was not disceined. But hauyng no experience of Gods seueritie, myght be disceined in this, that he beleued in his faulte to be pardonable, and so by this he was not disceined in that thyng or point, in the which the woman was disceined.

Agapne in hys booke, *De Genesi ad literam* expoundyng this matter moze playnly, sayth: *Sicut Salomon vir summa sapientie in simulachrorum cultu non credidit aliquid esse utilitatis, sed mulierum amoris ad hoc malum trahenti resistere non valuit, faciens quod sciebat non esse faciendum, ne suas quibus depirebat atque diffuebat mortiferas delicias, contristaret. Ita & Adam. &c.*

As Salomon a man of excellent wisedome, did not beleue any profite to be in the wo:shyping of Idols, but was not able to resiste and withstand the loue of women, drawyng and alluryng hym to this mischief, (doynge that which he knew ought not to be done,) least he should make sadde and heauy his deadly pleasures, wherewith he doted and was dyolued: Euen so Adam, after the woman beyng disceined, had eaten of the tree forbidden, and gaue to him that they should eate together, he would not make her sadde, whom he beleued myght haue pynd away without hys comfort, if he should haue bene contrarie to her mynde, and so utterly to haue perished in that disco:de.

He was not overcome with the concupiscence of her flesh, which he yet felt not, nor the law of his members resisyng the law of hys mynde: but was overcome with a certayne frendly beneuolence and good will, by the whiche sometyme it is brought to passe that God is offended, least the man should be made of a frend, an enemy. Which thyng that he ought not to haue done, the iust end of Gods sentence doth declare and shew, therefore he was not disceined after an other certayne maner. But I iudge and suppose, that he could be disceined no maner of wayes by the subtiltie of the Serpent, by the which the woman was disceined.

The Apostle doth call properly this to be a disceuyng, by the which that thyng

It. it.

which

Miscellanea

which was perswaded, was thought to be true, when it was false: that is to say, to thinke, that God dyd therfore sozbyd to touch that tre, bycause hee knew them to be as Gods, if they had touched it, as though he dyd enuie the Diuinitie and Godhead vnto them, who had made them men. But if any desire to haue experiment, for as much as he saw the woman not to haue bene dead, after the fruite receyued, dyd sollicite the man throught any pryde or arrogancie of mynde, which cannot bee concealed from God the searcher of all secretes: yet I suppose him, if he were then indewed with a spirituall mynde, could by no meanes beleue, that God enuiyng them, dyd sozbyd them from the fruite of that tre, but that sinne was perswaded, as it might be perswaded to such. Hitherto S. Austen.

Concernyng the pryde of Adam, S. Austen in hys booke *De ciuitate Dei*, wryteth after this maner. *Non ad malum opus perueniretur nisi precessisset mala voluntas. Porro mala voluntatis initium quod potuit esse nisi superbia. Initium enim omnis peccati superbia est. &c.*

There could not be a commyng to an ill woork, except there had gone befoze an ill will. Furthermore what could be the beginnyng of an ill will, but pryde? for pryde is the beginnyng of all sinne. And what is pryde, but the ambitious desire of peruerse lofynesse? For peruerse lofynesse is in sozakyng that beginnyng, to the which y mynde should cleaue & sticke, to be as it were a beginnyng vnto him selfe: & this is done, when one doth ouer much please him selfe, & so truly hee doth please hym selfe, when he doth swaue and departe from that immutable godnes, which ought moze to haue pleased hym, then he hym selfe. Agayne, in an other place Austen wryteth: She sayd, the Serpent disceyued me, and I dyd eate. And he sayd: the woman which thou gauest me, gaue me of the tre, and I dyd eate. But here soundeth in no place the petition of Pardon, the callyng of forgiveness. For although these do not deny that which they committed, as Cain dyd, yet notwithstanding pryde doth seeke to referre and cast it bypon other, which one hath done naughtily hym selfe. The pryde of the woman vpon the Serpent, the pryde of the man bypon the woman: but it is an accusation, rather then a true excuse, where there is an open transgression of Gods commaundement.

Concerning the idolatrie of Adam, the same Austen likelypse wryteth at full *In questionibus ex nouo Testamento*. And thou mayst perceiue, that he is not onely an Idolater which doth wooship and adoze an idoll in the stede of God, but also doth desire equality wyth God by a most impudent arrogancy.

That Adam sinned moze greuouly then Eue, after a certayne maner, many doctours and learned fathers do defend and define.

Saint Ambrose *De institutione virginis*, wryteth after this sort. *Mulier excusationem habet in peccato, vir non habet. Illa ut scriptura aserit a sapientissimo omnium Serpente decepta est, tu a muliere, id est, illum superior creatura decepit, te inferior. Te enim mulier decepit, Illa angelus, licet malus. Si tu inferiori non potuisti resistere, quo modo illa potuit superiori, culpa tua illam absoluit.* The woman hath excuse in her sinne, the man hath not: she (as the Scripture affirmeth) was disceiued of the Serpent the wisest of all beastes, thou of a woman: that is, the higher creature disceiued her, & the inferior the: but an aungel (although ill) disceiued her. If thou couldest not resist the inferior, how could she resist the superior? Thy fault doth quite her. Hetherto S. Ambrose. But yet thinke not here, that S. Ambrose ment, that the fault of Adam doth vtterly take away y fault of Eue, as though she sinned not at all. But peraduenture he ment, that the offence of Adam did somewhat mitigate the fault of Eue.

The maister of the sentence in his second booke doth say, that Eue to speake *Simpliciter*, did moze offend, then Adam, because she would vsurpe equality wyth the Godhead: and beyng puffed wyth to much presumption, beleued that it should so come to passe. But Adam did not beleue it, but thought of repentaunce and of the mercy of God, when he geuing place to hys wyfe, did consent to her perswasion, not willing to make her sadde, and to leaue her as one sozaken of hym, least she should pine through heauines, and so perishe.

Also Saint Ambrose which seemeth to perswade that Adam offended moze greuouly

tionally then Eue, wrieth in hys booke *De paradiso*: *Adam non sua culpa, sed uxoris vitio lapsum esse.* That Adam did not fall by hys owne offence, but by the fault of his wyfe. Yet Ambrose meaneth not by these wordes that Adam did not offend at all with hys owne sinne, for if he would, he neede not to haue geuen place to hys wyfe.

But S. Austen in his booke *De ciuitate dei*, doth eraggrate the fall of Adam, saying, that Eue toke it to be true, that the Serpent spake to her, nor thought it to be sinne that she did. But Adam did not beleue it to be true, which the pernicious enemye did subtilly suggest, and he knew it to be sinne that he did, and wittingly & willingly sinned, and so after a certayne maner, offended moze greuously then Eue, but yet not *Simpliciter*, as the scholemen holde.

Responsio ad secundam questionem.

That Adam did not foreknow his fall, although he had the knowledge of good & euil, befoze he ate of the tree forbidden, S. Austen doth discourse & defend in hys xj. booke vpon Genesis, whose wordes be these: *Si præsciis fuisset sui peccati vindictæq; diuine, quonam pacto beatus esse poterit in paradiso? & sic in paradiso fuisset non beatus. Imo ut conicio miser apprehendendo non infamam in quam inciderit ruinam, & qua a paradiso voluptatibus & delitijs exularet, nec solum a paradiso verum etiam a gratia diuina, quod non exiguum est homini detrimentum.* If he had the foreknowledge of his sinne, & of the reuengement of God, how could he be blessed in Paradise? For so in Paradise he had bene not blessed. Yea (as I coniecture) a miser & wretched in apprehendynge & conceiuing that, no small ruine, into the which he should fall, and by the which he should be banished from the pleasures and pleasauntnes of Paradise, and not onely from Paradise, but from Gods grace which is no small detriment to man.

Obiectio.

But some men will say: if he foreknew not his fall, but were thereof vncertaine, then was he also vncertayne of eternall felicity to come: which if it so fall out, how then was he eyther blessed or spirituall? and how beleued he with certaine and sure hope, that he should obtayne euerlasting blessednes?

Responsio.

This argument is nothyng worth. For the certainty (at the least, the morall certainty, although not the certainty of the euidence of blessednes to come) and the knowledge thereof, should nothing haue withdrawen from the blessednes, (at the least naturall) of Adam beyng in the state of innocency: yea it should rather haue encreased and made it cleare and well knowne: but the foreknowing of hys fall, and of hys misery to come, had extinguisht hys blessednes: not the perpetuall blessednes, but the naturall, or at the least should much haue obscured it.

It may be sayd also, that he was vncertaine of his eternall blessednes to come, so that, that incertaintie be contrarie to the certaintie of euidence, and so the aungell beyng created blessed, was vncertaine of his eternal felicity to come. And although Adā had not the foreknowledge of his fall, it doth not therfore follow, y he was not spirituall and blessed. For they had not the foreknowledge of them, vnto whom the Apostle speaketh, wrietyng to the Galathians: *Vos qui spirituales estis*, yon that be spirituall, restore such in the spirite of meekenes, considering thy selfe, least thou also be tempted. Here may we call them not vnaptly blessed, because they were spirituall, not in body but in righteousnes of fayth, reioysing in hope, and patient of trouble.

The Scholemen, to proue that Adam neither was nor could bee foreknowynge of hys fall, reason after this maner: the ill that is foreknowne and foreseene either it pleaseth the will, or not. If it please, then there is fault in it, but it cannot be, that any fault of man should go befoze the first fault of Adam. If it do not please, then there is payne in it, which is not to be graunted, for the payne doth neuer go befoze the fault.

That Adam had the knowledge of god and euil befoze hee dyd eate of the tree forbidden, Chrysostome vpon Genesis doth say this. *Merito quis rogauerit, quam virtutem habuerit hoc lignum cuius esus illorum oculos aperuerit, & quare lignum scientia*

Miscellanea

boni & mali vocetur, neq; enim esus ex eo ligno oculos illorum aperuit, nam & ante esum videbant. &c.

One may with god cause aske, what vertue this treé had, the eatyng wherof dyd open their eyes, and why it is called the treé of the knowledge of good and euill. For not eatyng of the treé opened their eyes, for they saw befoze the eatyng, but bycause the tast was an Argument of disobedience, and a transgressing of the commaundement geuen of God, for the which cause glozy was afterward also taken away, which dyd compasse them, because they had made them selues vnwozthy of such honour, the Scripture obseruyng her maner and phrase doth say, they dyd eate, and both theyz eyes were opened, and they knew they were naked, naked through sinne, naked of the clothes of the supernaturall grace, and they felt sensibly the spoliation therof, that through shamefastnes which came vpon them, they should certainly know into what perill and daunger the transgression of the Lordes commaundement had bzought them, &c.

But a litle after, Chrysostome writeth in the same place, saying: *Sunt contentiosi multi qui dicere audent, quod post esum ligni, scientiam habuerit Adam ad discernendum bonum & malum, non autem antea, id quod extrema fuerit amentia.*

There be many contentious persons which dare say, that after the eatyng of the fruite of the treé, Adam had knowledge to discerne good and ill, and not befoze, which thyng were an extreme madnes.

For he that gaue names vnto all beastes, and which obtained that marueilous grace of Prophecie, which he pronounced of the womā, how could he be ignoraunt what was good and what was ill: Agayne, if we graunt it, we shall byyng blasphemies agaynst our creatoꝝ, for how should he geue commaundement to an ignoraunt person, that transgression was ill, but it is not so (¶ for byd) but Adam knew clearly, for that cause he made hym in the begynnyng to be a frée will, whiche if it had not bene, neither ought he to be punished when hee had transgressed the commaundemēt, neither to haue bene rewarded if he had obserued it, for he was made moztall through transgression, as it appeareth by this commaundement, and those thynges which follow, but befoze he was immoꝝtall. Who therfoze can suffer oꝝ abyde that man should first receiue the knowledge of good and euill after the eatyng of the treé, which man befoze was full of so great wisdom and obtayned with knowledge also Prophecticall grace: And how can this be consonant to reason, that he should know the natures of goates, sheepe and all other brute beastes, and what herbe should be wholesome and profitable for meate, and which vnwholesome, to seke one and auoyde the other, and he hym selfe beyng a reasonable beast, not to know what is good and what is ill: But behold sayth the Scripture, God calleth this treé, the treé of knowledge of good and euill. I am not ignoraunt of it, but if thou wilt learne the pꝛoperties of the holy Scriptures, thou shalt know wherfoze he geueth this name to this treé.

It was not so called bycause it gaue knowledge vnto man of ill, but bycause by it the transgression of the commaundement was done, and so through that entred afterward knowledge of ill and shamefastnes, and therfoze was it so called.

The Scholemen and other later writers do say it was called the treé of knowledge of good and euill *Ab euentu*, that is, of that which followed the eatyng therof, for although man dyd know befoze *Speculative*, what was ill, yet he dyd not know it *practice*, by experience.

As for example, A Physitian beyng in good health doth know diseases onely by speculation, but when he is sicke, he doth better know them, bycause he doth both know them, & feele them. Euen so Adam, although he knew befoze what obedience and disobedience was, yet after the eatyng of the fruite, he dyd not onely know, but also felt what ill came by disobedience, and therfoze this treé is called the treé of knowledge of the good & euill, not bycause it geueth such knowledge of it selfe, but it is so called (I say) *Ab euentu*, euen as the treé of lyfe is called the treé of lyfe *Ab effectu*, that is (as some Diuines write) that the fruite of this treé dyd conferue the integritie of mans health, and the radicall moisture that hee should neuer bee stricken

ken with age, with wrinkles, with hoze heares, noz with any corruption, but should haue remayned in perpetuall young age.

Othér there be whose iudgement is counted moze true, that it is called the tree of lyfe, not because it gaue lyfe vnto man wherewith hee was endelwed asofe, but that it should be a Symbole, and a memoziell of lyfe taken of God.

Obiectio.

Saint Austen doth propose and aske, why thys prohibition was made, specialy when to eate of the tree of knowledge of good and euill, was not ill of it selfe, but onely ill, because it was forbidden.

Responsio.

Saint Austen doth aunswere to thys question, saying, that it was forbidden, not that it should be ill, but that it should be good vnto man as touching the effect: for that thyng which is commaunded or forbidden for obedience sake, is good, as touching the effect.

Agayne, man could not haue knowne that he had a Lord ouer hym, except some thyng should be eyther commaunded hym, or forbidden, and so was the eating of the tree forbidden hym, for obedience sake.

Responsio ad tertiam questionem.

That Adam was buried in Hebron and not in Golgotha, some do proue, partly out of the olde Testamēt, and partly out of Saint Hierome, and of others which come nerer the truth, as they say.

It is wrytten in the booke of Iosue: Then Iosue blessed hym, and gaue vnto Caleb, Hebron for an enheritaunce. Hebron therefore became the enheritaunce of Caleb the sonne of Iephoni, the Kenezit vnto thys day, because he folloved constantly the Lord God of Israell, and the name of Hebron was befoze called Kiriatharba, which Arba was a great man among the Anachims, thus the land ceased from warre. Which place the glose (called *Glosa inter linearis*) erponndeth after thys maner: foure of the chiefest Patriarches are buryed there, whom Lyra doth name Adam, Abraham, Isaac, Iacob, together wyth their wyues. And Lyranus commenting vpon the same place, doth say: Adam is a common name, and doth signifie man, yet it is properly applyed to the first man, beyng there buryed. But in dede Adam first and properly is the name of mankynde, and doth betokē some tymes both the sexes, as in the 5. chapter of Genesis. *In die qua creauit deus hominē, ad imaginem dei fecit eum: masculum & feminam creauit eos, & vocauit nomina eorum Adam, in die qua creati sunt illi.* In the day that God created Adam, in the likenes of God, made he hym male and female, created he them, and blessed them, and called their name Adam, in the day that they were created: and by geuing them one name, he noteth the inseparable coniunction of man and wyfe. Sometyme Adam is not a name of kynde, but of one onely person, which the Logitians call *Individuum*, as in the 3. cap. *Et occultauit se Adam & uxor eius.* And Adam hid hymselfe wyth hys wyfe. The Hebrue text, in Iosue hath not, *Et Adam maximus inter Anachim*, Adam was great among the Anachimes, but readeth for Adam, Arba, which was a mighty person, and of great poluer, and was the greatest of the Gypautes. Therefore where the olde text hath Adam, that worde Adam betokeneth not there the person of the first man named Adam, but it is a notwne appellatiue, signifying man, as Caietanys wryteth.ouer and beside, Saint Hierome discoursing thys place of Mathew: *Et uenerunt in locum quod dicitur Golgotha.* That is to say, they came into the place called Golgotha, that is to say the place of dead mens sculles, doth say thus:

Andini quendam exposuisse Caluarie locum in quo sepultus est Adam, & ideo sic appellatum esse, quia ibi antiqui hominis sit conditum caput, & hoc esse quod Apostolus dicit. Surge qui dormis, & exurge a mortuis, & illuminabit te Christus. Fauorabilis interpretatio, mulcens aurem populi, nec tamen vera. Extra enim urbem & foras portam loca sunt, in quibus truncantur capita damnatorum: & Caluarie, id est, decollatorum sumpsere nomen, propterea, autem ibi crucifixus est dominus, ut ubi prius erat area damnatorum, ibi erige-

Miscellanea

trigerentur vexilla martyrij. Et quomodo pro nobis maledictum crucis factus est, & flagellatus est & crucifixus, sic pro omnium salute quasi noxius inter noxios crucifigeretur. Sim autem quispiam contendere voluerit, ideo ibi dominum crucifixum ut sanguis ipsius super Adam tumulum distilleret. Interrogemus eum, quare & alij latrones in eodem loco crucifixi sunt? ex quo apparet, Caluarium non sepulchrum primi hominis, sed etiam significare decollatorum, ut ubi abundauit peccatum superabundaret gratia. Adam vero sepultum iuxta Hebron & Arba, in Iesu filio Naue legimus. Hactenus Hieronimus.

I heard a certayne man expound the place of Caluarie, in the which Adam was buried, and that it was therefore so called, because the head of the olde first man was there buried, and by thys to be ment that, which the Apostle sayth: Awake thou which sleepest, and stand by from the dead, and Christ shall geue thee light: A fauorable interpretation, and pleasing the eares of the people, but yet not true, for the places in the which the heades of condemned personnes were stricken of, were without the City and without the gate, and toke the name Caluaria, that is, of men beheaded. Therefore the Lord was crucified there, that where the place of condemned men was, there should be set by the banners of martyrdom, and as he was made for vs the curse of the Crosse, and scourged, and crucified for the saluation of all, he should be crucified as gilty amongst the gilty. But if any man will contende, that the Lord was therefore crucified there, that his blood myght drop vpon the graue of Adam: let vs aske hym, why the two theues were crucified in the same place: By the which it appeareth, that Caluaria was not the graue of the first man, but doth signifie a place of personnes beheaded: that where sinne did abound, grace myght more abound. We reade in the booke of Iesu the sonne of Naue, that Adam was buried by Hebron and Arba.

Lyranus is vtterly of the same mynde with Hierome, expounding the same place of Mathew. Furthermore S. Hierome entreating that place of Paul before alledged, (*Surge qui dormis, awake thou which sleepest, and arise from the dead and Christ shall geue thee light*) sayth: I remember, that I heard a certayne man disputing in the Church of this place, which brought into the theater (that is the playeng place) a sorme neuer sene before, that he might please the people. This te. Simonie (sayth he) was spoken vnto Adam buried in the place of Caluarie, where the Lord was crucified, which is therefore called Caluaria, because the head of the old first man was layed there.

In that tyme therefore, when the Lord being crucified dyd hang ouer his graue, this Prophecy was fulfilled. Awake Adam which sleepest, and rise from the dead, *Et non (ut legimus) ἐπιπαύσει σοι ὁ χριστός, id est, orietur tibi Christus. Sed ἐπαύται, id est, contiget te Christus, that is, and not as we read Christ shall geue thee light, but Christ shall touch thee, because he might bee made alyue and rise by the touchyng of his blood, and his body hangyng there. And then also was the type and figure fulfilled in veritie, when Elizeus being dead, dyd rase the dead man. Whether these thynges be true or not, I leaue it to the iudgement of the reader.*

Truly these thynges being spoken then among the people, they pleased and were receiued with a certayne gladnes.

One thyng, I speake that I know, this sence and meanyng doth not agree with the interpretation and text of the same place.

Pet Saint Ambrose in y^e first booke of his Epistles doth say that Adam was buried in Golgotha. *Christus (inquit) animam euangelicam suscepit in Golgotha, ubi Adam sepulchrum, ut illum mortuum in sua cruce resuscitaret. Vbi ergo in Adam mors omnium ibi in Christo omnium resurrectio. Christ (sayth he) brought his Euangelicall soule into Golgotha, where was the sepulchre of Adam, that he myght rase hym being dead, by his Crosse. Therefore where the death of all men was in Adam, there was the resurrection of all, in Christ.*

But thys Ambrose peculiar opinion, or els he consented with them which did litle expend or weigh, what Golgotha and Caluaria did meane.

Peruertheles Origene expounding the place of Mathew before alledged, semeth not to reiect that sentence. And although he doth not affirme it, yet he writeth thus:

Venit

Venit ad me traditio quædam talis, q. corpus Adæ primi hominis ibi sepultum est, ubi crucifixus est Christus. &c. There came to me such a certayne tradition, that the body of Adam the first man, was there buried where Christ was crucified: y as all dyed in Adâ, so all myght lyue in Christ: that in that place which is called Caluaria, that is the place of heades, the head of mankind should wyth all the people finde resurrection, by the resurrection of our Lord and Saviour, which suffred there and did rise. For it was inconuenient, that many beyng bozne of hym, receiued the remission of their sinnes, and dyd obteyne the benefite of resurrection, that he beyng the father of all men, should not obtayne the same grace.

Theophylactus expounding the same place, doth rehearse almost the like wordes, no; Ciprian doth not differ from them, writing in hys sermon of the resurrection of Christ: *Creditur Caluaria Adam sanguine Christi conuersa, qui sub loco quo crux domini fixa est, humatus traditur ab antiquis.* The head of Adam is beleued to haue bene spynckled wyth the blood of Christ, which Adam is reported of the olde fathers to be buried vnder that place in the which the Crosse of the Lord was fastened and set.

Adam was the figure of Christ, and hys slepe, and the ribbe taken from hym, did beare the shadow partly of Christs sleeping on the crosse, partly of the Church formed out of hys side.

Enos. 20.

ENos doth signifie in the Hebrue tounge, a miserable man, subiect to calamities and heauines. And this was the great intelligence of Seth to call hys sonne by thys name, Enos. For although he was set and founded of God, that he should be the head of the generation of the godly, yet did he full prudently know, that hys posterity should, in this world be troubled wyth many calamities and cares. And truly vnto the ende of the world the state and condition of the elect shall be no other, as long as they liue in the flesh, but that they should be Enoshim, that is miserable and afflicted, for as many as wyll lyue Godly in Christ Iesu, shall suffer persecution. 2. Tim. 3.

Saint Hierome writeth, that as thys name Adam is interpreted man, so Enos after the varietie of the Hebrue tounge, is expounded likewise, man.

Chrysostome writeth, see here (saith he) how they teach an argument of thankfulness in naming their sonnes, because he sayth here, that Seth called the name of hys sonne, Enos. And furthermore the Scripture willing to interpret the appellation of the name vnto vs, doth say: *Hic sperauit, inuocando nomen domini dei.* He hoped, calling vpon the name of the Lord. Hast thou sene a name moze beautifull then a Diademe, moze noble then purple: What be moze blessed, then he which is beautified with the inuocation of God, and doth possesse the same for hys name? Dost thou see, how that in litle and small appellations are hidden great riches of sentences: For here is not onely shewed the piety and godlynes of parentes, but also the great diligence towarde their children. Dost thou see, how straight way euen from the begynnyng they taught their children which were bozne vnto them, admonishing them to exercise vertue by the very names that they gaue them: They dyd not as they do now, geue name they passe not how, and without any iust cause or reason. For they say now: let the child be named after hys graundfather, or great graundfather, or great grandfathers father: but the old auncient fathers did not so, but gaue all diligence to set such names to their children, which should not onely lead into vertue, those which had such names, but also should teach all other which should come into the world, following no small wisdom. Therefore let vs not let vulgar and common names to our children. Let vs not geue them the names of our graundfathers, and our great graundfathers fathers, and of them which were noble in kined, but let vs geue them the names of holy men, which did shine in vertues, and had great trust towarde God. But yet let neyther the Parentes nor children trust to the names themselves. For the name profiteth none, in whom vertue is not commended: but we must haue a regarde of saluation in enery operation of vertue, and neither to be high mynded in the operation, neyther in kined

Miscellanea

of holy men, nor in any other, but in the trust of god woꝝkes, yea and neyther of them to thincke much of hymselfe. But then we ought to be most humble and modest, when we haue heaped together great riches of vertues: for euen so shall we keepe our riches gathered together, and obtayne vnto vs the grace of God. For **Luke. 17.** Christ for this cause sayd to his disciples: when you haue done all thynges, say, we be vnprofitable seruauntes. Therefore in all thynges, let vs humble our hartines and pride, and let vs learne to be modest and gentle, and not to be lofty and high in our good woꝝkes. And let vs knowe this to be the greatest vertue, to behaue our selues modestly and humbly in our good woꝝkes. Thus much Chrysostome for the name of Enos.

Caieranus reading this text after the verity of the Hebrue, doth say, that Moses doth expresse here, not the person but the tyme in saying *tunc*, then spake not *passive*, sed *active*, (in saying to call vpon hym) when man began not to call vpon God (for that did Abel before in sacrificiſſing) but to call vpon God in that name Iehoua, which is a name of four letters. For Moses doth shew the beginning of all religious actes among the Hebrues, to be in calling vpon this speciall name of God Iehoua, for the Hebrues do attribute marueilous vertues to the calling vpon this name. And therefore Moses was very carefull and diligent about the beginning of the inuocation on such a name. And by this texte we may learne, that the tounge which is called the Hebrue tounge, was before the flood. For this name Tetragrammaton, that is of foure letters, is of that same tounge, and written wth the same characters, but yet it followeth not, that this onely tounge was before the flood. For the Scripture doth not so testify, but doth onely say, that the children of Noe after the flood were of one speech and language.

The text of the Hebrues is this: *Tunc ceptum est ut inuocaretur in nomine domini.* Then began men to call vpon the name of the Lord. In this text the Hebrue verbe Halal, is of the third coniugation, and it is written in the beginning wth He, and and wth a single Lamed, but certayne of the Hebrues, following an other signification of this verbe, which is to prophane or to make vnglorious, do read this: *Tunc prophanatum est ad inuocandum nomen domini.* That is: they did prophane and attribute the name of God vnto Idols, because they began to commit idolatry. It is referred therefore vnto the tyme, and not vnto the person (as Aquila doth translate it into γ Greeke) $\gamma\omicron\tau\iota\ \epsilon\pi\chi\omicron\lambda\alpha\iota$, id est, *tunc ceptum est*, then they began. But there is no cause knowne, why the 70. interpretours should translate it after this maner: *Hic sperauit inuocare nomen domini dei.* He trusted to call vpon the name of the Lord God. The Caldie translation readeth thus: Then began the children of men to pray in the name of the Lord God. Therefore Enos was the first that beganne to call vpon the name of the Lord, because after the iudgement of some he was the first that found certayne images, by the which the deuotion of prayer should be stirred vp. But that seemeth to be false and bayne. The true meaning of this text is this: Then began the hartes of the godly to be moued to restore religion, which a long tyme by the wicked had bene suppressed. And by this woꝝd *inuocare*, is signified the true woꝝhipping of God to be restored, which through impiety was almost lost.

Yet there is no doubt, but that Adam and Eue, and a few of their children, were the true woꝝshippers of God. And Moses doth vnderstand, that the flowing of impiety was so great in the woꝝld, that religion was almost come to bitter destruction, because it remayned onely among a few persones.

Now after Seth had gotten a sonne lyke hymselfe, and had his family godly gouerned and ordered, then began there to be a distinct face and shew of the Church, and the true woꝝhip of God was erected and restored, which should endure to the posterity. Such of late was the restoring of religion in our tyme, not that it was utterly extinguished, but because there was no one certayne nation which dyd truly woꝝship God, but were disperſed here and there. But now thanks be geuen to God, they are restored agayne to the profession of their sincere sayth and pure religion, as namely this noble realme of England.

Mathusalem: 21.

Some do recorde that Mathusalem lyued xiiij. yeares after the flood, but this assertion may be refelld and refuted, both by the text of the holy Scripture, and also by the writynges of certayne holy fathers.

It is writtē in *Genesis*, that Mathusalem lyued. 187. yeares, and begat Lamech, and after he begat Lamech, hee lyued. 782. yeares, and begat sonnes and daughters: so all the dayes of Mathusalem were. 969. yeares, and so he dyed.

When Lamech lyued. 182. yeares, and begat Noe. Now from the day of the byrth of Mathusalem, unto the p̄tinitie of Noe, were. 369. yeares, unto the which if ye adde the. 600. yeares of Noe (bycause in the. 600. yeare of his lyfe, the flood came vpon the earth) it shall playnly appeare, that Mathusalem dyed in the. 969. yeare of his lyfe, euen in the same yeare in the which the flood began. And this supputatiō of the Hebrues doth S. Hierome follow in *questionibus Hebraicis*, vnto whō the supputation of the 70. Interpretours doth not sene good, nor please. And of this controuersie he writeth thus: *Famosa est questio, & disputatione omnium Ecclesiarum ventilata, quod iuxta diligentem supputationem quatuordecem annos post diluuium Mathusalah vixisse referatur.* There is a famous question, and tolled to and fro by the disputation of the Churches, that after diligent supputation and accompt, Mathusalem is reported to haue lyued. 14. yeares after the flood. For when Mathusalem was. 167. yeares old, he begat Lamech. Agayne, when Lamech was. 188. yeares old, he begat Noe, and vnto the tyme of the byrth of Noe, the yeares of Mathusalems lyfe were. 155. Now in the. 600. yeare of Noes lyfe, the flood came: and by this the supputation had by part, we must conuince and conclude that the flood in the. 955. yeares of Mathusalems lyfe, dyd flow ouer all the world. And where he is sayd before to haue lyued. 969. no man ought to doubt, but that he lyued. 14. yeares after the flood.

But this Hierome doth report out of the supputatiō of the 70. Interpretours, whiche he doth impugne and agaynst say. For he writeth: *Et quomodo verum est, quod octo tantum anime in Arca salua factæ sunt? &c.* And how can this be true, that onely viij. soules were saued in the Arke? It remayneth therefore, that as in many other thynges, so in this also there may be an error in the number. For in the bookes of the Hebrues and the Samaritanes, I found written thus: And Mathusalem lyued. 187. yeares, and begat Lamech. And after he begat Lamech, he lyued. 782. yeares, and begat sonnes and daughters. And all the dayes of Mathusalem were. 969. yeares, and then he dyed. And Lamech lyued. 182. yeares, and begat Noe. From the day of the byrth of Mathusalem, vnto the day of the byrth of Noe, were. 369. yeares, and to these the. 600. yeares of Noe (bycause in the. 600. yeare of his lyfe the flood came) and so it must needs follow, that Mathusalem dyed the. 969. yeares of his lyfe, euen in that yeare when the flood came.

S. Austen in his booke *De Cinitate Dei*, doth geue his assent both to the Hebrues, and to S. Hierome, writyng after this maner: *Per hanc autem discrepantiam Hebræorum codicum atque nostrorum, exoritur famosissima illa questio, vbi Mathusalem quatuordecem annos post diluuium vixisse computatur, cum scriptura ex omnibus qui in terra tunc fuerant, solum octo homines in Arca exitium commemoret euasisse diluij in quibus Mathusalem non fuit. &c.* By this diuersitie of the Hebrue bookes and ours, that most famous question doth spryng and arise, where Mathusalem is compted to to haue lyued xiiij. yeares after the flood, when the Scripture doth make mention, that of all them which were then on the earth, onely viij. men escaped the daunger of the flood in the Arke, among whom Mathusalem was not. For after our bookes, Mathusalem after he begat Lamech, lyued. 167. yeares. After that Lamech hym selfe (before Noe was borne of hym) lyued. 188. yeares, which both beyng ioyned together, do make. 355. yeares, to these are added. 600. yeares of Noe, in y^e which last yeare the flood chaunced. Which yeares make. 955. from the byrth of Mathusalem, vnto the yeare of the generall flood. All the yeares of Mathusalems lyfe are compted. 969. yeares. For when he had lyued. 167. yeares, and begat Lamech,

Miscellanea

mech, he lyued after his byrth. 802. yeaeres, which all ioyned together, make . 969. yeaeres. From the which substract. 955. yeaeres from the byrth of the Patriarchie of Mathusalem, vnto the flood, there remaineth. xiiij. yeaeres, the which Mathusalem is thought to haue lyued after the flood. For the which cause many suppose hym to haue lyued (although not vpon earth, where it doth playnly appeare all flesh to haue bene destroyed, which nature will not suffer to haue lyued in the waters) with hys father which was translated, and to haue bene there vntill the flood was past. And this they suppose, because they will not derogate and take credite from the booke, which the Church hath taken into so great authoritie, beleuyng the Iewes, rather then those not to haue the truth. For they do not admit that it should be rather by the error of the Interpreters, then to be false in that tongue, out of the which the Scripture was translated into our tongue, out of the Greeke. But they say, that it is incredible that the 70. interpreters could erre, which altogether at one tyme and in one sense dyd agree in theyr interpretation, or that they would lye, where it dyd nothing pecaile them. They say that the Iewes which do enuy vs, because the law and the Prophetes is come vnto vs by interpretations, haue chaunged somewhat in theyr booke, because they might diminish the authoritie in our booke. Let euery man take this opinion or suspition, as he shall thinke best. But it is most certayne, that Mathusalem lyued not after the flood, but dyed the selfe same yeaere, if it be true that is found of the number of yeaeres in the Hebrue booke. Thus farre S. Austen.

Note here one thing, that S. Austen doth call them our booke, which then beyng in Latin, the Church dyd vse out of the interpretations of the . 70. interpreters, before the interpretation of Hierome was made or receiued: and he calleth them Hebrue booke, which are translated accordyng to the Hebrue veritie.

Yet S. Austen in hys question vpon Genesis, doth say, that Mathusalem is reported in booke, although few (but yet truer) to haue dyed sixe yeaeres before the flood, but you must thinke that S. Austen made here onely a mere relation, and yet not to haue bene of the same sentence and mynde.

But yet least any should slander and canill agaynst the addition of the seuentie interpreters, it myght be sayd, that their very first and proper exemplar (which perchance now is not extant) not to haue dissented from the Hebrue veritie.

Lyranus expounding that place of Genesis, both consent both to the sentence and iudgement of Hierome and Austen.

Lamech. 22.

Two thynges are to be noted in Lamech, bigamy and murder. For the first, Lamech was the first man that euer had two wyues, contrary to the lawfull institution of mariage, which is that two should be one flesh. The Hebrues do say, that it was the manner before the flood to haue two wyues: the one for the cause of procreation of children, with whom the husband should haue no more to do, after she was with child, but beyng set apart, and apparelled with mourning clothes, dwelt alone as a widow. They say that of the two wyues of Lamech, Hada serued for that purpose. The other wyfe they had to satisfy their lust & pleasure. So he was gorgeously apparelled and decked, and that she should not conceive, nor be got with child, and so to lose her beauty, vnto the cup of sterility, and with her husband alwayes kept company. And they say that the other wyfe of Lamech, named Silla, serued that tourne, who for the continuall company of her husband toke this name Silla, *quasi sub umbra illius sedens*, as sitting vnder hys shadow. For this Hebrue word Sil, both signifie *umbram*, a shadow: but it maketh no matter, for what purpose and mynde Lamech was entised to take to hym selfe two wyues, when he did violate and defile the holy law of wedlocke, which was given and thewed forth of God. For God ordayned, that there should be two in one flesh, and this was the perpetuall order of nature. But this cruell man Lamech, with a beastly contempt of God, did corrupt the law of nature, and so the Lord would the corruption of lawfull mariage to come out of the house of Cain, and to begin with the

the person of Lamech, that Polygami, that is, they which haue two wyues at once, ⁴ may be ashamed by thys example.

That Bigamia, that is to say, the hauing of two wyues at once, is agaynst the order of nature, it may be proued both by holy Scriptures, and by learned fathers.

First, it is wrytten in Genesis: Therefore shall man leaue hys father and hys mother, and shall cleaue to hys wyfe, and they two shall be one flesh. ^{Gen. 2.} It is not here sayd, he shall cleaue to hys wyues, but to hys wyfe. And Chyist brought forth thys most strayght law of wedlocke agaynst the Pharises, who vnwysely and impudently dyd aske, if it were lawfull for a man to forsake hys wyfe for every cause. And Chyist to confute them, and shake of their bayne question by the holy Scriptures, sayd: haue you not red, that he which made them at the beginning, made the male and female, and sayd: for thys cause shall a man leaue father and mother, and cleaue vnto hys wyfe, and they two shall be one flesh, wherefore they are no more two, but one flesh. Let not man therefore put a sunder, that God hath coupled together. Saint Paule speaketh of the insoluble knot and bande betwene man and wyfe, and of the high mystery signified thereby. Know ye not (sayth he) that your bodies are the members of Chyist: Shall I then make them the members of an harlot? God forbidd. Do you not know, that he which coupleth hymselfe wyth an harlot, is one body? For two (sayth he) shall be one flesh, but he that is ioyned vnto the Lord, is one spirite. ^{1. Cor. 6.} Flée fornication.

Againe in an other place the same Paule sayth: So ought men to loue their wyues, as their owne bodies. He that loueth hys wyfe, loueth hymselfe: for no man euer yet hated hys owne flesh, but doth nourish and cherish it, euen as the Lord doth the Church. For we are members of hys body, of hys flesh, and of hys bones. For this cause shall a man leaue hys father and mother, and cleaue to hys wyfe, and they two shall be one flesh. Thys is a great secrete that I speake, concerning Chyist, and concerning the Church. ^{Eph. 5.}

Saint Hierome in one of hys Epistles, expounding these wordes (For that cause shall a man leaue hys father and mother, and cleaue to hys wyfe.) Thys testimony (sayth he) doth Saint Paule referre to Chyist and the Church, that the first Adam in the flesh, and the second in the spirite, should be Monogamus, hauing but one wyfe. Let one Eue be the mother of all persones liuing, and let one Church be the parent of all Chyistians. As that cursed Lamech did diuide her into two wyues: so heretickes rent and teare thys into many Churches: which after the Apocalips of Iohn, are rather to be called the Synagoges of the Deuill, then the counsell house of God. We read in the Canticles called the ballets of Salomon. There are 60. Ruenes, & 80. Concubines, & of the Damselles wythout number, but my Doue is alone, and my vndefiled, she is the onely Daughter of her mother. ^{Cant. 6.}

Tertullian sayth also: Cum Apostolus in Ecclesiam & Christum, interpretatur, erunt duo in carne vna, secundum spirituales nuptias Ecclesia & Christi, vnus Christus, & vna eius Ecclesia, agnoscere debemus duplicatam & exaggeratam esse nobis vnius Matrimonij tam secundum generis fundamentum, quam secundum Christi firmamentum, &c. When the Apostle doth interpret these wordes (there shall be two in one flesh) vppon the Church and vpon Chyist, after the spirituall Mariages of the Church and Chyist, for there is one Chyist, and one hys Church: we ought to know the vertue of one Matrimony to be here exaggerated and doubled, aswell after the foundation of mankynd, as concernyng the stabilitie and grounde of Chyist. We are counted to be in one Matrimony on both the partes, aswell carnally in Adam, as spiritually in Chyist. Of two Matrimonies there is one prescript and rule of Monogamia. He doth degenerate from both, which strayeth from this rule of hauing one wyfe. The number of. 2. Matrimonies began of this cursed man Lamech, beyng the first which marryed. 2. wyues.

Obiectio.

But thou wilt say that the blessed Patriarches mingled theyr Mariage, not onely with many wyues, but also with many concubines. Therefore it is aswell lawfull for vs to marry as many in number.

W. G.

Respon-

the word

Miscellanea

Responsio.

It is lawfull playnly, if there remaine yet any types of any mistery to come whā the Mariages may prefigure and signifie. &c. There be many wordes which Tertulian speaketh of this matter full of hygh learnyng, consonant to them whiche say that the holy Patriarches might lawfully haue. 2. wiues at once by Gods dispensation, in the coniunction of whom there lay many types and figures hidden of some mistery to come, but y^e chaūced not vnto Lamech, noz is now mete for vs. *Glossa mterliniariis*, doth say: *quod Lamech prius contra naturam & morem adulterium commisit*. That Lamech was the first that comitted adultery against nature, & agaynst order. But note here that it is lawfull to haue. 2. wiues, one after an other (as S. Pauls writeth to Timothy) where he doth counsell and exhort the younger widowes to mary agayne, bycause (as he sayth) in an other place, better it is to mary then to burne.

S. Hierome hym selfe, to whose charge this error was layd, that he would not haue a widow to mary agayne, writeth in one of hys Epistles: *Non damno bigamos, trigamos, nec octogamos*, I do not condemne them that marry twise, noz thise, noz eight tymes: yet this is to be vnderstanded, that they marry successiue, one after an other.

¶ The second note of Lamech.

The second thyng to be noted in Lamech, is the murther that he committed. He sayd to hys wiues Hada and Silla: heare my voyce ye wiues of Lamech, harken vnto my spech, for I would see a man in my wound, and a young man in my hurt. If Cain shalbe auenged seuenfold, truly Lamech. 70. tymes. 7. fold.

This whole text is somewhat obscure and hard, and therefore the Hebrues brought diuers and sundry expositions of it.

The Iewes haue fained of this matter after their maner a folish and bayne tale. They say, that Lamech was an hunter and blynd, and that he had a boy which led hym by the hand, and that while Cain lay hydden in the bushes, hee was striken through with an arrow of Lamech: and that the boy thinking there to be a wilde beast, dyd direct Lamech his hand, and so toke vengeance of the boy, which by hys impudencie was the cause of the murther.

They which receiued this taie, do affirme, that the wiues of Lamech dyd abstayne from his companie, for the death of Cain. Lamech therefore to pacifie hys wiues, and to ioyne them to hym agayne, doth shew vnto them hys murther, that it was not done of set purpose, but by chaunce, and therefore no great daunger to be feared. For if payne and vengeance was deferred for many yeares, vnto Cain that wicked and cursed murtherer, he thought that his payne should be deferred vnto hym for many moe yeares.

Other suppose, that the wiues of Lamech dyd anoyde his company, bicause the seuenth generation and age was enē at hand, in the which they thought all the posteritie and issue of Cain should be vtterly destroyed, for the death of hys brother. Which thyng when Lamech perceined, he willed to ioyne them agayne vnto hym, for the increafe of children, and so dyd endeuour to mitigate them, and dyd say, that he killed not a young man and a stripling, as Cain kyled Abel, and therefore he sayd: they neede not so greatly to feare, and if I should suffer any mischief or punishment, that the same should be prolonged as yet for many yeares, for asmuch as the payne of Cain, beyng the first murtherer, was deferred vnto the seuenth generation. Of this iudgement is *Caldeus paraphraſtes*.

But omitting all these thynges, this follo wyng, seemeth to be the very true sence and meanyng Lameches wiues, seying that all men hated him for his cruelty, were afraid. Therefore he braggeth that there is none so lusty, that were able to resist hym, yea although he were already wounded, and he mocked at Gods sufferance in Cain, iestying as though God would suffer none to punish him, and yet gaue him licence to murther others. Therefore the intollerable violence of Lamech toward mankynd, dyd feare hys wiues, least all men making a conspiracy, should oppresse hym,

hym, as he was most worthy every mans hatred and curse. Now that Moses might expresse his desperate cruelty, when that the sayre speech of wines is wont some tymes to mitigate and appeale the fierce and cruell husband, he doth shew, that Lamech dyd commit out the poyson of his crueltie, into the bosome of his wines. The somme is this: he boasted that he had both stomacke and strength ynough, to vanquish and ouerthrow all that durst assault hym, and if there be any perill (sayth he) I will safely receiue it on my owne head, and at my perill, chaunce what chaunce may, I readely know a way how to escape. And when he saw his wines stricken with such feare, he is not onely made not the meker, but doth sharpen and edge him selfe forth vnto moze crueltie. And such is the beastly rage of cruell men, when they perceiue them selues to be hated of all men, they are so farre from repentaunce, that they are ready to bury one murther with ten others.

Saint Hierome writeth, that a Jew shewed hym, that it was recorded in ceratayne booke Apocryphal, that 77. soules came of the stock of Lamech, which were destroyed in the flood, and that in this number vengeance was taken of Lamech, whose kindred endured vnto the Cataclisme.

The same Hierome contra Iovinianum. writeth: *Primus Lamech sanguinarius atq; homicida unam carnem in duas diuisit uxores, fratricidium et bigamiam cataclismi pana deleuit, et de altero septies, & de altero septuagesies septies, vindicatum est: quantum distant in numero, tantum & in crimine.* That bloody and murdering Lamech, was the first that deuided one flesh into two wyues, one payne of the flood dyd put away murther and bigamy. If the one vengeance was taken seuen tymes, of the other seuentie tymes seuen: how much these differ in number, so much differ they in fault.

Saint Austen In questionibus veteris testamenti, sayth: *Sed frustra hoc putant, qui arbitrantur quod Lamech hoc dixerit de Cain, occidi virum in linorem mihi, & iuuenem in vulnere meo. Iam enim in quinta generatione natus erat Lamech a Cain, id est, de Mathusalem ab nepote Cain. &c.* But they do vayneely suppose thys, that Lamech spake this of Cain: I haue slayne a man in my wound, and a young man in my hurt. For Lamech was bozne in the fift generation of Cain, that is, of Mathusalem which was of the fourth degree in liniall descent. But Lamech doth speake thys, that he would shew hymselfe to be moze sharply punished, which offended vnder a manifest law: and by thys, if vengeance was taken seuen tymes after Cain vpon his follower, how much moze vengeance is to be taken vpon hym, whom neyther the fact nor correction of Cain, neyther the sentence geue agaynst hym dyd feare, that it should turne his wyll from so wicked and mischeuous a dede?

After Cain therefore Lamech committed murther, which wythout doubt suffered seuen reuengementes: and what should chaunce vnto hym, that doth follow the same after Lamech, he sheweth, saying: of Lamech vengeance shall be taken seuentie tymes seuen tymes, that for because repentaunce did not follow the ill worke, he should be smitten with the strokes of seuentie seuen plagues, therefore when Lamech doth confesse hym selfe to haue killed a young man, and Cain could not lyue to that tyme, or if he did (which seemeth impossible) he was olde, & not young, and therefore Lamech killed hym not. Thys much Saint Austen.

Pet some out of S. Austens writynges do reason and argue, that Lamech killed Cain: for he graunteth, that Lamech payde the seuen folde vengeance, but in following the history of Genesis, he should not haue payde or losed the seuen fold vengeance, except he had killed Cain. Ergo it may be concluded, that Lamech killed Cain, although the text doth not openly declare it.

Saint Hierome, speaking of the seuen fold reuengement of Cain, doth say, that it is not ment that he which should kill Cain, should be subiect to seuen vengeance: but that he that killed hym should lose the seuen vengeance, which were so long tyme together in Cain, who beyng a lyue was left wholly and all vnto payne.

Ephrem writeth, that Lamech committed two murthers. *Aliud enim (inquit) est, vir, aliud adolescens.* For (sayth he) a man is one thyng, and a young man, another: Pet Theodoretus writeth, that Lamech killed not two but one man, of a

Miscellanea

flourishing and lusty age, and not Cain, as many do fable.

But Saint Hierome holdeth the contrary, that Lamech killed Cain. For he writeth in his first question *Ad Damasum papam: Maiorum nostrorum ista sententia est, quod putant in septima generatione a Lamech interfactum esse Cain. &c.* This is the mynde of our forefathers, that Cain was killed of Lamech, in the seventh generation. For Adam begat Cain, Cain begat Enoch, Enoch begat Jared, Jared, Mahinael, Mahinael, Mathusalem, and Mathusalem Lamech, which was the seventh from Adam.

But Chrysostome expounding that place of Genesis, doth not graunt that Lamech killed Cain, although he graunt, that he committed two murders.

Lyranus vpon that place writeth after this maner: because Lamech brought in bigamy, he was punished by his wyues, for by what thinges a man doth offend, by those thynges he is tormented. And therefore beyng made an olde man, was ill intreated by his wyues. And willing to repressse them from the evils which they did vnto hym, he sayd vnto them: because I haue killed a man in my wound. To the vnderstanding whereof, we must know, that Lamech waring blind, had a guide to leade him, and so went into the fieldes to hunt, not for flesh (for at that tyme they did eate none) but for the skins, which they did weare. And Cain lay hid among the bushes, because he was alwayes in feare: whom the yong man that led Lamech, seeing (because he was of a quicker sight then Lamech) supposing it to be some beast, and therefore sayd vnto Lamech, that he should direct his arrow thither, which beyng done, when he perceaued that he had killed Cain, whose kylling the Lord did forbid vnder greuous paynes, he beat the yong stripling so sore, that he killed hym, and by this is ment, that he sayd I haue killed a man, that is Cain, in my wound, that is by a wound geuen of me: & I haue killed a yong man that did guide and direct me. And this is the common opinion, sayth Lyra.

Other do otherwise expound this sentence: I haue killed a man in my wound (as if Lamech should say) I haue kyled a man, & a yong man, *in liuore meo*, in my hart, that is, of enuy, as Cain dyd, which kyled Abel, as though he should say, no.

The Hebrues do say, that this yong man, whom hee kyled, was his owne sonne called Tubalcain, who was the first inuenter of the craft in working of brasle of yron.

These two wordes *vulnus* and *liuor*, after the censure of some, may be diuersly read, either in the accusatiue case, or in the ablatiue case. If in the accusatiue case, then the sence is this: if there be any perill, let it lyght on my head, and whatsoeuer chaunce, let me smart for it, for I know how to escape.

But if it be read in the ablatiue case, then it may haue a double sence. The first is this: although I were wounded, yet am I able to kill a man. What will I then do, if I be lusty and whole? The other sence is this, which semeth moze sound and moze agreable. If any man pronoke me with iniury, or attempt to bring any violence to me, he shall well feele and perceiue, that he hath to do with a strong and valiant man: for if he once hurt me, he shall not escape scotfree.

There is a great controuersie among the writers, whether Lamech repented and confessed his fault, or no.

Chrysostomus, Rupertus, and Alcuinus hold the affirmatiue part, but other of great learning and deepe iudgement, do hold the negative part, and do write that he repoyced and bragged of his crueltie and murder.

What is to be auenged seven fold, and seventy tymes seven fold, diuers haue diuers iudgementes.

S. Hierome sayth, that vengeance was taken seven fold of Cain, because hee was slayne in the seventh generation, that is, in the tyme of Lamech, and dyd suffer payne for his fault, the space of so many generacions. He liued vpon the earth mourning and trembling, and that the reuengement of seventy tymes seven folde in Lamech, was the seventy and seven generations from Adam vnto Christ. Read Luke the Euangelist (sayth he) and thou shalt find it to be so, as we say. Therefore, as in the seventh generation the sinne of Cain was loosed (for God will

will not punish twise for one thyng: he which hath once receiued ill in his lyfe, shal not suffer the same torment after hys death: which he suffered in hys lyfe: for the synne of Lamech, that is, of the whole world, and of the blood which was shed, shal be loked at & commynge of Christ, which toke away the synnes of the world, and washed hys garment in the blood of the wyne presse; and bath troden downe the wyne presse alone, and went with red garmentes from Edom vnto heauen.

Nicholaus Bishop of Rôme, writyng vnto Lotharius the kyng, doth say: Art thou not to be smittē with sharpe vengeance, which art knowne to haue followed in hauyng two wyues, the adultery and wickednes of Lamech, which the Lord did not put away, but after the seuenthy and seuen generations with his healtfull commynge, when that the murder of Cain was wiped away by the waters of the Catholisme in the .7. generations?

Other do expounde these two clauses, seuenfold, and seuenthy tymes seuenfold, for the greuousnes of punishment, bycause (as S. Ambrose sayth) greater was the fault of Lamech, which dyd not correct hym selfe after an other, which was condemned befoze hym, and because he toke not hede of that thyng, which was rebuked in an other.

Noe. 23.

Concernyng Noe, two thynges are to be demaunded: The first is, whether he is to be accused of dronkenness: The second, whether he was to be rejoyced in cursing of Canaan.

Concernyng the first, it is wrytten in *Genesis*, that Noe began to be an husband man, and planted a vineyard, and he dronke of the wyne, and was dronken, and was vncouered in the middell of his tent. And when Cham, the father of Canaan, saw the nakednes of his father, he told his two brethren without. When toke Sem and Iaphet a garment, and put it vpon their shoulders, and went backward, and couered the nakednes of their father, with their faces backward, and so they saw not their father nakednes.

Chrysostome discoursing this pæce of Scripture, doth thinke that Noe is not to be accused, but excused, and that by three reasons. First, bycause he was not supplaned nor ouerthrowen by intemperancie: but they which are woorthy to be noted of dronkenness, are they whom intemperate ingurgitation doth accuse. Also the Scripture sayth not, that the Lord was angry with Noe for that dronkenness, but doth in euery place commend hys righteousness.

The second reason is this: he fell into this dronkenness through ignorance: which properly is called *Ignorantia inuincibilis*, bycause he could know and learne of none the power and strength of the wyne, and therefore he fell into ebrietic ignorance, and not willingly through a corrupt will.

Thyrdly, bycause that righteous man had not experience of the nature of wyne, nor dyd know what measure therof he ought to vse, it is no maruell if he became dronken. Chrysostome expoundyng that also which is adioyned in the same story (that is, that Noe awoke from hys wyne, and knew what hys younger sonne had done vnto hym, and sayd: cursed be Canaan, a seruant of seruantes shall he be vnto hys brethren) speaketh after this maner: *Et hac dico, non ut iustum incussem, multa enim erant propter qua illi venia debebatur.* &c. and I speake these thynges, not to accuse the iust man, for there were many thynges, for the which pardon was due vnto him, especially bycause he slid not againe after ward into the same fault: which is a great argument and president that he fell befoze by ignorance, and not by negligence, for if it had bene by negligence, he should haue bene entangled agayne with the same fault, which happened not. For if that should haue happened agayne, the Scripture would not haue concealed it, but haue vttered it vnto vs. For this is one scope & end of this Scripture, for it doth not intermit any notable or notozious fact, but doth teach vs the truth: neyther through enuie doth passe ouer the vertues of the righteous, neyther for the fauour of the wicked doth shadow and kepe close their synnes, but doth propose and shewe forth all thynges openly and playnely vnto vs.

Miscellanea

to be: that we might haue thereby monumentes and certayne doctrines: and that when we fall through negligence into any sinne, we may be made after, more ware, least we fall into the same agayne. For it is not so greuous a thyng to sinne, as it is to perseuer in sinne. Therefore, do not onely attend and marke, that the righteous Noe was dronke, but note also the same thyng did neuer chaunce to hym agayne after.

Now consider those which do dayly consume their tyme in wine fauernes, and (as I may say) do almost dayly die in them. Yet if they come to god aduisement agayne, they do not refrayne themselves from the same daunger, but do returne to it agayne, as to their dayly worke, which Noe did not.

Duer and beside, the name of ebriety in the holy Scripture is not euery where spoken of dronckennes, but doth signify facietie. Therefore a man perchance may say thys, of thys righteous man: not that he was droncken through intemperancy, but the same chanced to hym through facietie. As Dauid speaketh: *Inebriabuntur ab ubertate domus tue*, they shalbe made droncke with the plentifulnes of thy house, that is, they shalbe made full.

John. 2. There be many thinges that declare that righteous man Noe worthy of pardon, which I do not speake as though I would excuse hys ebriety: but do shew, that he was supplanted, not by intemperancy, but by ignorance, and that hys ebriety perchance to be accused, to haue rather flowne and come of facietie, then of intemperance. And here thou seest, that thys word *Ebrietas*, is *Homonymon*, or equiuocall signifyng diuerse thynges. In the second of Iohns Gospell it is taken likewise, not for very dronckennes, but for fulnes: as whē the gouernour of the feast sayd vnto the bridegrome: all men at the beginnyng set forth god wyne, and whē men be dronken, then that which is worse. S. Ambrose in hys booke, *De Noe & arca*, doth seeme playnely to excuse the dronckennes of Noe. *Sobria (inquit) erat mēs iusti quando ebria putabatur: est enim preclarum poculum, inebrians iustis. &c.* When was the mynde of the iust man sober, when it was thought droncken. For it is a noble and worthy cup which doth make droncken the righteous: but he was truly droncken, which laughed at hys father: for he that had no consideration of the grace and fauour of the generation before past, neyther of present reuerence toward his father, nor of the paine to come of continually done to hys father, was very droncke: and that which he thought to see, he saw not: for there was in hym a profound, and deepe blindness, which could not see hys father: for if he had seene hys father, he would not haue laughed, for the father is not to be laughed at, but to be reuerenced. And how did he see, which thought error of doubtfulness to be in him, in whom is the perfect vapour and moistnes of wisdom and other vertues? And when is the mynde more sober, then when it doth so beholde and beleeue the nature of all thynges, of tymes present, and tymes to come, that there appeared in hym no temporary staggering of dronckennes?

Agayne in hys booke *De Abraham Patriarcha*, saying: *Multi se fortes putant. Num fortiores quam Loth? Num continentiores quam Noe?* Many thinke themselves to be strong: but are they stronger then Loth? are they more continent then Noe: the Scripture doth not spread forth the faultes of the Patriarches, whom we read to be overcome with wyne, but that thou shouldest learne whereof to beware. He lay naked: thys man was open to the errours of hys daughters. Noe the iust was disceined, because he was as yet ignorant. &c.

Thomas the scholeman in 2. 2. where he doth excuse the ebriety of Noe, sayth in hys first article. *Ebrietas dupliciter potest accipi: vno modo ut significet defectum hominis, qui accidit ex multo vino potato, ex quo fit, ut non sit compos rationis. &c.* Ebriety may be taken two maner of wayes. In the first maner it doth signifie the infirmite of man, which commeth of drincking of much wyne, whereby he is made *Non compos rationis*, not hauing full possession of reason. And thys maner of ebriety doth not nominate and signifie the fault, but the penall defect, flowing out of the fault. The second maner of ebriety doth nominate the acte, by the which some man doth fall into the same defect which may cause dronckennes two maner of wayes. First

by the great strength of the wyne, which he knoweth not that doth drinke it, and thys ebrietie may happen wythout sinne, specially when it chaiceth not by the negligence of man, and so Noe was thought to haue bene droncken.

Secondly it doth come of inordinate concupiscence and lust, and of an vnmeasurable vse of wyne: and so is ebrietie mortall sinne, and is conteyned vnder the sinne of glotony. *Sicut species sub genere*, for glotony is deuided into sursetting and dronckennes, which Paule wryting to the Romaines doth saye, saying: *Sic ut in die honeste ambulemus, non in comessationibus & ebrietatibus*. Let vs walke honestly as in the day, not in glotony and dronckennes. To be wote, he sayth, that ebrietie is mortall sinne. As whē man drincking wyne, doth not thynke that it hath so quicke and vehement a strength, that it wyll quickly smite and hurt the brayne, and he yett not withstanding doth largely and excessiuely vse it, doth mortally sinne.

S. Austen in a certayne Sermon speaketh of dronckennes after this sort: *Ebrietas est blandus demon, dulce venenum, suauē peccatum: quā qui habet, seipsum non habet: quā qui facit, peccatum non facit, sed ipse totus est peccatum*. Dronckennes is a flattering deuill, a swete poyson, a pleasaunt sinne, which, whosoever hath, hath not hym selfe, which who soeuer doth commit, doth not commit sinne, but he hym selfe wholly is sinne.

Innocentius de utilitate conditionis humana, hath a notable saying of dronckennes. *Quid turpius ebrioso, cui setor in ore, tremor in corpore? qui promit stulta, prodit occulta, cui mens alienatur, facies transformatur. Nullum secretum, ubi regnat ebrietas: facundi calices quem non fecere disertum?* What is filthier then a droncken man? to whom there is stentch in the mouth, trembling in the body, which vttereth forth folishe thynges, and reuealeth secret thynges, whose mynde is alienate, and face transfigured, there is no secret where ebrietie raigneth: whom hath not plentyfull cups made eloquent and talkatiue?

Diogenes when he saw the house of a certaine man (who was geuen much to drinke) to be sold, by the inscription ouer the doore. *Sciebam (inquit) quia tandem domum euomerēs*. I dyd know (sayth he) that at the last thou wouldest easily spue out a whole house.

Aristippus the philosopher to a certaine man, bragging that he could drinke much, and yett not be droncke: *Quid (inquit) magni narras, cum idem faciet quodq; mulus*, what great thyng (sayth he) doest thou shew, for a horse, and a mule will do the same? by the which pretie saying, he compared this man, geuen so much to drinke, vnto a brute beaſt.

¶ The second note of Noe.

Whether Noe dyd ill, in cursing Canaan? The which question Chrysostome discoursing, writeth after this sort. *Ecce peruenimus ad questionem illam ubique celebrem, multos enim audimus dicentes, quare cum peccauerit pater & prodiderit nuditatem, filius maledictum suscepit. &c.* Behold we are now come to that famous question. For we here many say: why doth the sonne receiue the curse, when the father offended and shewed hys nakednes? I beseech you geue diligent attendaunce, and take the solution: for we will speake those thynges which the grace of God will minister vnto vs profit. Noe sayd: cursed be Canaan, and he shalbe the seruaunt of his brethren. He made not here mention of his sonne *Simpliciter*, and that for some secret and hidden reason, for he would chasten his sonne for his sinne and contumelie, which he dyd vnto hym: but yett he would not be p̄iudiciall vnto the blessing, which was geuen hym before. For the Scripture sayth: God blessed Noe, when he came out of the Arke, and his sonnes. Therefore that he might not seeme to haue cursed hym, whom God had blessed, passing ouer hym which had done this reproch vnto hym, brought the curse vnto hys sonne. Noe (sayth he) doth shew this that therefore Chā is not cursed because he toke benediction before of God: but wherfore doth he suffer payne, when an other hath offended? neither this also is done without reason, because the father had no lesse payne and torment then the sonne. For you know that the fathers often do pray that they them selues might sustayne the paynes of their

Miscellanea

9 their children, and in a maner it is moze greuous vnto them to see their poore children tormented, then if they should be subiect to the same them selues. Therefore this same was done, because he for the nature and loue toward his sonne, dyd feele greater sorrow, and that the blessing of God should be kept inuiolate, and likewise the child taking curse, should suffer paynes for his owne sinnes. For although throught the fathers sinne he is now subiect vnto curse, yet it is lykely, that he suffered paynes for his owne sinnes also. For he toke not onely the curse of the sinne due to the father, but that he should suffer also greater payne for hym selfe. For neither the fathers for the children, nor the children for the fathers, shalbe punished, but every man shall suffer for his owne sinnes. This we finde written in all places of the Prophetes, the soule which sinneth she shall dye, and agayne the fathers shal not dye for the children, nor the children for the fathers. &c.

Exer. 18.

This therfore that Chrysostome sayd, that Canaan, the sonne of Cham suffered payne, not onely for the sinne of his father, but also for his owne sinnes: doth dissolue the Argument which might be moued and tossed out of these Scriptures, that is, the sonne shall not beare the iniquitie of the father, nor the sonne shall dye for the father. Which Scriptures are chiefly to be vnderstand of eternall payne, and to be vnderstand also when the sonne hath by no meanes offended nor consented to the sinne of his father.

S. Ambrose in his booke *De Noe & Arca*, doth consent with Chrysostome, saying. *Qua ratione Noe cum filius eius Cham peccauerit, non ipsum sed filium eius seruatur adduxit?* By what reason dyd Noe when his sonne Cham had offended, appointe not hym, but his sonne vnto bondage and curse?

Responsio.

It may be peradventure because he was moze greued with the iniuries of his sonne, of the which he hym selfe was gillie, and the very authoꝝ, and doth moze lament the damnation of his sinne to be payed and satisfied of his sonne, whiche should be punished, not so much for his owne desert, as for his fathers. And in the end Ambrose concludeth, saying. *Ceterum non tam hic homines quam mores comprehenduntur, quorum in utroq; una natura, nam Cham calor, Canaan commotio & inquietudo, qui enim calidus est vtriq; inquietus est & commotior est. In duobus igitur erit una passio & vnus affectus. Itaq; cum alter adicitur, vterq; damnatur.* But not so much the men as the manners are here comprehended, in both whom is one nature. For Cham signifieth heate, Canaan commotion and vniquietnes. For he that is hote is vniquiet, and somewhat moued. In them two was there one passion and one affection: therfore when the one is named, both are condemned.

S. Austen vpon Genesis doth explicate this matter after an other sort. *Queritur (inquit) quare peccans Cham in patris offensa, non in seipso sed in filio suo Canaan maledicitur. &c.* It is asked (sayth he) wherefore Cham offending his father, is not cursed in hymselfe, but in his sonne Canaan: There is no aunswere, but because it is prophesied, that the children of Israell which came of the seede of Sem, should take the land of Canaan, and banquish the Cananites, and driue them from thence.

S. Austen also rendreth an other aunswere, in his booke *De ciuitate Dei*, where he writeth, that by Cham beyng the middle sonne of Noe, he signified heretickes: which remaine not in the first frutes of the Israelites, but remaine betwene both.

Lyranus dissoluing this question doth say. *Hic nominatur Canaan, quia secundum aliquos is primum vidit coopertum, Noe, & patri suo Cham indicauit. &c.* Here is Canaan named, because after some he saw first Noe vncouered, and shewed it to his father Cham: After other because it is entreated here, of the wickednes of Cham, which behaued hymselfe vnreuerently towardes his father. Therefore is here also mention made of his sonne Canaan, whiche followed the euill conditions of his father, and in whom and his posteritie wickednes so much encreased, that afterward the Lord commaunded them to be slayne, and their land to be geue to the children of Israel.

Saint Ambrose doth say, that Canaan was not then boyne when Cham saw the naked,

nakednes of hys father. Other do apply, that Cham had already begotten the fourth sonne, which was called Canaan, in the tyme when Noe was droncke, or els it should not be written, that Cham the father of Canaan did see the nakednes of hys father, but onely Cham had sene it.

Berosus in hys antiquities doth call Noe Iamin, because Iain in the Hebrue young betokeneth wine.

The iudgementes of the latter writers concerning Noe.

The writers of thys latter tyme (whom I cannot commend and prayse to much, both for their great learning and deepe iudgement) be of an other mynde, concerning the dronckennes of Noe.

The ebrietie (say they) that is attributed vnto Noe, although it may be excused by certayne reasons, yet it is such in it selfe, that it is woorthy great blame: for what soeuer doth excede measure and meane, is to be blamed euen in brute beastes that lacke reason, much more in man: for after that the reason of man is subolwed and supped by of wyne, what part of manhode remaineth in man? And by thys may we learne, what a detestable & foule thyng ebrietie is. The holy Patriarch, which should haue bene a notable example of frugalitie and temperance, most sowly and shamefully forgetting hymselfe, doth throw hymselfe naked vpon the ground, that all men might laugh hym to scoorne. With what great study therefore ought we to haue sobernes in prynciple, least the lyke or worse happen vnto vs? A prophane Philosopher sayd in tymes past: *Quod vinum esset sanguis terra*, that the wine was the bloud of the earth, therefore when men do ingurge it vnto measureles, they must suffer punishment of their mother the earth.

Thys holy mā Noe myght truly be pardoned, which taking before great payne and labour, refreshing hymselfe with the drincking of wyne, did thinke, that he receiued a iust rewarde, but God doth marke in hym an eternall spot of reproch. What shall we thinke then, wll come and happen to idle bellies and vnfaciable goulfes of drincking, which onely shote at thys marke, in straining how much wine they can consume and quaffe away, and haue in no case respect to that curse of God which is pronounced agaynst them, which rise early in the morning to dryncke, and els. so and so to continue vntill night.

Truely God would by thys ensample of Noe, admonish mankynde to beware of dronckennes, and not to make any pretence of excuse, because the holy man Noe was once subiect vnto dronckennes.

It is permitted for vs to dryncke wyne, no; it is sinne to dryncke it, which the deuils doctrine doth forbid. But in these dayes vnto the Papistes, ebrietie is no sinne: but to eate flesh on certayne dayes forbidden by the Pope, yea in tyme of neede, they count it a sinne unpardonable.

Concerning the cursing of Canaan, although Noe had a iust cause to be angry, yet he seemeth to behaue hymselfe neyther modestly no; gracely: he should at the least secretly haue lamented hys fault before God, and haue testified hys repentance with some shame before men. But now as though he had nothing offended, doth thunder out a sharper curse agaynst hys sonne. But Moses doth not report here the checks and tauntes, into the which Noe being stirred with coler and anger, doth burst out, but doth bring hym in rather speaking with the propheticall spirite. Wherefore there is no doubt, but that the holy man being humbled with the knowledge of hys fault, did weigh with hymselfe what he had deserved, and also did pronounce with a very bitter sorrow of mynde thys sentence agaynst hys sonne, for he considered how meruelously he was preferred among a fewe.

Now therefore when he was constrained by hys owne mouth to expell hym out of the Church of God, there is no doubt, but that he greuously mourned and lamented for the curse of his sonne. But in this example, God doth geue vs a godly doctrine, that we must retaine and keepe the constancie of sayth, if we see at any tyme them to faile, which be nere ioyned vnto vs, yea, and that we ought not to shrink nor relent

Miscellanea

lent, by no meanes: but so to exercise the severitie which God commaundeth, that we should not spare our owne bowels. And note also, that Noe dyd not pronounce this hard sentence, but by the instinct of God. Here may we gather of the cruelties of payne, how horrible before God is the wicked contempt of parentes.

Questio.

Here may be demaunded, why Noe dyd not curse Cham the sonne of him selfe, rather the Canaan the sonne of Cham: for the fault is not imputed vnto Canaan, but vnto Cham: and it is not agreable to the iustice of God, to thow the parentes faultes vpon the children.

Responsio.

Although God do prosecute hys iudgementes vpon the children vpon the nephewes, yet is he neuer cruell towards the guiltles, wherfore there is no inconuenience to be graunted, if God do punish the fathers sinnes, in the reprobate children.

But it is meruell, that Noe cursing hys nephew, spake nothing of hys sonne Cham, beyng the authoꝝ of the same, but there is no doubt (that the greuousnes of the payne may more appeare) the payne is to be transferred and brought to the posteritie. As if God should openly testifie, that the payne of one man doth not suffice vnto hym, but that hys curse also should be affixed and appointed to the posteritie, that it may crepe and continue by continuall ages. Cham hym selfe is not here exempted, for when he wꝛappeth together hys sonne with hym, he doth exaggerat his iudgementes. Therfore cursed was the father in his sonne, to declare and signifie, that he was not cursed onely in hys owne person, but that hys curse also should be derined to hys posteritie.

Questio.

Here may be demaunded also, why God of many sonnes dyd chuse onely Cham to be thus smitten?

Responsio.

Let vs beware of to much curiositie, and remember that the iudgementes of God are not baynely called *Abyssus profunda*, a deepenes vnsearcheable, and to cry with Paule: *O the deepenes of the riches of the wisdom and knowledge of God*, he hath chosen whom it pleaseth hym, and in whom he doth shew forth examples and tokens of grace and meekenes. He doth appoint other to be the documentes and examples of hys wꝛath and severitie.

Questio.

There is yet an other doubt to be moued. For when the Scripture doth teach, that God doth reuenge the sinnes of men into the thyrde and fourth generation, it seemeth here, to pꝛescribe and appoint a meane vnto the wꝛath of God: for the vengeance, which is here mentioned, doth spread her selfe vnto the tenth generation.

Responsio.

In the wordes of the Scripture there is no law pꝛescribed vnto God, which it is not lawfull for hym to go beyond, as though he should not be free in punishing of sinnes to go beyond the fourth generation. Here ye must see onely the comparison betwene payne and grace, by the which God doth shew him selfe such a iust reuenger of sinnes, that he is yet more prone and ready to shew mercy, then iustice.

Two thynges in this are to be noted: First, that the originall begynnyng of seruitude and bondage, began of Canaan, which came through sinne. The second thyng to be obserued is, how greuously God dyd plague and punish them, whiche do not with due honour prosecute and reuerence theyr parentes, which may be a godly lesson to be learned of peruerse and disobedient children. Thus much touching Noe, both by the iudgement of the old fathers, scholemen, and later wꝛiters.

Sem. 24.

Concernyng Melchisedech who he should be, there be foure opinions. The first is, of them whiche supposed Melchisedech to be of a more diuine nature, then that he ought to be numbꝛed and counted in the nature of men, yea they dyd affir,

affirme, that it was the holy Ghost hym selfe, and that he dyd appeare vnder the shape of man, and so came to mete Abraham.

The second opinion is of them which dyd iudge hym to be the aungell of God, and in this sentence is Origene and *Didimus*.

The thyrd opinion is, of them, which sayd that he was a man of Canaan, and the kyng of the Citie of Hierusalem. In this sentence, are *Hypolitus*, *Ireneus*, *Eusebius Cesariensis*, *Emissenus*, *Apollinarius*, *Eustacius*.

The fourth opinion is, of the Iewes, which iudge, that Melchisedech was Sem the sonne of Noe (as S. Hierome writeth *Ad Euagrium*) saying: *Aiunt hunc Melchisedec esse Sem filium Noe*, and that he was at that tyme whē Abraham was bozne. 390. yeaes old. But there be great learned men, that hold the contrary, yea and do moue a doubt, who was the first begotten sonne of Noe the Patriarch, whether it were Sem, or no: Yet S. Austen doth so hold, writyng, *Restabat commemorare filios Sem maximis filij Noe*. It remayned to rehearse and make mention of the sonnes of Sem, the eldest sonne of Noe. And the Hebrues do say, that the same Sem was the hygh Priest of *Q D D* in Salem, and was called the kyng of righteousnes, both by name and office, whiche Salem, was afterward called Iebus, and last of all Hierusalem.

Moyse doth shew, that it pertained to the dignity and honour of Sem, that he was the father of all the children of Heber: that by this it might be vnderstand, that he was the father of Abraham, and so the father of y^e elect people of God, and that he was the father of Messias.

I haue no more to say of Sem, but of Melchisedech, of whom I wyll entreate more by Gods grace in my prælections.

Abraham. 25.

This name Abraham is compounded of thre wordes, of Ab, *id est*, Pater, of ram, *id est*, excelsus, and of hamon, *id est*, multitudinis, as if he would say, a high and noble father of a great multitude. And thys is declared in the fourth to the Romaynes, to be spoken not onely of the Iudaicall nation, but vniuersally of that innumerable multitude of men, which at all tymes and in all places should be of the felowship of the Church, and of eternall lyfe. It is also there declared, that they be called the children of Abraham, not onely which were bozne by carnall generation, but which be of the fayth of Abraham, that is, which beleue the promise of the sede that is of Christ, which promise was deliuered vnto Abraham, whereof also Theophilactus speaketh, writyng: *Cum duo hæc Abrahæ videantur inesse, præputium & circumcisio, per præputium quidem eorum, qui sunt in præputio ostenditur Pater, Vt fides in illis suscepta ad iustitiam computetur, hoc est vt iusti efficiantur. Ex circumcissione etiam Pater esse monstratur circumcissionis, hoc est eorum qui sunt circumcisi. Est igitur Abraham omnium pater, non quidem naturalis sanguinis sexu, sed fidei propinquitate.* Whē these two thynges vncircumcision and circumcision were sene to be in Abraham, by vncircumcision he is shewed to be the father of them that be vncircumcised: that fayth beyng receiued in them myght bee coumpted to righteousnes, that is, that they may be made righteous. By circumcision, also he is shewed to be the father of them that be circumcised. Therefore Abraham is the father of all, not by naturall kynde of blood, but by propinquitie and kinred of fayth.

Saint Austen, *De ciuitate dei*, doth aske thys question: *Cur mutatum est nomen Abrahæ? reddita est ratio, quia patrem (inquit) multarum gentium posui te. Hoc ergo significari intelligendum est Abraham. Abram vero quod ante vocabatur interpretatur pater excelsus.* Why was the name of Abraham chaunged: thys reason is rendred: because I haue appointed the, the father of many nations, therefore it is to be vnderstand, that Abraham signifieth the same thyng. But Abram by the which name he was called befoze, is interpreted, pater excelsus, a noble father. Nothyng discrepant from thys sentence, writeth Hilarius, Origene, and Chrysostome.

Chrysostome writeth: *Sicut prius nomen eius transitum significabat iuxta Hebraorum linguam, quia parentes eius nomen hoc indiderant, eo quod a patria sua in Cananeam transi-*

Miscellanea

transiturus erat. &c. As hys name before did signifie passing ouer, after the Hebrue tounge, bycause his parentes gaue hym thys name, for that he should passe ouer frō hys countrie into Canaan, enē so hys parentes gaue hym the name of a Patriarch, declaring immediatly from the beginning, that he should become a straunger, and passe ouer the riuier into a straunge land. Therefore he sayth: Bycause the name geuen to thē of thy parentes did soe signifie, that thou shouldest take also the addition of thys woꝝd: that thou mayst know, that thys doth declare vnto thē, that thou shouldest be the father of many nations.

Obiectio.

For asmuch as hys parentes were infidels, how came thys knowledge vnto thē, that they should comprehend in thys name, that which was to come long after.

Responsio.

Gen 5.

Chrysostome maketh aunswere to thys obiection, saying, thys to be the argument of hys wysdome of almighty God, which doth dispense and dispose oftentimes, such thynges by infidels, and finde many such like thynges done in other. Let thys name Noe be an example, for his parentes did not geue hym that name wythout cause and in bayne, but they did soe signifie, that the flood should folloyn. And hys name shalbe called Noe, he shall make vs cease and rest from our woꝝkes, and from the payne and grieve of our bandes, and from the earth, which the Lord hath cursed. For Noe in the Hebrue tounge is called rest, therefore the flood being imminent and nere at hand, he onely shall saue the woꝝld, and be the authoꝝ of the latter woꝝld. Therefore he sayth, he shall make vs to rest, calling the flood rest.

Questio.

Many demaund, whether Abraham were a Prophet and a Priest also.

Responsio.

Gen. 12.

That Abraham was a Prophet, it is most manifest in the booke of Genesis. For God spake to the king that had taken away hys wyfe: *Nunc ergo redde viro suo uxorem, & orabit pro te, quia Propheta est, & viues.* Restoze now therefore the wyfe to her husband, and he shall pray for thē, because he is a Prophet, and thou shalt liue.

Saint Austen in hys booke *De ciuitate dei*, sayth, *Nec sapientia Egiptiorum, sapientium Phrophatarum nostrorum tempore antecedere potuit, quemadmodum & Abraham Propheta fuit. Quid autem sapientia esse potuit in Egipto antequam ei Isis, quam mortuam tanquam deam magnam colendam putauerunt, literas traderet? Isis porro Inachi filia fuisse proditur, qui primus regnare cepit Arginis quando Abraha iam nepotes reperitur exorti.*

The wysdome of the Egiptians could not be before the wysdome of our Prophetes, forasmuch as Abraham was a Prophet. What wysdome could be in Egipt before Isis, deliuered vnto thē letters & learning, whom beyng dead they thought to be woꝝshipped as a great goddesse. Furthermoze Isis is declared to be the daughter of Inachus, which first reigned ouer the Argines, when now the nephewes of Abraham were already boꝝne.

Chrysostome vpon thys place of Mathew. *Liber generationis Iesu Christi filij Dauid, filij Abraha*, writeth thus: *Quia Christus tres dignitates fuerat habiturus, Rex, Propheta, Sacerdos, Abraham autem habuit duas dignitates. Propheta enim fuit, & sacerdos. &c.* Because Christ should haue thre dignities, that is, he should be a kyng, a Prophet, and a Priest, Abraham truely had two dignities, for he was a Prophet and a Priest. A Priest as God sayd vnto hym, take an Heifer of thre peares olde, and a She Goat of thre peares olde, and a Ramme of thre peares olde, a Turtle Dove also and Pigeon. &c.

Therefore Christ was called the sonne of Abraham and Dauid, that he myght be vnderstand to be a Prophet and a Priest of Abraham, but a kyng of Dauid. Therefore he was not onely called the sonne of Dauid, because Dauid was onely a kyng and a Prophet, but Priest Dauid was none. Read moze of thys matter in *glosa ordinaria*, in Lyranus and in Origene, who do at large proue, that Abraham was both a Prophet and a Priest, but no Priest ordeined of the law, but by the perfection of naturall wysdome, so Noe was a Priest, and so Melchisedech and

Iob

Iob were Priestes, who all offered outward sacrifices vnto God.

Obiectio.

Abraham was a lay man, and no lay man was a Priest and endued wth Priestly dignitie. And that Abraham was a lay man, Chrysostome sheweth plainly in one of his orations *Aduersus Iudeos*: Abraham (inquit) progenitor *Leuitarum ac Iudaicorum sacerdotum sub Melchisedech, qui typum gerebat nostri sacerdotij. Laici locum obtinuit.* Abraham the progenitor of the Levites & the Iudaicall Priestes vnder Melchisedech, which did beare the type and figure of our Priesthode occupied the place of a lay man. And thus he proueth two manner of wayes. First, because he gaue tythes vnto Melchisedech, for lay men do pay tythes vnto Priestes, and not Priestes vnto lay men.

Secondly, because he received the blessing of Melchisedech, for lay men do receiue benediction of Priestes.

Now conclude the argument. If he had bene a Priest, he had not giuen tenthes vnto Melchisedech, nor receiued the benediction of hym: but he both gaue tythes and receiued the blessing, as the lesse and inferiour of the greater. Ergo, Abraham was no Priest. And that the lesse & inferiour person doth receiue benediction of the greater and better person, Paule doth manifestly declare in his Epistle to the Hebrues.

Furthermore in the law of nature onely, the first borne men were Priestes, now Abraham was not the first borne and the eldest sonne of Thara, although he be first named in Genesis, among the sonnes of Thara, for it is written there, that Thara being of the age of seuentie yeares, begatte Abraham, Nachor, and Aram, but he is named there in the first place, not for his age, but for his dignitie, and because the promise of Christ was made first vnto hym.

Responsio.

It is to be answered, there is no absurdity to graunt Abraham in the law of nature to be both Priest and lay man: In taking a Priest in the large signification, that is, for hym which doth giue, and offer sacrifices vnto God wth a sincere affection and pure mynde, which also they who protest with offering of outward sacrifices. Was not Abel a Priest, and yet also a shepheard?

Secondly, where it is to be objected that he was no Priest because he payed tithes, and receiued blessing, it followeth not, for the Levites gaue tenth of tenth vnto the high Priest, as it appeareth in the booke of *Numeri*: but that reason doth onely proue, that he was not the hygh Priest, but inferiour vnto Melchisedech, of whom as of the chief Priest, the inferiour Priest receiued benediction.

Thirdly also Abraham, although he were not the first borne by naturitie, yet he was chief by dignitie, and therefore Priestly dignitie dyd not snaptly agree vnto hym. Abel was not the eldest by birth, but he was the first by excellencie and dignitie, and yet was he enobled wth Priesthode.

Thus much touchyng Abraham, who at the first (as *Rabanus* testifieth & other) was an Idolater. His wordes be these: *Adueniente Abraham in terram Canaan, quam tunc Cananeus habitator tenebat, apparuisse ei Dominus describitur, cui altare ipse edificauit, quia spreto Idolis gentium, vnius Dei cultor fuit.* Abraham commyng into the land of Canaan, which then the Cananites dyd inhabite, the Lord appeared vnto hym, vnto whom Abraham builded an altar: because forsakyng and contemnyng the Idols of the Gentils, he became the worshipper of the true God. He dyed (as some recorde) 5. yeares before Sem dyed. For Sem liued vnto the 50. yeares of the age of Esau & Iacob, but Abraham liued onely vnto the 15. yeares of their age.

Isaac. 26.

Isaac was the sonne of Abraham, whom he had of Sara, being a very old woman, and barren, and 90. yeares of age, before she conceived hym, but Abraham had hym of her by promise. He was the figure of Christ, but S. Austen in his booke *De Trinitate*, calleth hym Christ, saying: *Sicut Isaac Christus erat, cum ad se immolandum*

fig.

ligna

Miscellanea

signa portabat. As Isaac was Christ, when he carped wood for hym selfe to be offered. But vnderstand, that S. Austen meaneth not Isaac to be Christ in dede, but to be a type and signification of Christ.

Agayne in his booke *De civitate Dei*, he sayth: Therfore Isaac (as the Lord bare his crosse) so he bare wood for hym selfe, to the place of sacrifice, vpon the which he should be layd.

Finally, because Isaac could not be slayne, after his father was forbiddē to strike hym, who was that Ramme, which being offered, the sacrifice was fulfilled with a signifieng blood. For when Abraham saw hym, he was holden in the bushes by the thornes: who therfore was figured by hym, but Jesus Christ, being crowned of the Jewes with a bush of thornes, before he was offered?

Isaac in the Hebrue, betokeneth laughyng or gladnes. For Abraham hearyng the promise of his sonne Isaac, of whom Christ the promised sēde should be borne, he laughed in his hart, and seying the day of Christ, greatly reioyced. Isaac lyued with Sem. 110. yeares, with his father Abraham. 75. yeares, with his sonne Jacob. 120. yeares. He dyed one yeare before Ioseph was deliuered out of prison.

Jacob. 27.

Iacob the sonne of Isaac, was called by an other name Israel. He was the father of the xij. tribes, and of all the people of Israel, who of hym were called Israelites. Iacob betokeneth in Hebrue a supplanter or ouerthrower. For Iacob betokeneth *planta*, the sole of the fete. For when he was borne, he held the sole of his brothers fete in his hand. He was borne. 20. yeares before the death of Abraham, and. 15. yeares before the death of Sem. He lyued in Egypt with his sonne Ioseph. 205. yeares.

Concernyng this name Israel, diuers men haue diuers iudgementes. S. Hierome *In questionibus Hebraicis*, writeth thus: Iosephus in his first booke of antiquities doth thinke, that Iacob was therefore called Israel, because he stode agaynst the aungell, whiche I diligently examynyng, could neuer yet finde in the Hebrue. And what shall it neede me to seeke the opinions of euery man, when that he who set the name, doth expound the Etymologie therof: Thy name (sayth he) shall not be called Iacob, but Israel shall be thy name: wherfore Aquila doth interpret it *ὁ ἰσραὴλ μετὰ θεοῦ*, id est. *Quoniam regnasti cum Deo.* Symmachus. *ὁτι ἡγεῖτο ἰσραὴλ πρὸς θεοῦ*, id est. *quoniam regnasti robore aduersus Deum.* Septuaginta & Theodotion, *ὁτι ἐνισχυσας μετὰ θεοῦ*, id est. *Quoniam inualuisti cum Deo.*

Saritha, which is deriued of this word Israel, signifieth a Prince, and then this is the sense: Thou shalt not be called a supplanter, that is Iacob: but thy name shall be called a Prince with God, that is Israel. For as I am a Prince and ruler, euen so thou shalt be called a Prince, which shall be able to wrestle with me. If thou were able to strine with me, which am an Angell: how much more with men, that is, with Esau, whom thou oughtest not to feare.

That which in the booke of names is interpreted Israel (that is a mā or a mynd seying God) which interpretation is in euery mans mouth. It seemeth to me to be so interpreted more violently, then truly. For Israel in this place is written with Iod, Sin, Resh, Aleph, Lamed, which is interpreted the Prince of God, or directed of God, that is, *ἐφορατος θεοῦ*. But the Hebrue word signifieng a man seying God, is written with these letters. First this Hebrue word *Ish*, which betokeneth a man is written with these 3. Aleph, Iod, Shin, the other Hebrue word *Raah*, which betokeneth seying, is writte with these three letters, Resh, Aleph, He. Wherby this Hebrue word *El*, which betokeneth God, or strōg, is written with these two letters Aleph, and Lamed. Although therfore they be of great authoritie and eloquence, (and their shadow doth seme to oppresse vs) which translate Israel, a man or a mynd seying God, yet we are rather led with the authoritie of the Scripture, and of the aungell, which called hym Israel, then with the authoritie of any secular eloquence.

Caietanus doth say, that Israel is a compound word of *Isra*, which betokeneth to rule, and *El*, which is God: and of both these wordes ioyned together is signified,

Dominabitur Deus. God shall beare rule. And of this that Iacob dyd p̄uenale in w̄esslyng with the aungell, and bycause stryung with a man, as with Laban and hys kyndred, he dyd p̄uenale: thou shalt therfore be called Israel (sayth the aungell) that is, God shall rule, to signifie, that God shall fight for thee agaynst all; and thou shalt p̄uenale. The aungell in this place dyd not chaunge the name of Iacob into Israel, but this chaunge was made after ward, in the place called Bethel.

Questio.

Whether Iacob sinned in bying the birthright and enheritaunce of Esau, and whether he lyed, when he sayd to hys father, I am Esau, thy first begotten sonne.

Responsio.

Saint Austen in hys booke *De ciuitate dei*, aunswereth after this maner: *Primatus maioris transfunditur in minorem, ex pacto & placito inter illos: eo quod lenticulam quem cibum minor perauerat, maior immoderatus concupirit.* &c. The p̄eeminence of the elder is translated to the younger, by a couenaunt and promise made betwene the, because that the elder did vnmeasurably desire and lust the potage, which meate the yonger had prepared, and for that price sold hys birthright vnto hys brother by a solemne oth: Where we may learne, that no man is to be blamed and accused for eatyng any kynde of meate, but for the immoderate desire and greedy lust thereof. Isaac was olde, and through age hys sight fayled hym. He would haue hys elder sonne, and in steede of hym (not knowing) blessed the younger sonne: who couering his handes and hys necke with Goates skynnes, offred himselfe to his fathers handes, in the rouine of hys elder brother, who was all heary. Thys disceit of Iacob, that it should not be thought any crafty disceit, but rather the misery of some great thyng should be sought therein: the Scripture bath declared before, saying: Esau was a man cunning in huntynge, Iacob was a playne man abidyng at home. Thys thing some of our men haue interpreted to haue bene done wpythout disceit: whether it be wpythout disceit, simply or playnely, or rather done wpythout sayning, which is in Greeke *Aplastos*, what is the disceit of a man wpythout disceit in receiuyng thys blessing? And how can there be disceit in a simple or playne man? And what other sayning can there be of hym, which both lie, but some profound misery of truth? And a litle after he sayth: Therefore the blessing of Iacob is the preaching of Christ among all Gentiles. The Lawe and the Prophetes were in Isaac. &c. Heade the place, and there shall you finde, that Iacob did not offende, when he bought the birthright of Esau: and that he did not lie, when he sayd to hys father, that he was his eldest sonne Esau. Saint Austen concludeth in the ende of the same wpyth thys exclamation. *O res gestas, sed propheticæ gestas in terra, sed calitus per homines, sed diuinitus.* & thynges done, but prophetically done in earth, but heavenly by men, but yet of God, so that you must not consider the bare fact of Iacob, but the prophesy and misery signified thereby, which both excuse Iacob from offence and lying. Chrysostome doth not dissent from Saint Austen, who wyrteth vpon that place thus: *Ne igitur hoc considera, quod mentita fuerunt que dicebantur a Iacob, sed illud cogita, quod volens deus predicationem impleri, omnia ut sic fiant, dispensauit.* &c. Do not thou therefore consider, that the wordes spoken of Iacob, were lyes, but thinke rather thys, that God wpylling the prophesy to be fulfilled, did dispense, that all thynges should be so done.

Obiectio.

But Iacob in bying the birthright of Esau committed simony, therefore in that fact he offended.

The antecedentes may be proued thus: All the first boyrne as long as the nature did florish (which the old Patriarches did haue) for as yet the law of Moses was not geuen vnto them that were Priestes. Forasmuch as Priesthode was alwayes holy and spirituall, he that bought birthright of the first boyrne, was wpythely comped to haue committed simony: besides thys every first boyrne by the title of his birthright, had two portions of hys fathers goods. When Isaac therefore the father of Iacob and Esau, was very rich, it is very likely, that the birthright was much wpyth, and of great value. And so Iacob obtayning the birthright for a trifle, dis-

Æ. iij.

ceiued

Miscellanea

reined hys brother, and craftely got great gaynes by hym.

Responſio.

Lyranus diſcuſſing thys reaſon, doth ſay, that the title of the birthright was Iacob, by Gods determination, becauſe it was ſayd beſore, that the elder ſhall ſerue the younger. Therefore, ſoſmuch as the intereſt of thys birthright was due by Gods ordinaunce vnto Iacob, he did not diſceiue Eſau, nor committed any fraud in bying or rather recoueryng the birthright of hym. And he is compted properly to haue bought them, ſo by Gods ordinaunce they pertayned vnto hym, and no man doth bye that which is hys owne. Therefore the ſenſe of thys propoſition (ſell me thy birthright) is thys: Geue me thoſe thynges pertayning to thy birthright, which are myne, and becauſe thou wilt not geue them freely, here I offer the meate.

Rabbi Salamon to excuſe Iacob from lying, doth ſay, that the text muſt be thus poynted: *Ego ſum*, I am he which bying meate vnto the, but Eſau is the firſt begotten ſonne. But thys pointing doth corrupt the ſenſe. For if one diſceiue an other by any craft of wordes, he cannot be excuſed from lying. But the ſincere and true explication of the ſtoꝝ is thys: Although Iacob were not Eſau in very perſon, yet he was in office and dignity concerning the title of the birthright, and the bleſſing was due vnto Iacob, and the meaning of thys enunciation (I am Eſau thy eldeſt ſonne) is thys: I am he, to whom is due the dignity and office of the birthright. And thys phraſe of ſpeech, Chriſt hymſelfe bleſd, when he ſayd of Iohn *ipſe eſt Helias*, he is Helias. Yet Lyranus doth ſay, that there is no great neceſſity to excuſe the fathers of the olde teſtament from lying, ſpecially from that kynde of lye, which is called *Mendacium officioſum*.

Obieſſio.

What do you meane by the birthright of the firſt boꝝne?

Reſponſio.

The Hebrues ſay, that it was the ſucceſſion of the father in dignity, honour, and bearing of rule. And that it had the authoriſty of the younger brother, which ſhould riſe in the ſight of the elder brother, and ſhould ſhew obeiſſaunce, and miniſter vnto hym, euen as children to their father.

Others do iudge the firſt begotten to haue receiued of their fathers gods two portions, and that they call the birth right.

Iſidorus with others, do ſuppoſe the birthright to be the pꝛieſtes garmentes, whiche the elder ſonne hauyng on with the fathers bleſſyng, dyd offer ſacrifices vnto God.

Aegyptus. 28.

All Africke whiche is deuided into ſo many prouinces and countreys, hath not a moze noble, moze famous and fertile region, nor beautified with moze Cities, then Egypt. And that this region Egypt hath growen ſo mighty in power and multitude of men, Cities, and riches, there is no other cauſe of ſo great her ſucces, then the incredible plentyfulnes of that countrey, which Nilus that famous riuer, runnyng thꝛough the middle therof, and euery yeare once flowyng ouer the face of the earth of the whole countrey, doth byyng, makyng moiſt and fat all the land. For it raigneth in Egypt very ſeldome, yea (and as Plato ſayth) neuer: but the ayze hath a perpetuall ſerenitie and ſayzenes, and ſo that cauſe it was ſome tyme called *Eria*. The riuer Nilus doth ſupply the roſome of the early and later rayne, by the which there commeth ſo great aboundance of cozne, that Egypt hath often tymes aboundaunce thereof, when all other regions lying aboue, are ſubiect to famine and hunger, the which thyng not onely the holy Scriptures, but alſo prophane hystories do manifeſtly declare. Of that roſe this Prouerbe: *Aegyptus eſt totius mundi horreum*, Egypt is the garner and ſtoꝛehouſe of all the world. As long as it was vnder the dominion of the Romanes, the Romanes had not a moze richer prouince belongyng vnto them, as well ſo cozne and paſture, as alſo ſo wyne, ſweete fauours, and pꝛecious flowers. The ſame fertilitye alſo is noted in the marueilous plentyfulnes of the women of Egypt, ſo where, in other places it channeth

ceth not very oft, that women byng forth two twynes at once, in Egypt one wo-
 man doth byng forth thre or foure children at one burthen. And the eight moneth
 of beluerance which putteth our women in daunger of their lyfe: is with them a
 most sure signe of sauegard and health. Therfore for this notable plentyfynesse, the
 Egyptians chalenge to them selues the prerogative of the first creatiō of man and
 beast. They affirme also, that the vse of the sowynge of cozne was inuēted amongest
 them, and the Goddesse of cozne, which of the Romanes is called Ceres, they call
Isidem, and her brother, which was also her husband, they called *Osyrim*. *Isis* (say
 they) being prēst of Iupiter, for feare of her father, takynge certayne frendes with
 her, went into a shyp, and with a prosperous wynde came frō Achaia into Egypt:
 and there findynge rude people, taught them to till the earth, and to sow sēde ther-
 in, and at the tyme to gather the sayd sēde, and to make bread thereof. That same
Isis also is reportēd to haue found out the Egyptian letters, and to haue taught the
 people lawes. Some affirme, that Chameles begat *Osyrim* and *Isidem*, and when
Isis found on the ground cozne growynge of it selfe, she sought out the maner, how
 man might haue the fruition therof, and conserue it and encrease it by tillage. And
Osyris departynge from her, went into Palestine, and to many other countreys.
 This Chameles (compted *Osyris* father) was the thyrde sonne of Noe, whom the
 Scripture calleth Cham, to whom Egypt dyd fall for his part and lot. Some call
 hym Iupiter, and hys sonne *Dionysius*, of whom (as they report) *Hercules* was
 begot. Of this riuer Nilus if you will learne moze, read Munsterus Cosmography:
 yet note here one thyng, that in the riuer of Nilus, lyueth the Serpent called Cro-
 codilus, whom the Egyptians haue in a wonderfull reuerence, and do nourish the
 sayd Serpent, being put in a certayne lake, with bread, flesh, and wyne, which is
 brought of strangers, that come to see the sayd Serpent. This Serpent groweth
 to a huge and great bygnes, for his egges are as byg & as great, as a Gose egges,
 out of the which there commeth a litle wydme, which groweth to the bygnes of
 xij. or xiiij. cubites, he lacketh toung, his body is merueilously defended by nature:
 for all his backe is full of scales, very hard, he hath a long tayle, and hath in both
 sides of the mouth many teeth, of the which two do chiefly appeare out, he doth not
 onely eate men, but also rent and teare with hys nayles all other beastes of the lād,
 which approacheth to the riuer. His nayles are sharper then the point of any sword
 or knife, what soeuer he biteth with his teeth, it is neuer whole agayne. He is very
 timorous and fearefull, and will flee from them that pursue hym, and doth pursue
 them that flee from hym. When he is about to deuoure man, he weepeth, whereof
 sprang this prouerbe: *Crocodila lacrima*, which may be applyed whē any man doth
 wepe faynedly with his eyes, and yet goeth nothing to the hart, and meaneth some
 mischief. Of this riuer Nilus rose also this other prouerbe: *Tanquam canis e Nilis*,
 as the dog lappeth in the riuer Nilus, which may be applyed vnto hym, that hath
 taken but a superficiall tast, and very slender knowledge of learnynge, or any other
 thyng, but hath tasted here a pēce, and there a pēce, euen as the Dogges when
 they thyrselfe, dare not take the whole draught for feare of the Crocodile, but as they
 do runne, lappe by the water here and there.

Two tables of stone. 29.

Of what maner of stone these tables were made, it cannot be gathered in the text.
 Rabbi Salamon doth write, that they were made of the Saphyre stone, & doth
 say that the Lord shewed vnto Moses a masse of the same stone, out of the which
 Moses did hew 2. tables, and wyth that which was helpen of, he was made very
 rich, and therefore it was sayd vnto hym: hew to thy selfe. It is in the Hebrue, *De-
 la tibi ad utilitatem tuam*. Hew to thy owne profite: *Hec Rabbi Salamon*. But thys
 seemeth both fayned and false, for if it should be so, he had bene moze enriched by
 the fragmentes of the first two tables, which he brake befoze. Also because Iose-
 phus maketh no mention of what stone they were made, there is no certainty of it,
 and Iosephus was a long tyme befoze Rabbi Salamon.

Miscellanea

Note one thyng here. God sayd: *Ego scribam*, I wyll wyte: by the which wordes it may be vnderstand, that Moses did nothing in the first tables, he dyd neither bew them, nor wyte in them. But for the second tables it seemeth that he did bew them, but that the Lord hymselfe did wyte in them the ten preceptes.

Angelus. 30.

Angelus is a word of office, and not of nature, and it is a word common both to the Latins and also to the Grecians, of whom it is borrowed. It doth signifie a messenger, or an embassado, and therefore it is of a large signification, for the preachers of truth are called angels, as in Malachi and in the Apostle Paule, for they are the messengers of the Lord of hostes. Saint Peter also called the Devils Angels, and so doth Paule also saying, that the saythfull shall iudge the Angels, and that the Angell of Sathan was sent vnto hym. But the Scripture properly calleth the blessed spirites of God, ministers, messengers, soldours, and Angels.

Mal. 2.

1. Cor. 11.

2. Pet. 2.

1. Cor. 6.

2. Cor. 12.

The Saduceis denyed that there were any Angels: for Luke in the Actes of the Apostles sayth thus: The Saduces affirme, that there is no resurrection, neyther Angel nor spirit, the Pharises confesse both. But to say the truth, the whole scripture doth testify that there are Angels, which sheweth in many places, that they appeared vnto men, and that they shewed vnto them the will and pleasure of God, and to haue executed and done bys commaundement. Christ hymselfe disputing in the Gospell agaynst the Saduceis, sayth: ye are disceined, you know not the scriptures, nor the power of God: for in the resurrection they neyther marry wyues, nor any are besolued in mariage, but are as the Angels of God in heauen. Let vs beleue therefore that there are Angels, for the authority of the sonne of God, and the verity of the holy Scriptures ought worthely to obtayne more credit wyth vs, then the bayne trifles of all the Saduces and wicked men. Yea the Poets themselves and the Philosophers confessed, that there were Angels which they called Gods. For where as they sayne the Gods to haue bene receiued into the house of the iust men, they seme vnto certaine learned men to haue ment none other thing, then that the holy Scriptures do declare, that is, Abraham and Lot to haue entertained Angels in the steede of straungers and pilgrims. But howsoeuer it be, it is most certayne and true, both by the holy Scripture, and also by experience, that there are holy spirites of God (that is to say) god angels. But what the nature of Angels is, it cannot exactly be expessed of any mortall men. For there are many thyngs in the order of creatures, the nature of whom cannot be perfectly declared: yet notwithstanding they may somewhat be opened vnto the capacity of our vnderstanding. Some do say, that Angels are god spirites, ministers of a fiery nature, created for the seruice of God and of god men. Other say, that Angels are heauenly spirites, whose seruice and obsequy God besteth, to execute all such thynges as he hath decreed. Wherefore we shall not be much disceined, if we say, that Angels are god spirites and heauenly, I meane vncorruptible substances, created for the ministry of God and man.

Math. 22.

The Scriptures both Propheticall and Apostolicall witnesseth, that the Angels were created of God. For Paule reciteth that sentence of Dauid, who maketh bys Angels spirites, and bys ministers a flame of fire. The same Apostle sayth, all thynges are made by Christ, which are in heauen and in earth, thynges visibill and vniuisibill, whether they be thrones, or dominations, or principalties or powers. Wherefore these heretickes lyed which sayd, that the Angels were helpers of the creation, and are coeternall vnto the God of all thynges. For God made both the Angels and all other creatures in tyme through his sonne. But concerning the tyme, when they were made & created, whether it were together with the light, before man or after man, and after all the rest of the workes of God, let him declare who knoweth any certayntie of it, more then the Scriptures do teach. The auncient expositors of the Scriptures, as Epiphanius and Augustinus, do confesse nothing to be found in the Scriptures concerning that thyng. But that which is not touched in the Scriptures, is not wythout daunger enquired of, but it is wythout daunger

Heb. 1.

Colos. 1.

to

to be ignorant of it. It is sufficient to know, that \S Angels were made, at what time soener they were made. Let vs rather geue God thanks, that he hath created such excellent Ministers for mankind. Let vs lyue an holy and an angelicall life in the sight of the holy Angels. Let vs take heede, that he do not disceine vs vnder a fayze shew, that both transfigure hymself into an angell of lyyght.

But now let vs see what manner of creatures aungels be. They are heavenly spirites and incorruptible, and most swift substances; we call them apthly substances, that is essentiall creatures. For some deny them to be substances, but sayne Aungels to be nothingels, but certayne qualities, motions, and inspirations of good myndes. But the Canonickall Scripture calleth them ministers. Our Saviour sayth, that whē we shall ryse agayne in the last resurrection, we shall be lyke vnto Angels. Saint Paule sheweth the sonne of God to be more excellent then Aungels, the which worship hym as their God and creatour.

The same Apostle sayth, thou shalt read no where that the sonne of God toke vpon hym the nature of Aungels, but he toke the sēde of Abraham. Which te, *Heb. 2.* Simonies do most manifestly teach \S aungels to be substances, and not qualities and motions in the mynde of men. What nēde I declare, how oft they appeared vnto men, in the lykenes and shape of men: Let vs hold therfore and confesse, the aungels to be substances.

But those bodies both of young men and old men, in the which often tymes the aungels appeared vnto our fathers, were not their proper and naturall bodies, but they toke and borrowed the some other where for the tyme, and for the capacite of our imbecillitie and weakenes. But what manner of bodies they were, whose shape they toke vpon them, or from whence they toke them, or where they layd them downe agayne, after they were discharged, it is very hard to be declared. S. Austen in his Enchiridion which he wrote vnto Laurentius sayth thus: who can expresse with what bodies the aungels appeared vnto men, which were not onely sene, but also touched and felt, and agayne brought certayne visions, not of corporall substance, but of a spirituall power, to be sene not of the corporall and bodily eyes, but of the spirituall eyes, and of the mynde, and that they spake not vnto the eares outwardly, but inwardly in the myndes of men, beyng there them selues placed. As it is written in the booke of the Prophetes, the aungell of the Lord told me, which spake in me: for he sayth not, which spake vnto me, but which spake in me. And they dyd appeare in their sleepe, and talked with men in their dreames. For we read in the Gospell: Behold, the aungell of the Lord appeared vnto hym in hys dreame, saying, &c.

By this meanes the aungels declared them selues not to haue palpable bodies. And here riseth a hard question, how our fathers washed the aungels fēte, & how Iacob wrestled with the aungell, and touched hym sensibly: when such thinges are had in question, and euery man maketh such cōiectures of them as he is able, their wyttes are not vnprofitably exercised, if there be forned with all, moderate & quyet disputation and reasonyng of them, which take vppon them to know such thynges as they are ignorant of. For what nēdeth it, that those thynges, or such like should be affirmed, or deined, or defined with daunger, where as we may be ignorant of them without fault or blame: Thus saith S. Austen.

In those and lyke causes let vs acknowledge the omnipotencie and marueilous dispensation of hym, who doth what thynges he will, vnto whom it is no hard matter to create substances mēte and agreable vnto hys purpose, where as he made of naught, all visibill and inuisibill creatures. The aungels, that is, those celestiaall Legates and heavenly Embassadors, beyng of their nature most ready and swift spirites, by the diuine will and workyng of God, are now conuersant in the heauens, but as sone as it shall please the Lord & gouernour of all thynges, out of hand they are present in the earth with men, vnto whom they are sent from aboue of God, and they remaine in the earth, at one tyme with one, and at one tyme with another. Not that they are not contayned in one place: For when the aungell brought tydynges vnto the women of the resurrection of Christ, and was at the sepulchre

Miscellanea

pulchre, he was not at the same instant also in heauen: for it is onely God, whiche cannot be comprehended in one onely place, for he is present euery where.

Also, the aungels are not slow lyke vnto corruptible and mortall men, neither are they moued, feeling any labour or wearynes in their iourney, yet they are aptly sayd in the Scriptures, to ascend vp into the heauens, and to descend agayne vnto vs vpon the earth. We beleue, our soules; as soone as they passe out of the body, to enter into heauen. For the Lord sayd in hys Gospell, from death he passed vnto lyfe. And agayne: To day thou shalt be with me in Paradise. And we read of poore Lazarus: it chaunced the poore man to dye, and he was caried of the aungels into Abrahams bosome. Vnto this end the saying of Daniel doth seme to pertaine, who sayth: As yet truly I speakeyng and prayyng and confessyng my fault, and the fault of my people Israell, and pouryng out my petitions befoze the Lord my God, that man Gabriel, whom I saw in the begynnyng of my vision, came vnto me flyyng with spede, behold here our soules are caried vp into heauen of the aungels, the which also in an other place are sayd to be rapt and caried out of hand in a moment into heauen. Furthermore, as soone as Daniel had prayed vnto the Lord, without any long tarryance, an aungell flyyng most swiftly (for so the Scripture doth speake accordyng to our vnderstandyng) is present with hym prayyng. Aungels therfore are very swift and speedy, oppressed with no burden, nor hindered by any let or impediment, from those thynges for the which they are sent from aboue. Although they be cōteyned in a certayne place as creatures (albeit not circumscribed) and are moued by a certayne way and meanes agreeable to that spirituall nature. Wherefore this treatise requireth, that some thyng be spoken of the strength, power, and fortitude of aungels. But to what purpose is it to vse many wordes in a plaine and manifest matter? Since that the Lord which sendeth the aungels is almighty, there is nothing whiche they in their messages are not able to do, there is nothing in the world that is able to resist the ministers of the omnipotent God. Neither without some cause are the aungels called powers and vertues: I will recite one thyng amongest many, and that shall not be the most and greatest.

¶ One Aungell in one night, without any preparaunce or difficulty, slew in the tentes of the Assirians, at the walles of Hierusalem, 185000. of the strongest and most valiaunt souldiours. In Daniel we haue thys description of an Angell, by the which both the myght and worthynes of Aungels may be gathered. Hys body was lyke the Chrysolite, and hys face to loke vpon lyke the lightning, and hys eyes as Lampes of fire, and hys armes and fete were lyke in couler to polished brasse, and the voyce of hys wordes was lyke to the voyce of a multitude. So there is no cause why we should vse many wordes, in disputing of the knowledge and wisdom of the Aungels, for the nature of them is vnmeasurable, yet they are but creatures. But as much as pertayneth to their ministeries and offices, they are most wise instructed, and perfect. For he that sendeth them, is the very eternall wisdom, who instructeth hys Ministers most perfectly.

¶ Of the orders of Aungels.

Concerning the multitude and orders of Aungels, there be many subtle disputations. The Scriptures do playnely declare, that there be Aungels innumerable, as it is wrytten in Daniel: *Mille millia ministrabant ei, & decies mille myriades stabant ante illum.* Thousand thousandes ministered vnto hym, and ten thousand thousandes stode befoze hym.

Math. 28. Christ also sayd vnto Peter: Thinkest thou, that I cannot pray to my father, and he will geue me more the twelue legions of Aungels? Saint Paule also doth wryte of an innumerable company of Aungels. We are come (sayth he) vnto the City of the lyuing God, vnto the heauenly Hierusalem, and to the innumerable company of Aungels. The most part of wryters deuide thys innumerable multitude of Aungels into nine companies: those companies agayne they reduce into thre Hierches or holy gouernauces, euery one of the which they ascribe to haue thre orders. Of the first order are Seraphin, Cherubin, and the Thrones. Of the second are do-

minati

minations, vertues, and powers. Of the thirde are principalities, Archangels and Angels.

They declare also what difference is betwixt them, and what is the property of euery order. But Saint Austen in his Enchiridion, writeth thus: What difference is betwixt the dominations, principalities and powers, let them declare that can, if they can bring proofe of their declaration. I confesse my selfe to be ignorant herein. Cap. 58.

And agayne, agaynst the Luscilbanistes vnto Crotius, he writeth thus: Truly, sayth the Apostle, whether they be thrones, dominations, principalities or powers, I beleue therfore most constantly, that there be in the celestiall furniture, both thrones, dominations, principalities and powers, and I beleue vndoubtedly, that they differ in some thing, but what they are, and what is their difference, I know not, neither I thinke my selfe to be in any daunger through ignorance thereof, as if I should by disobedience breake Gods commaundementes. And a litle after in the same place he sheweth, that we ought not to be curious and busie in searching such matters. Whose counsell truly ought to be embraced, saying the Scriptures (who containe all thynges necessary for our saluation) entreate nothing of these thynges. But this we cannot deny, but that those orders are exprest in the scriptures, wherefore it is mete they were somewhat expounded. These holy celestiall spirites are generally named Angels, because they be the messengers of the high God. They be called Archangels, when they are sent in great and waighty affaires of the Lord, bringing tidings, or executing hard and diuine matters. For so we read in S. Paule, that the Lord will come downe from heauen, with the calling & the voyce of an Archangell and the trump of God. For (that we may compare the lesser thynges with the great) we see kynges & Princes to appoynt none but chief persons to execute their waighty busines. They are called Throni, eyther because they alwayes stand by the throne of God, eyther because God is sayd of the prophetes to haue placed his seat among his Angels, and to be carped of them, as though it were in a Princely litte, according vnto Dauids saying: He bowed the heauens and came downe, and darcknes was vnder his feete. And he rode vpon Cherub, and did flie, and he came flying vpon the wynges of the wynde. The description also of the chariot and the throne of God is well knowne in Ezechiel. They are called dominations, principalities and powers, because God governeth his impery, and exerciseth his power in the world through the ministry and seruice of the Angels. In lyke sort also they are called the strength and the host or the heavenly souldiours of the Lord. For God is compassed about with them as with a garde, bling them as his garisons, and is called the God of Sabaoth, or the God of hostes, the Lord (I say) of all Angels, spirites, and creatures, whose seruice he useth, when, how, and how much it pleaseth hym. 1. Thess. 4. Psal 18.

Saint Hierome thinketh, that the Angels are called Cherubin, of the multitude of their science and knowledge. Other expound them swifte. They haue this name Seraphin of brightnes, or because they are lykened vnto the cleare and shining fire, or because they burne with loue.

¶ What honour ought to be geuen vnto the aungels.

We must beware by all meanes lest we attribute in any wise, to much vnto the aungels, agaynst the order of true Religion, and that we do not worship, inuocate, or honor them. For where men heare that aungels are geuen them of God, as Ministers, and that by the meanes of them God doth benefite them, then they iudge by and by, all honor to be due vnto them, as vnto God. But true & sincere godlynes teacheth vs, that God is the true and onely autho: of all goodnes, and that the aungels are but Gods Ministers and instrumentes, by the which he worketh. As for example, we see the Sunne, Moone and Starres, the Patriarches, the Prophetes, and the Apostles, to be Gods Ministers. Who hauing his right wits, will worship or call vpon the Sunne or the Starres, although they be most excellent creatures, and profitable vnto man? And who (I pray you) being of a right sayth, did euer worship Ship

Miscellanea

byp the Patriarches, Prophetes, or Apostles, with diuine honoz, although they
 were endued with most notable giftes, and dyd many great miracles: We geue
 the honoz onely vnto God, acknowledging **G D D** to worke in hys Saintes, the
 which Saintes with the holy aungels desire nothyng lesse, then to be worshypped
 of vs. Lactantius hath a true saying in the booke of his institutions: The aungels
 (sayth he) beyng immortall, will not in any wise suffer the selues to be called Gods,
 whose office onely and duty is to be at the becke of God, and to do nothyng, but at
 hys commaundement. For God ruleth the world, euen as a prouince is ruled of a
 President, whose officers no man will call hys fellowes, although thynges be done
 by their industrie and meanes. And therfore S. Augustine sayd not without cause:
 whē the aungels of God heare, then God hym selfe heareth in them, as in hys true
 Church not made with handes. If we belve and examine the Scriptures narrowly,
 we shall finde in diuerse places, the name of God and of aungels to be put indiffe-
 rently for one. For the aungels are as causes remote and instrumentall (as they
 terme it) but **G D D** is the most immediate principall and proper cause. For in the
 Actes of the Apostles we read, how that Stephen sayd: After .40. yeares ended, the
 aungell of the Lord appeared in the deserte in mount Sina. And by and by he sayth:
 The voyce of Lord came vnto hym, I am the God of thy father. &c. He calleth hym
 the Lord, whom a litle before he called an aungell, that is, because he beleued the
 aungell to say and to do all thynges, at the commaundement of God: so that the
 saying and doying is to be imputed vnto God as authoz, and the aungels are but as
 instrumētes. Likewise in the booke of the iudges he is called the Lord, which a litle
 before was called an aungell. Hagar, the handmayde of Sara, receyued a great be-
 nefite of the aungell of the Lord in the wilderness, but she imputeth not vnto hym,
 but vnto the Lord. Furthermore she geueth not thanks vnto the aungell, neither
 doth she dedicate any memoriall vnto the aungell, much lesse doth she worshyp the
 aungell, or inuocate hym, but rather she referreth all her talke vnto God, for the ho-
 ly Scripture doth witnes. And Hagar called vpon the name of the Lord speaking
 vnto her: Thou God which seest me. &c. Also the children of Israell before whom
 the aungell went in the desert, neuer offred sacrifice vnto their Captaine and lea-
 der, neuer gaue hym any diuine worshyp or honour. In lyke sort doth not the ser-
 uaunt of Abraham fall downe vnto the aungell, vnto whom hee was committed,
 praying vnto hym, to shew forth hys mercifull kyndnes vnto his master Abraham.
 In Daniell the aungell of the Lord appeareth walkyng among the companions of
 Daniell that were cast into the burnyng fornaice. But they beyng deliuered from
 the violence of the flame, gaue not the laude and prayse vnto the aungell, as they
 deliuerer, but vnto God onely, for they sang: Blessed art thou Lord God of our fa-
 thers, and prayse worthy, and glorious, and hyghly exalted for ever. &c. Like wise S.
 Paule doth confesse hym selfe to be altogether Gods, and hym onely to worshyp, al-
 though in the meane while he made mention of an aungell. For so he sayth in the
 Actes: The aungell of **G D D** abode by me this night, whose I am, and whom I
 worshyp, that is to say, the Lord. And in the Apocalipse when John would haue
 fallen downe vnto the fete of the aungell, the aungell cryed: See thou do it not, for
 I am thy felow seruaunt of thy brethren the Prophetes, and of all them that kepe
 the wordes of this booke. These manifest testimonies of the holy Scripture eu-
 dently do teach vs, that although God vseth the seruice of the aungels toward vs,
 yet notwithstanding we ought to acknowledge them nothyng els but Gods ser-
 uauntes and Ministers, and not to worshyp nor call vpon them, but to worshyp,
 honour, and call vpon God onely. From this godly doctrine of the Scripture, the
 Ministers of the primitive Church and Ecclesiasticall writers, nothyng swarued.
 For Lactantius in the booke afoze recited, sayth: Aungels desire no honour to be
 geuen vnto them, whose honour consisteth in the honour of **G D D**. But such as
 strayed from the ministry of God, because they were enemyes to the truth, and
 forsakers of the right way, endenoured to chalēge vnto them selues both the name
 and the worshyp of God. S. Augustine beyng of the same iudgement, wrote thus:
 Whom might I finde to reconcile me vnto God? Should I go vnto the aungels?

With

with what prayer or with what Sacramentes: Many men goyng about to returne, vnto the, and beyng not able of them selues (as I heare) haue attempted the same wayes, and haue fallen into the phantastickall desire of sonde visions, and haue bene accompted worthy of illusions and fantasies. After the which he sheweth in many wordes, that Iesus Christ is the onely mediator and intercessor for all the saythfull. The same authoꝝ in hys booke *De ciuitate dei* declareth, that the good Aungels of God desire no Sacrifice to be geuen vnto themselves, but vnto God onely. And in the last Chapter of hys booke of true religion, he writeth after thys sort. Let vs beleue, that the best Aungels and the most excellent Ministers of God, wish, that we would worship one God wyth them, in the contemplation of the which God they count themselves happy. Neyther are we happy in beholding the Aungels, but in beholding the truth, for the which we beare a loue vnto the Aungels themselves, and reioyce wyth them. Wherefoꝛ we honoꝛ them in charity, and not in seruitude and obedience. Neyther do we build Temples vnto them. For they wyl not so be honoꝛed of vs, bycause they know, that we our selues if we liue well, are the Temples of God. Therfoꝛe it is written for a good cause, that man was forbidden of the aungell that he should not worship him, but onely God, vnder whom he was also a felow seruauit wyth hym. Wherefoꝛe Saint Augustine, in *catalogo hereticoru*, doth worthely number the worshippers of Angels among the heretikes, calling them *Angelicos*, Angelicall. For in hys disputation agaynst *Maximus*, the Bysshop of the Arrians, in the first booke, pꝛouing the holy Ghost to be God, he manifestly calleth the worshippers of Angels impious and wicked persons, accursed & abandoned from Christ and hys Church. If any man desire to know the wordes of the authoꝛ, they are these: If we build a Church of wood & of stones in the honour of any holy and most excellent Aungell, should we not (I pray you) be accursed from the truth of Christ and hys Church: because we exhibite that seruice vnto a creature, which is due vnto God onely: If therefore we commit sacrilege in erecting a temple to any creature, by what meanes is not he the true God, vnto whome we set not by a temple, but we our selues are a Temple vnto him? Hæc August.

Lib. 11. cap.
42. lib. 10.
cap. 16.

1 Por. 11.

Anabaptistæ. 31.

There sprang vp in the tyme of Saint Bernarde a certayne damnable heresie, wherewith all Fraunce was greatly infected. The name and beginnyng of thys heresie was first vncertayne & vnknown, albeit it is thought to be couen german to the doctrine of the Manicheis in sundꝛy points: vnto the which heresie they that were subiect, were after ward called *Cathari*, id est, *puri*, whose chiefe authoꝛ and defender one *Petrus Brussius*, seemeth to haue bene, beyng a French man of the pꝛouince of Narbone, vnto whom one Henricus was scholler, whereupon they began to be called Petrobrussiani and Henriciani. And thys was the first heresie which openly condemned the Baptisme of infants: affirming stiffely both in word and in dede, Baptisme onely to appertayne vnto the adult, and not vnto infants. Notwithstanding they vsed a farre other trade and vsage, then they which in our tyme dwelling in the lower Germany and in Belgica, brought in agayne the heresie of the Anabaptistes. For they toke away from infantes not onely their Baptisme and their sayth, but also their saluation and kyngdome of God, which they iudged to pertaine onely vnto them that are Baptized and beleue. For these are their wordes as they be rehearsed by *Petrus Cluniacensis*: He that beleueth and is baptized, shall be saued. These wordes of Christ do playnely shew, that no man, except he beleue and be Baptized, that is, except he professe the Christians sayth, and receiue hys Baptisme, can be saued: for it is not one of them alone, but both together which doth saue. Whereupon although infantes be Baptized of you, yet notwithstanding, bycause they are not able through their tender age to beleue, they can in no wyse be saued. But these men in our tyme (which opinion was neuer heard befoꝛe) teach and beleue, that all infantes, yea the children of the Paganes and infidels wythout any other meanes at all, and wythout any pledge of grace, are saued, and obtayne the kyngdome of heauen by the vertue of the death

¶.

and

Miscellanea

and passion of Christ. And this heresie, although it prevailed for a tyme, and toke place among a great multitude in Fraunce, yet notwithstanding, as concerning the error of the Baptisme of infantes, and the rebaptizing of such as were of adult age, it fayled and surceased. For the Valdenses, which otherwysse were called Picardi (of whose sect there is a great number remayning in Moravia, and in other places of Bohemia nigh unto it) although they noted many abuses and enormities in the Romish Church, for the which cause, at this day they are separated from the communio and fellowship of that Church, yet they both allow the Baptisme of infantes to be agreeable unto the Scriptures, and also use it and put it in practise. Wherefore this error lay a sleepe vntill this our age, before that in the yere of our Lord 1572. one Thomas Munserus a phantasticall and seditious man folowed first the secte of this heresie, which afterwarde multiplied and increased exceedingly, and infected the myndes of many men, being of an immoderate and inconsiderate zeale toward God. Of the which heresie, one Melchior Rink, Baltha, Hoebmayer, and Michael Satelar were authours, vntill at the last in the yere of our Lord 1532. one Melchior Hofmannus a courrier by craft, brought in this new contagion, wyth other moze errors into Germany, no lesse pernicious and hurtfull. Which errors one Vbbo bozne in Friseland, and one Memno a Frisian also afterwarde much confirmed and published.

After the death of this Memno one Theodoricus Philippus toke his part, being a man of no lesse zeale then he was, of lyke eloquence, but of greater learning and knowledge: whiche certayne booke set forth by him of late yeres, do declare, in so much that it is to be lamented, that so good a witte, adourned wyth so many good dowries, dyd employ his study rather to establish an heresie, and to maintaine schismes, then aduance and enlarge the true Church. Although he be not so euill as some of the same secte be, and doth correct certayne absurde and monstrous errors of theirs: he folowers of this Memno, to whom succeeded Theodoricus, were for the most part, all they which dwelling in the partes of Belgica, & the parts of the lower Germany, maintained this Anabaptisticall heresie. In whom a man may perceiue the Argumentes and tokens of a godly mynde, which being sturred through a certayne blynd zeale, haue swarned from the true sense of the Scripture, rather through ignorance, then through malice, which thyng may well appeare by this, that they dyd alwayes most earnestly resist the commotions and sturres of them of the Citie of Monasteir, and of the towne of Baten, who endeouored to place a certayne new kynd of the kyngdome of Christ, by destroying the wicked by externall force and power, teaching the true restoring and enlarging of the Church to consist onely in the crosse. Wherefore such as these be, may seeme worthy rather of pitie and correction, then of persecution and bitter destruction. Vnto whom the saying of S. Augustine disputing of Manichees, may be well applyed, whose wordes are these: Although God subuerte and ouerthrow the erroneos and false kyngdomes, he willethe notwithstanding the men them selues, for so much as they are men, to be amended, rather then to be destroyed. Which thyng also S. Augustine affirmed of the wicked Donatistes and the Rogatistes, saying: that they were lyke in this vnto the Iewes, which had a zeale toward God, but not accordyng to knowledge, except onely those, which with a froward minde dyd fight agaynst the truth, knowyng it to be the truth. Whose impietie doth passe Idolatrie, agaynst the whiche sinne there was a mortall punishment ordeyned, but because a man cannot easely be conuicted of that crime, which lyeth hyd in the hart, therfore he indgeth that all men rather ought wyth lenitie to be corrected, & no seueritie to be shewed, but onely vnto such as are vniquiet and troublefome, whom S. Augustine notwithstanding in an other place would haue rigorously punished by feare and the sword of the Emperour. &c. Well, I will spake moze of the Anabaptistes, when I shall make a speciall and proper lecture agaynst their errors.

xx. die Mensis Februarij. Anno. 1560.

The difference of the old Testament, from the new, with certayne notes and rules, how to vnderstand the holy Scriptures.



Intend by Gods grace at this present to descend to the thyrd hymne of my generall partition, and this lesson shall consist in two partes.

Fyrst I will discourse, what is the difference betwene the old Testament and the new.

Secondly, I will declare certayne notes and rules, how to vnderstand the holy Scriptures.

For the fyrst you shall obserue & note, that the difference betwene the old Testament and the new, standeth not in substaunce, but onely in forme and maner of administration therof, and to speake playne, in certain accidentall circumstaunces.

Concernyng the substaunce, all the fathers and the whole Church vnder the old Testament had these sixe and substaunciall poyntes of Saluation, that we haue in the new Testament, which are these.

- | | |
|--|---|
| <p>{ 1. The same doctrine.
2. The same fayth.
3. The same spirite.</p> | <p>{ 4. The same hope.
5. The same Inuocation.
6. The same Sacraments in substance.</p> |
|--|---|

¶ Doctrina.

For the first, that is doctrine, Our doctrine is the doctrine of the Gospell. And that the fathers of the old Testament were not destitute and voyde of the same doctrine, S. Paul is a sufficient witnes, saying: *Euangelium Dei, ante quidem promissit Deus per Prophetas suas in Scripturis sanctis de filio suo. &c.* The Gospell he promised befoze by the Prophetes in the holy Scriptures, concernyng þe same Iesus Christ our Lord, whiche was made of the seede of Dauid appertainyng to the flesh, and declared with great power to be the sonne of God.

What can be spoken moze cleare and playnly? The Gospell which was preached vnto the Church, was promised in tymes past by the Prophetes in the holy Scriptures, that is, that the sonne of God should come into the world to saue them which do beleue.

¶ Fides.

Secondly, they which do communicate in the same doctrine, can not haue a distinct and diuerse fayth: for fayth commeth by hearyng, and hearyng by the word of God.

Are not Abraham & other fathers of the old Testament put forth vnto vs as presidentes and patrones of fayth? S. Paul doth teach, that fayth is to be imputed vnto vs for righteousness. And it was counted vnto Abraham not a straunge and diuerse fayth, but the same which doth leane to the promise of God, and trusteth in the blessed

B.ij.

seede:

Episto. ad
Rom. ca. 1.

Rom. 10.

Epistol.
Roma. cap.
4.

Prælectio quinta.

seede: he calleth hym father, not onely of the circumcised, but also of them which should go and folow in the same steppes of fayth, which was in Abraham, before he was circumcised. Abraham and the fathers, beleued that Messias should come to saue them, and we beleue that he is already come to saue vs, and here is all the difference betwixt theyr fayth and ours.

¶ Spiritus.

Thyrdly, that both they & we were and are gouerned with one and the selfe same spirite of God. Paul doth geue vs a godly testimony. *Quicumque spiritu Dei ducuntur, hi sunt filij Dei.* As many as are led by the spirite of God, they are the sonnes of God. And so by a conuersion, as many as be the sonnes of God, are led with the spirite of God. But who will deny Abraham and other fathers of the old Testament to be the children of God, as both God hym selfe and Moses do call them.

Agayne, the fathers & the Prophetes could not foreshew all the mysteries of Christ and hys Church, (which the Apostles do testify to be fulfilled) yea euery word, vnlesse they had bene adourned with the same spirite, wherewith the Apostles afterward were fully instructed.

S. Austen consenteth to the same saying. *Eodem spiritu fidei & prophetis illa futura videbantur, quæ à nobis facta creduntur.* with the same spirit of the fayth were those thinges seene of the Prophetes to come to passe, whiche are beleued of vs to be done.

And a litle after he sayth, we beleue to be saued by the grace of our Lord Iesus euen as they were, not by the law of Moses, by the which synne is not healed but acknowledged.

But now the righteousnes of God is manifestly without the law, and witnessed by the law and the Prophetes: if it be made manifest now, euen so was it then also, but in a maner secretly, whiche was signified by the bayle of y^e temple. which bayle rente in peeces at the death of Christ, to signifie the reuelation therof, and then also was this grace of the onely Mediatour betwixt God and man Iesus Christ, in the people of God.

*Bayle of
the temple. 1*

*Fleece of
wolle. 2.*

But it lay hydden, as rayne is in a fleece of wol, which raine God doth so segregate and deuide, not of duty, but voluntarily into hys inheritance: But now the fleece beyng dyed, that is, the Iewes beyng reiected, it is seene open and manifest, as it were in a playne flower among all the people. These be the wordes of S. Austen, by the which it is euident, that they of the old Testamēt, had the same spirite with vs of the new Testament.

Obiectio.

If this should be true, how say you then to S. John, who writeth: *Nondum erat Spiritus sanctus, quia Iesus nondum erat glorificatus*, the holy Ghost was not yet, bycause that Iesus was not yet glorified.

Responsio.

John speaketh not in this place of the substance of the holy spirite, which is of one essence, and beyng coeternall with the father and

Lib. 1. de
peccato
originali.
quam Pe-
lagij & co-
lecti. 25.

Rom. 4.
John. 7.

and the sonne: But he speaketh of the excellent gyftes and graces, which were poured and geuen to the faythfull, after the Ascension of Christ. As to speake with diuerse tounge, and such lyke.

Also the spirite with hys gyftes was not so bulgate, so copiously and abundantly poured vpon the faythfull and beleuyng, as it was after Christ was glorified. So that John doth not deny the grace of the spirite to haue bene geuen before the death of Christ, but that it was not so cleare, so lyghtsome, and so well knowen, as it should be after. ¶ *Speaks with diuerse tongues. 3.*

¶ *Spes.*
Fourthly, concernyng the hope that they dyd communicate with vs, although a carnall and a tempozall felicity, and a land flowing with milke and hony was promysed them, yet they dyd not stand vpon that onely, but looked and hoped by signification of the externe and outward felicity, for a celestia, heavenly, eternall, and euersyng felicity and blisse. S. Paule doth shewe, that the fathers by that visibie inheritaunce, dyd hope for a perpetuall inheritaunce, so that they hope and ours doth shoot at one scope and marke.

¶ *Inuocatio.*
Fifthly, concernyng inuocation, the fathers dyd cry and call vpon no other, but vpon the onely God our creator, and dyd beleue that he would be mercyfull vnto them.

And although the inuocation of Gods name, by the mediation of Christ, was not bulgate and common among them (as Christ hym selfe sayth in the Gospell, *Hactenus non petiistis quicquam in nomine meo*, hitherto you haue asked nothyng in my name) yet they were not ignoraunt of that mediation, for whose sake they were heard. Daniel praying vnto God, desyeth God to be heard *propter Dominum*, that is, for Christ promysed. *Daniel. 4.*

¶ *Sacramenta.*
Finally, when they dyd pray, saying: remember Lord, Abraham, Isaac and Iacob, they had no respect to the persons, or to the soules of the holy fathers, but vnto the promyse which was spoken vnto Abraham in this manner: *In semine tuo benedicentur omnes tribus terra.* In the. 7. and 28. of Esay it clearely appeareth, that God spared the City for the virgins sonnes sake, Christ.

¶ *Sacramentis.*
Sixtly and lastly, they had the same Sacramentes, (although not in one forme,) that we haue. That which Baptisme is vnto vs, Circumcision, the cloud, and the Sea was vnto them. That which the sacramentall bread and wyne are vnto vs, the same was the Paschall Lambe, Manna, and the hard rocke vnto them. Saint Paule to the Corinthians sayth. *Sacramentis 5.*

Brethren I would not that you should be ignoraunt, that all our fathers were vnder the cloud, and all passed through the Sea, and were all baptised vnto Moses, in the cloude and in the sea, and all dyd eate the same spirituall meate, and dyd all dryncke, the same spirituall drinke, for they dranke of the spirituall rocke that folowed them, and the rocke was Christ. *Corinthians. 6.*

Thus haue you heard shewed by the open testimonies of the Scrip.

Prælectio quinta.

Scriptures, that the fathers of the Testament had with vs one and the same doctrine, one and the same sayth, one and the same spirite, one and the same hope, one and the same inuocatio, one and the same Sacramentes (although not in one forme,) so that in substance there is no difference betwene them, and vs.

Notwithstanding, in circumstances there is a great difference, as you shall now heare.

¶ The circumstances in number are three.

First all thynges of the new Testament are more cleare and byght, then they were in the old Testament. Moses put on a bayle and coueryng ouer hys countenance, for the childzen of Israell could not behold hys face, but we of the new Testament cannot onely looke vpon the face of Moses vncouered, but also we, beholding the most comfortable and pleasaunt face of Christ, do reioyce to see our Sauour and saluation set out playnly before our eyes, and therefore Christ sayd in Luke: *Beati oculi qui vident qua vos videtis*, blessed are the eyes whiche see those thynges which you do see, for I say vnto you, many Prophetes and Kynges would haue sene that you do see, and haue not sene: and to haue heard those thynges which you do heare, and haue not heard. Symeon that iust man, dyd count hym selfe most blessed, when he saw Christ in the Temple, and tooke hym in hys armes, and desyred forthwith to dye, saying: *Nunc dimittis seruum tuum Domine*, now Lord lettest thou thy seruaut depart in peace, for myne eyes haue sene thy saluation. And although so great lyght dyd not shyne to the fathers, as it doth vnto vs in Christ beyng exhibited vnto vs, yet had they sufficient, for to obtayne saluation by Christ.

Simon. 7.

Enigma
8.

We also at this tyme do see Christ, as it were *in enigmate*, in a glasse: which although we do not see hym in hys glory, face to face, yet it is sufficient for saluation.

There is a godly similitude set forth by learned men touchyng the same purpose. Although the sonne shyneth not so bright, and so full in the morning, as it doth in the midday, yet the wayfaryng and trauelyng men do not in theyr iorney expect and looke for the full rysyng of the Sunne, but they take & go forward in theyr biage, if they may see which way to go. So some do thincke, that portion of lyght whiche dyd shyne in the morning to the fathers of the old Testament, to be sufficient to saluation, whiche lyght (sayth beyng theyr guyde) brought them to eternall blessednes.

Day star.
9.

But vnto vs in the new Testament (after that day starre of the morning) is risen, is borne, is geuen the very bright and cleare sunne of righteousness, Iesus Christ.

¶ The second circumstance.

The second circumstance is, that in the olde testament were many types, shadowes and figures, but we in the new testament haue receined the thyng it selfe, that was then figured, and foresignified. Therefore what God promised vnto them, he hath performed and geuen vnto vs. They beleued Christ to come, and to deliuer the faithfull: we beleue, that he is come, and hath accomplished all thynges.

Our

Matth. 10. Our Lord Christ sayd in Mathew. *Lex & Propheta, usq. ad Iohannem. As*
Eo tempore regnum dei annunciat, & quicquid in illud vim facit.

The law and the Prophetes prophesied vnto Iohn, and from the tyme of Iohn the kyngdome of heauen suffred violence, and the violent take it by force. By the which thys is deriued, that all shadowes and figures then signifyng thinges to come, do cease and fall away, when the thyng it selfe that was figured, is come and made present.

*Vnto Iohn
11.
Violent
take it. 12.*

Moreouer the yoke and burthen which our fathers did beare, are taken from our shoulders. Their kynde of worshipping God, was onerous and paynfull, as the Alaronicall priesthoode, the Tabernacle or temple decked and furnished wyth thynges most exquisite and and costly, the diuerse kynde of sacrifices, wyth a great number of lyke thynges. But Christ the complement and fulfiller of all lawes & sacrifices, hath deliuered vs from such rites and ceremonies, both onerous and sumptuous, and hath geuen vnto vs very few externe thynges: that is to say, onely the preaching of hys word, and the administration of hys Sacramentes, which are but two in number.

Gala. 4.

Saint Paule in the Epistle to the Galathians bringeth for this purpose a goodly allegory of two mothers, the one named Agar, which gendzeth vnto bondage, the other named Sara, which gendzeth vnto liberty and fredome.

*Agar &
Sara. 13.*

By the which two women, he signifieth two maner of Doctrines, the legall doctrine, and the Euangelicall.

The law gendzed the holy fathers & the Prophetes vnto bondage, not that they should be bondslaues, but that they should be retayned vnder a discipline, which as a scholemaster should lead the to Christ the perfection and perfozmaunce of the law. The Gospell gendzeth vnto libertie, and maketh vs free from all bondes and burthens of the law, and that is, that Sara the free mother, which geueth vs the seede of lyfe, doth fashion vs forth into the light, doth nourishe vs in her bosome, hauing for vs both milke and whole meate, that is, the holy Gospell wherewith she bringeth vs vp, nourissheth vs, and preserueth vs.

The third circumstance.

The third circumstance is thys, the people of God in the olde testament were contayned and shut bp wythin streight and narrowe boundes and limittes (as the Prophet Dauid sayth.) *Olim notus in* *Iudea deus, et Israel magnum nomen eius.* But now seing that Christ is exhibited vnto vs, hys people are disperfed through the whole world, as it is wrytten: *In omnem terram exiuit sonus eorum, et in fines terra verba eorum.* Also in Mathew Christ sayth: *Ite et predicate euangelium omni creature.*

*Mat. 76.
Mat. 19.
Rom. 10.
Mat. 16.*

In tymes past the noble and godly men, the kynges and the Prophetes myght haue bene numbred, for they were onely in the land of promise,

But now who is able to recite and number the kynges, the Princes, the nobility, the Prophetes, the Bishops, the Martyrs, the doctors and all other honorable personages of both sortes and kyndes,

P. iiii.

bes

Praelectio quinta.

beside the inferiour sort of people, which all not onely Iudea hath and doth geue and bring forth, but also Arabia, Mesopotamia, Persia, Egyptus, and to be short all the foure coastes of the world, East, south, North and west. To all kyngdomes is preached the free remission of sinnes, all the faythfull of all kyngdomes are receiued into the fauour and grace of God. All people haue the knowledge of the Lord and hys word. Finally, where a land terrestiall and earthly was promysed vnto them, a land celestiall and heavenly is promised vnto vs, as Dauid writeth in the Psalm. *Credo videre bona Domini in terra*

Phil. 17.
The land
of lining.
14.

viuentium.
To make an end of this matter, both succinctly & playnly, beare this lesson away.

Both the Testamentes are all one, for in both there is all one and the same God the father, the same Christ the sonne, the same holy Ghost.

And the diuine and godly nature knoweth neyther oldnes nor newnes, but certayne poyntes are chaunged and made new onely externally and outwardly.

Choyce of
meates. 15.

The Iewes had choyse of meates, we eate all maner of meates, and none are forbydden vs.

Linsay
Wolsey. 16.

The Iewes were forbydden to weare Linsay wolsey: we may weare all maner of garmentes, and all maner of cloth.

The Iewes were forbydden to plough the ground with Ox and Ass together: we may till the ground with all maner of cattell, mete for the same turne.

To be short, in the stead of so many diuerse kyndes of Sacrifices, we haue but onely one mysticall Sacrifice.

In stead of the holy Temple of Hierusalem, we haue a Church spread through the whole world.

Sabbath.
17.

In stead of the paynfull Circumcision, is brought in the easy bath of Baptisme: the Sabbath is chaunged into the Sunday.

In stead of Moses the seruant of God, is succeeded Christ the sonne of God. For these thynges, and many other that are altered and chaunged, it is called the new Testament, not for that it is vtterly an other Testamēt, then it was before, but that it is otherwise geuen and taught.

Of the Iewes such as through hope of heavenly lyfe dyd lyue in chearefulness of the spirite, were also within the compasse of the new Testament.

Agayne, those men now a dayes which do measure and iudge holynes by outward ceremonyes, being cold in charitie, and hote in vengeaunce, do yet stand and continue still within the compasse of the old Testament.

Thus I haue at large shewed you the difference betwene the old Testament and the new.

Now I would also geue you notes and rules, how you may attayne to the true meanyng and vnderstandyng of both the Testamentes, but tyme will not suffer me. Yet I will open the doore, and shew

shew you, how you may enter into these heavenly houses of Gods booke.

First you shall obserue and note, that there be two worthy dayes men (if I may so terme them, which teach vs to attayne to the very true sence and meanyng of the holy Scriptures.

The fyrst, is *Spiritus sanctus*, the holy Ghost.

The second is, the word of God.

John. 14. Concernyng the spirite, Christ sayth in the Gospell of John. *Spiritus sanctus quem mittet pater in nomine meo, omnia vobis suggeret, quia locutus sum vobis.* The holy Ghost, who the father will send in my name, shall byyng you all thynges to remembraunce whiche I haue told you. **1 Cor. 13.** And Paul writeth, that *Spiritus profunda Dei scrutatur.* The spirit searcheth all thynges, yea the depe thynges of God. Likewise S. John in hys fyrst Epistle sayth, *Vnctio docebit vos omnia*, you neede not that any man teach you, but the annoyntynge teacheth you all thinges. **1 John. 2.** *Vnctio.*

In deede sayth our aduersaries, these thynges are true, but we destitute and voyde of the spirite of God, therfore we cannot attaine to the true meanyng of the Scriptures.

Responsio.

Rom. 8. I aunswere, if you be voyde of Gods spirit, how dare you be so bold to call your selues Christians, sayng that Paul to the Romaines doth teach, that they be not of Christ, which hath not hys spirit. I do not meane here, that enery man hath the lyke gift of the spirite, but the degrees of the spirite are geuen, as it pleaseth God, to some more, and to some lesse. And he that is a true Christia man, hath at the least this spirite, that he doth know what thynges are necessarie to hys saluation, which necessities are conteyned in the holy Scriptures.

The second dayes man, which teacheth vs to inuestigate & search out the truth of the holy Scriptures, is Gods word it selfe. For it is mete and conuenient, that we iudge that place of Scripture, which is obscure and darke, by an other place which is more cleare and open. And to these two vmpers and dayes men, we may couple and adioyne the thyrde, which is the consent and authoritie of the Catholicke Church. But yet not so, as though the Church were the chiefest vmpir and Lady and maistres ouer the word.

Questio.

Here will be sayd, how can we obtaine and purchase vnto vs these two dayes men, the holy spirite, and the word of God?

Responsio.

Psalm. 119. Concernyng the first interpret and vmpir, which is Gods spirite, we must knocke at the eares of God with feruent and deuout prayers: Dauid prayed, saying. *Rege oculos meos, ut considerem mirabilia de lege tua*, open myne eyes, that I may see the wonders of thy law. Also in an other place: *Doc me iustificationes tuas, intellectum da mihi, & scrutabor mandata tua.* Teach me O Lord thy statutes, geue me vnderstandyng, and I will search thy commaundementes. *Iustifications. 19.*

S. Paul also prayeth in hys Epistles, that the spirite of God and

heare

Prælectio quinta.

heavenly wisdom might be geuen to them, to whom he wrote, and that God would lyghten and open theyr eyes, to the knowledge of the will of God. Epistol. ad Ephe. 1.

Concernyng the second interpreter and vmpir, which is the word of God, we must employ our industry and diligence, in earnest reading and study, wherby we may be able to cōferre place with place, and to pronounce and vnderstand those places which are obscure & darcke, by those places which are manifest and playne.

S. Paul warneth and exhorteth Timothie, *Vt incumbat lectioni*, that he should apply to reading, and Paul hym selfe when he was in prison at Rome, prayed that his booke and parchment might be sent hym from Troada, which he had left there. 1. Tim. 4. 2. Tim. 4.

Swinckfeldius.

And here by the way, we may note the Swinckfeldians and other fantasticall heades, which do depraue the holy Scriptures and the word written, calling them *Egena elementa*, bare and naked elements and letters. They trustyng to spirituall reuelations saying, that they ought not to passe for the Scriptures written, shewing forth theyr folly: where contrarywise the holy vessell of God S. Paule tooke great care for his booke and writings, which he had left with his deare frend Carpus at Troada, and dyd earnestly desire, that they might be sent hym with expedition. For although he were then old, and almost at deathes doore, yet he gaue hym selfe to the reading of Scriptures. And will those hellhoundes preferre theyr owne iudgements and fond doctrines, before so holy an Apostle? God amend them, or els roote them out.

Upon this we may inferre and conclude, that they which slide and fall into errours by expounding the Scriptures, fall by theyr own folly, for that they geue not them selues sufficiently vnto prayer nor reading and study, accordyngly as they are bound to do.

Pelagius.
20.

But there is one caution aboue all to be obserued, when we come to read the Scriptures, we must put away all affections and singularitie. We must come to learne, and not to wrest and writh the Scriptures (will they, nil they) to serue our fantasticall braynes and affections, as the Arrians, the Pelagians, the Papistes and other sectaries do, who racke and rent the Scriptures from theyr natural and true sense and meaning to frame theyr heresies and false opinions. This shalbe sufficient for the first part.

¶ Now to the second part of this Prælection, that is, to the deli- uery of foure rules, how to vnderstand the holy Scriptures.

Prima regula.

Symbole.



The first rule is this, we must take hede in our interpretations, that we admitte not nor allow any exposition, which is agaynst the receyued Articles of our fayth, cō- teryned either in the Symbole of the Apostles, or any o- ther auncient Symbole or Crede. As the Symbole of Nice, Constantinople, and the Symbole of Athanasius. Therefore rea- dyng

John. 10.

Ibidem.
Episto. 5.
Heb. 6.

1. Cor. 15.

dyng these wordes in John (*Pater maior me est*. The father is greater then I.) We must consider, that to constitute any inequality in the Diuinitie betwene the father and the sonne, is contrary in the Articles of our fayth. And therfore we ought to beleue and expound those wordes, otherwise then the wordes doth shew in the first face, and to seke some other or mo places in y^e Scripture, that do answere to the true meanyng of these wordes. As *Pater & ego unū sumus*. And in the Epistle of John. *Hii tres unum sunt*: these three be one. And here we must interprete the one sentence to be spoken of the manhode of Christ, and the other to be spoken of hys Diuinitie. We read likewise in S. Paul, that it is impossible for them which were once lightned, and fall agayne, to be renued by repentance. We must not expound those wordes, as though pardon were to be denyed to the peniteht and to them that ryse agayne. For the Catholicke sayth doth beleue that at all tynies and in all places, and to euery person that turneth to the Lord, remission and forgiveness of sinnes is promised, through the death of Iesus Christ our Lord. Also reading these wordes of the Apostle Paul. *Caro & sanguis Dei hereditatem consequi non possunt*. Flesh and blood cannot inherit the kyngdome of heauen. We must not expound flesh and blood here for the substance of mans body, for then we should destroy this Article of our fayth (I beleue the resurrection of the body.) But we must take flesh and blood to signifie here, fleshy affections and infirmities of mankynd.

These three
be one.

To turne
to repentance.
Catholike

Secunda regula.

The second rule is this: we must beware aboue all thyngs, that our exposition of the Scriptures do not tend nor go to the ouerthrowyng and subuersion of charitie and good politicke order.

Lib. 1.
Cap. 4.

S. Austen *De doctrina Christiana*. *Quisquis (inquit) Scripturas diuinas, vel quamlibet earum partem intellexisse sibi videtur, ita ut in eo non edificet, geminam charitatem Dei & proximi nondum intellexit*. Whoso euer (sayth Austen) semeth to hym self to vnderstand the holy Scriptures or any part of the, & yet in his expounding or vnderstanding doth not edifie & plante the twofold charitie, that is, the loue of God, and of hys neighbour: playnly (sayth Austen) he vnderstandeth not the Scriptures. And example. It is written in the Scriptures. *Ne resistis malo*. Resist not ill. Now if we will expound this generally, and that it pertayne as well to the publicke Magistrate as to the priuate subiect, both good order shalbe disturbed, and charitie and loue toward our neighbour vterly broken and taken away. For if theues, rebels & traitors, extortioners, adulterers, and such lyke, should not be punished by the Magistrate, who could lyue in securitie and safegarde? The widowes, the orphanes, the people should be oppressed, and troden vnder foote, and all iniquitie would raygne.

Math. 5.

Widowes
and Orphanes.

Tertia regula.

The thyrd rule is this: we must expend and betw, by what occasion any thyng is spoken, what goeth before, what doth follow, at what tyme, and after what sorte, and of what person any thyng is sayd or written. S. Paule byd obserue the circumstance of tyme, and

Rom. 4.
Gal. 3.

Praelectio quinta.

and therof concluded, Abraham to be iustified, neither by Circumcision, nor yet by the law.

Agayne, when it was sayd vnto S. Peter: put thy sword into thy scabbard, *Qui gladium sumit, gladio perit*, he that draweth the sword, perisheth with the sword. The person of Peter is here to be considered, that is, he was not a Magistrate, but an Apostle. For we read, that the sword is geue to the Magistrate to punish the gilty, & to defend the gilty. It will be to long, to heape example bypon example, concerning this rule.

Regula quarta.

The fourth rule is the collation and conferring of places, either of lyke or of vnylike, and that the harder places are to be expounded by places more cleare, and fewer places to be expounded by the more. As for example: When James the Apostle doth say that Abraham and we be iustified by workes, the more places are to be set out agaynst this by S. Paule. Tertullian writeth, that heretickes, and not men that be Orthodoxi, do exterce and draw out of the Scriptures, a few thynges to defend their opinions, and that they haue no regard, nor do respect to view other places. *Ita paucula (inquit) sibi delegerunt testimonia, quibus omnino credi postulant, reclamante interim tota Scriptura, quum oportet secundum plura intelligi pauciora*. So (sayth he) they chuse to them a few thynges, by the which they require alwayes to be credited, where all the whole Scripture doth say agaynst them, that it behooueth the fewer thynges to be vnderstanded by the more.

Well, bycause the houre is past, I will here ende, committynge you vntill Saterday next, to the eternal God (through Iesus Christ our Lord) to whom with the father and the holy Ghost, be all honour and glory for euer. Amen.

Hic sequuntur Miscellanea.

Praelectionis quintae.

Vayle of the Temple. 1.

It is written in Exodus the second booke of Moses, that Beſeleel beſides other workes that he had made for the tabernacle (as God had commaunded Moses) made also a vayle of blue silke and purple, and of scarlet, and of fine twined linnen, wyth Cherubins of bordered worke: which vayle was betwene the sanctuary and the holiest of all.

Aquinas doth write, that there were euen two vayles in the temple of the Iewes, as there were in the Tabernacle. For there was a vayle in the holiest of all, and an other in the sanctuary. These two (sayth he) do signifie two maner of coueringes and concalementes: for the inward vayle doth signifie the couering of heauenly miseries, which shall be reueled and made open vnto vs after the generall iudgement, for then we shall be lyke vnto hym, when he shall appere in hys glory.

The outward vayle doth signify the couering of those miseries which pertain to the Church militant, and therefore thys vayle was rent in pieces: to signify, that those miseries which pertain to the Church, were reuealed by the death of Christ. But the inward vayle was not then deuised, nor rent a sunder, because the secrets of

of the heavenly kyngdome do yet remayne breuealed, wherupon Paule writeth to the Corinthians saying: *Cum autem Israel conuersus fuerit ad deum, amouebitur velamen.* When Israel shalbe turned to God, the bayle shalbe taken away: whereupon all the miseries which were written in the law and the Prophetes, were made open by the passion and death of Christ. As it is written in the Evangelist Luke, how that Christ began from Moses and all the Prophetes, interpreting to the two Disciples, all the Scriptures which were written of hym: &c.

The foure colours in the bayle do signify the foure Elementes. First, by the twined linnen, is signified the earth, because linnen doth grow out of the earth.

By the purple is signified the water, because the purple colour is made of certaine shellfish, which are found in the sea.

By the blue colour is signified, the ayre, because it hath the colour of the ayre.

By scarlet is signified, the fire. And therefore, because the matter of the foure Elementes, is an impediment and let (by the which impediment all corporeall substances are hidden from vs). The high Priest alone by hymselfe went into the holiest of all, and that but once in the yeare, to signifie that the final perfection of man is to be brought at the last to that world, which is the world of glory.

The bayle also may signifie by these foure colours, foure spirituall miseries. The fine linnen doth signifie the purity of the flesh. The purple doth figure the Grosse and troubles which holy men do sustayne for Gods cause. The scarlet doth signifie double charity, that is, the loue of God, and the loue of our neighbour. The blue colour doth signifie heavenly meditations. Other learned men do make this allegory of the bayle, when it was rent in the middle, at the death of Christ. The renting of the bayle doth signifie, that the way vnto God the father is made open by the death of Christ, also that the fiery sword is remoued from the doores of Paradise, and that those thynges be throtten downe and destruyed, which vnto separate vs from God; and that those thynges are now made open which before were hidden, that is, that the Gentiles are now made coheires and partakers of the heavenly dome of God. For it was sayd before: *Nomen in Iudæa deus, in Israël ignum nomen eius.* God is known in Iewry onely, and in Israel great is his name: but now it is sayd, from the rising of Sunne, to the going downe of the Sunne. *Laudabile nomen domini,* the Lordes name be praysed. And where Christ before his death dyd say to his Disciples, *In quam Gentium ne abieritis,* go not into the way of the Gentiles. After his death he sayd: *Euntes docete omnes gentes,* go and teach all nations.

Origine speaketh of two bayles, as Paule also doth to the Hebrues. The first bayle is rent in peeces and taken away, but the second bayle doth remayne, & doth couer those thynges which we shall see in the tyme to come. For here we know onely but in part, but there we shall know perfectly.

In fine, Moses and the Prophetes are now made perspicuous, cleare & playne. Note one thyng concernyng the story, which is, that the bayle was rent in two peeces in the middelt.

The Iewes when they heard any wickednes and blasphemy agaynst God, they rent their clothes. And so dyd then the temple of God, for it rent his clothes, that is, the bayle, being affonyed, and hauing great indignation for those iniuries which were done vnto Christ. And not without cause, when the true temple of the Lordes body, in whom all fulnes of the godhead dwelt corporally: was disclosed by death. The figurall temple doth rent his bayle, and in a maner mourne and lament the ruine of the greater temple, that is, of the body of Christ put to death.

To end, by the renting of the bayle, the Iewes were admonished, that all their legal sacrifices should then cease, and that there should be no more vse of the olde Priesthoo. And although the ruine of the temple dyd yet stand still, yet God should not be worshipped there after the olde accustomed maner. All, because the substance and truth of those shadowes was now found, all the legall figures were turned into spirit.

Miscellanea

Fleece of woole. 2.

Jud. 6. [It is written in the booke of Judges, how that Gideon sayd vnto God : if thou wylt saue Israel by my hand, as thou hast sayd, behold I wyl put a fleece of woole in the thyschyng place. If the dew come on the fleece onely, and it be dry vpon all the earth, then shall I be sure, that thou wylt saue Israel by my hand, as thou hast sayd. And so it was, for he arose vpon early on the moztow, and thrust the fleece together, and wynged the dew out of the fleece, and filled and boyle of water. Agayne Gideon sayd vnto God : be not angry wth me, that I may speake once moze; let me proue once agayne, I pray the wth the fleece: Let it now be dry onely vpon the fleece, and let dew be vpon all the ground. And God byd so that same nyght, for it was dry vpon the fleece onely, and there was dew on all the ground.

Psal. 71. The allegory of thys mystery is described of S. Ambrose and S. Austen, who wrote after thys maner:

Lib. 1. de spiritu sancto. The fleece doth signifie the people of the Iewes, which in tymes past were all moist and wet wth the word of God. All the earth which was dry, byd signifie other nations, who lacked the preaching of Gods word. For Christ was the minister of circumcision, and sent hys Apostles in their first Ambassage onely vnto the Iewes.

Rom. 15. But the matter came so to passe afterwards, that it was througly conuerted and changed. For the whole world was made plentiful wth the word of God, by the commyng of the holy Ghost vpon the Apostles, which word the Iewes utterly wanted, and as the barren and dry bryanches they were cut of from the fertile and fat Olive tree.

1. Cor. 2. Other learned men do say, that the fleece doth signifie the fleece of that Lambe, of whom Saint Iohn spake, saying: *Ecce agnus dei, qui tollis peccata mundi*, beholde the Lambe of God which taketh away the sinnes of the world. The fleece of thys Lambe being sprinkled wth the heavenly dew of Gods spirite, doth certifie the elect, of the good wyll of God towards them, and doth strengthen them agaynst their enemyes. Thys fleece also being thus sprinkled, and all the earth being dry, doth signifie, that all other persons were destitute and boide of Gods grace and his holy spirit. Also it is written in the Psalm: *Omnes declinauerunt, & inuili facti sunt*. All are destroyed out of the way, and are become vnprofitable. The fleece being moist, doth signifie Christ, in whom dwelt the fulnes of the Godheade corporally. And as it is written, *Non est inuentus dolus in ore eius*, there was founde no guile in hys mouth, nor any spot in all hys lyfe.

Psal. 140. To speake with diuers tounge. 3.

2. Actum. Thys place is of diuers, diuersly interpreted. Vnto some it seemeth probable, that the Apostles byd not speake at that tyme wth diuers tounge, but wth onely one tounge, which was the Hebrue tounge, which tounge was vnderstande & thought to be of the hearers, to euery one hys owne naturall tounge. Vpon thys they haue one coniecture, that Peter made one sermon vnto a great number gathered together of many nations and countreys, which could not vnderstand that communication, except a straunge voyce came vnto their eares. Of thys opinion be certayne of the Doctors, certayne other expositours, and certayne Scholemen, and some also of the latter writers, namely Erasmus in hys Annotations, the wordes be these: *Dubitandum non est quin apostoli fuerunt diuersis locuti linguis, quoties id postulabat euangelij negotium, verum eundem hominem, eodem tempore diuersis loqui linguis, implicat contradictionem*. It is not to be doubted, but that the Apostles did speake wth diuers tounge, as often as the affaires of the Gospell byd so require: but one man to speake at one tyme with diuers tounge, it doth impose a contradiction. Vnto thys agreeth Lyranus, whose wordes be these: The Apostles not onely spake and vnderstode all manner of languages, but they speaking in one certayne language, what soeuer it were, all the hearers, although they were of diuers nations, vnderstode their owne proper language, by the power of the holy Ghost. For

as by rebellion in building the tower of Babylon, tongues were diuided: so by the infusion of the holy Ghost, tongues here were united.

But certayne of the Germanes do not embrace thys iudgement, but do say that the Apostles at that present tyme did speake wyth diuers tongues, otherwyse (say they) the miracle had not bene in the speakers, but in the hearers. Yet it may be (say some of them) that the sermon of Peter myght then be vnderstode of the most part of the auditoures, because the greatest part of them which came to Hierusalem, were experte in the Caldie tounge.

Daniel. 4.

Daniel was a famous and notable Prophet, bozne of the stocke of the kynges of Iuda. He was led captiue wyth kyng Ioachim into Babilon, of Nabuchadonozor, kyng of the Chaldeans. After that in hys youth, he had deliuered gittles Susanna from death: beyng ennobled by the spirit of God, he did shew and expoũd the first vision vnto kyng Nabuchadonozor: wherefoze the kyng wondzing at hys wit and gift, fell vpon hys face, and did salute hym, and rendyng to hym thankes, commaunded a sacrifice to be geuen to Daniel, as to God, he ordayned hym hys chiefe gouernour, and had hym in great honour, partly because he perceiued in him a comely beuty and great wysdome, partly because he vnderstode to be in hym the intelligence of all visions and dreames. For wht Daniel stode in the kynges sight, euery wo:de that the king demaunded of him, he aunswered so, that it did excell and passe ten times the aunsweres of other Southsayers. When Nabuchadonozor was dead (who thought himself for a certayne time, to be a brute beast) Daniel did declare vnto Balthasar his sonne, what thing should come vpon him, when he sawe the letters written with a mans hand, as it did appeare.

Daniel. 16.
4. Reg. 24.

Now when the monarchye of the Babilonians was destroyed, Daniel was brought of Darius the king vnto Media, where the kyng did adourne hym wyth great honour, and byd prefer hym aboue all hys other Loydes. But enuy preuaulyng, Darius was constrained to cast Daniel into the Lions denne, where he suf-

Daniel. 6.

fring no hurt of them, and knowing that God had saued hym, Darius did set hym in greater honoz then he was before. And because he was a religious and holy mā, Darius did build vnto hym a most costly and sumptuous tombe, in a certayne City of Media, named Echathenis, where at the last he was buryed. Thys Daniel byd not onely prophesy of thynges to come, as other Prophetes byd, but also byd prescribe and appoint the tyme, in the which his prophesy shoud be fulfilled. He wrote a boke of prophecies diuided into ten visions. Thre visions of them were vnder Nabuchadonozor. Thre other vnder Balthasar. The seuenth and y eight vision vnder Darius. And the two last vnder Cyrus.

Hys boke written in Hebrue, hath not the story of Susanna, nor the song of the thre children, neyther the reherfall of Beil and the Dragon, which Saint Hierome byd gather together into one boke, beyng disperfed before abroad in sundry parts. Saint Hierome doth call Daniel *philosoficum totius mundi*, because he did describe the stone helwen from the hill wythout mans hand, and many other thynges. Yet there be certayne which do not accompt the boke of Daniel amongst y Prophets, but do reckon it amongst those Scriptures which be called Hagiographa, that is, boke entreating of holy histories.

Daniel signifieth in the Hebrue tounge, *Index dei*, the Judge of God.

Sacramentum. 5.

Thys word *Sacramentum*, is no where vsed in all the holy Scriptures but the theologicall interpreters do often tymes vse thys word.

Saint Austen in hys Epistle *Ad Marcellum*, writeth thus: *Longum esse disputare de varietate signorum, quæ cum ad res diuinas pertinent, sacramenta appellantur*. It would be a long thyng to dispute of the variety of signes, which pertayning to godly thynges, are called Sacramentes. Whereupon rose this bulgar and common diff-

As. y.

inition

Miscellanea

✱ *definition, Sacramentum est sacra rei signum.* They haue also an other definition more exact then the other, which is this; *Sacramentum est inuisibilis gratia visibilis forma.* A sacrament is the visible forme of an inuisible grace.

The Latin writers do vse this word *sacramentum*; *pro iusiurando*. for an oth, or els for a religious obligation and bond.

Marcus Varro, in his booke *De lingua latina*, doth expound what it is to contend by a Sacrament. *Qui petebat (inquit) quid, inficiebatur de rebus alijs, utriq; quingentos aris ad pontem deponebant, de alijs item rebus certum numerum assum, qui vero iudicio vicerat suum sacramentum a sacro auferbat, victi ad ararium redibat.* The agent (sayth he) and defendant of somethynges, did both put downe at the bydg. 500. peeces of money, and of others a certayne number of those which are called Asses. He that ouercame in iudgement, tooke away his Sacrament (that is his bond) from the holy place, the mony of hym which was ouercome, was appointed to the treasury. And because by the mediation of holy thynges, we be bound vnto God and his Saintes by the participation of Sacramentes, he doth in a maner bynde hymselfe by an othe vnto vs, by the testimony of the Sacramentes.

Vegetius in his booke *De re militari*, doth take *sacramentum*, for an othe, taken by soldiours. For it was not lawfull for any to fight, vnles he were first sworne by an othe, wyth conceiued wordes they did sweare, that they woulde do all thynges manfully, whatsoeuer the Emperour had commaunded, and that they would neuer forsake the warres for the defence of the Romanē publike weale. And so they had a pledge and reward, and their names were wrytten and recorde, and they were signed wyth certayne notes. Now because we in our Sacramentes, specially in Baptisme, are receiued and wrytten into the warres of Christ, and because receiuyng the Sacramentes we professe and testifie that we be the soldiours of Christ, therefore not wythout cause the holy signes of Christ and of the Church are called Sacramentes.

Notio.

All men for the most part, do confesse and beleue, that God onely, and that neyther men nor the Church did institute the Sacramentes.

A certayne schole man doth warne the Church that she should remember herselfe, not to be the Lady of the Sacramentes, but the minister of them.

Aquinas in his question doth wryte saying. *Ille instituit aliquid, qui dat ei robur et virtutem: sed virtus sacramenti est a solo deo: solus itaque deus potest instituire sacramenta.*

He doth make any thyng, which geueth vnto it strength and vertue:

But the vertue of the Sacrament is onely of God.

Therefore God onely can and doth institute the Sacramentes.

S. Austen hath a sentence which is common in euery mans mouth. *Accedit verbum ad elementum et fit sacramentum.* The word commeth to the Element, and a Sacrament is made: whereof you may gather, a Sacrament to consist of two speciall partes. The first is the word of God, not the word of man. The second is, the signe appointed by God, not by man.

Homilia
in Math.
23.

✱ Chrysostome wryting *De causis sacramentorum*. *Nihil sensibile (inquit) tradidit nobis dominus. Res quidem sensibilis sunt, omnia tamen intelligibilia. Sic in baptismo per rem sensibilem datur aqua, quod autem perficitur nempe regeneratio & renouatio, mente percipitur. &c.* The matters of the Sacramentes are sensible, yet all thynges are there intelligible. So in Baptisme by a sensible thyng water is geuen, but the thing which is made perfect, is perceiued by mynde, as regeneration, and renouation. For if thou were wythout body, God would deliuer all his giftes vnto thee naked and simple: but because the soule is ioyned to the body, he hath deliuered in things sensible, those thynges which are perceiued in mynde. The holy Scriptures do number to be among the Christians onely 2. Sacramentes, that is Baptisme, and the supper of the Lord. But Petrus Lombardus doth accompt 7. Baptisme, penance, the Eucharist, confirmation, extreme unction, order, and matrimony. Of this iudge.

ment is, for the most part the whole company of the interpreters, and the fellowship of all the scholasticall diuines. But the auncient Doctours of the Church do rehearse onely 2. Sacramentes. Tertullian, in his booke *Contra Martionem*, and in his booke *De corona militis*, doth recite onely two, Baptisme, and the Eucharist.

Lib. 1. & 4
& in Lib.
de corona
militis.

S. Austen *De doctrina Christiana*, writeth saying. *Dominus signis nos non onerauit (inquit) sed quadam pauca pro multis eademq; factu facillima, & intellectu angustissima, & obseruatione castissima, ipse Dominus & Apostolica tradidit disciplina, sicuti est Baptismi Sacramentum & celebratio corporis & sanguinis Domini: The Lord hath not burdened vs with signes, but for many, he and the Apostolicke discipline hath geuen vs a few, and those in doyng, very easie, in vnderstandyng, very noble, and in obseruation, very pure, as the Sacrament of Baptisme, and the celebration of the body and blood of the Lord. Agayne in his Epistle *Ad Iannarium*, he sayth: Sacramentis numero paucissimis, obseruatione facillimis, significatione prestantissimis, societatem nonni populi colligauit, sicuti est Baptismus Trinitatis nomine consecratus, communicatio corporis & sanguinis ipsius. &c. The Lord hath tyed together the congregation of the people of the new Testament, with Sacramentes in number very few, in obseruation, very easie, in signification, most worthy, as Baptisme, consecrated in the name of the Trinitie, and communication of his body, and of his blood.*

Obiectio.

Why say, S. Austen maketh mentiō in that place by you alledged, of some other thyng besides those. 2. For he sayth in the same sentence: *Et si quid aliud in Scripturis canonicis commendatur*. Agayne, he maketh mention of the Sacrament of order, which two places do impugne your assertion in numbring onely two Sacramētes.

Responsio.

To the first I aunswere: S. Austen doth not say, *& si que alia*, but *& si quid aliud*. That is: and if any other thynges are commended in the holy Scriptures: but, if any other thyng, in the singular number, which doth evidently declare, that he spake not of Sacramentes, but of certaine obseruations, bled and receiued of the Church, as his wordes followyng in the same place do shew. To the second I aunswere, that S. Austen doth call *Chrisma*, prophetic, prayer, & other such like, Sacramentes, as well as order. Therfore when he maketh mention of order, as of a Sacrament, he taketh not *Sacramentum*, in the proper signification: for if he dyd, then you must make also preaching & praying Sacramentes, which were very absurde to graunt.

Furthermoze S. Austen hath often tymes in his mouth, *Scripturarum Sacramenta*. Now I dare say ye wil not graunt, the Scriptures to be properly a Sacrament: wherupon it is euident that this word *Sacramentum*, is bled in his writyngs, some tyme in one signification, sometyne in an other. He called these Sacramentes, by cause as holy thynges they came from the holy spirite of God, and by cause they be the ordinaunces of God, obserued of all holy men. But the other, that is Baptisme, and the Supper of the Lord, do differre from those, for these be holy actions, consistyng of wordes and ceremonies, byndyng the congregation into one fellowship.

Rabanus Byshop of Mentis, in his booke *De institutione clericorum*, doth say: *Sunt Sacramenta, Baptismus, & Chrisma, corpus & sanguis: quia ob id Sacramenta dicuntur, quia sub tegumento corporalium rerum virtus diuina salutem eorundem Sacramentorum operatur, unde & a secretis virtutibus, vel sacris Sacramenta dicuntur*. Baptisme and Chrisma, the body and blood be Sacramentes, which for this cause are called Sacramentes, by cause vnder the couer of corporall thynges, the Diuine power doth worke secretly the health of the same Sacramentes, wherof they are called *A secretis vel sacris virtutibus Sacramenta*, of secretes and holy vertues Sacramentes. As for the authoritie of the bookes of Dionisius, it is manifest what euery learned man doth iudge of them.

¶ Obseruatio.

A Sacrament doth consist of these thynges folowyn: Of the signe, and of the thyng signified. Of the word, and of the rite. Of the promise of the Gospell, and of the ceremony of the outward thyng, and of the inward thyng. Of a thyng earthly,

At. iij.

and

Miscellanea

Lib. 4. &c.
contra he-
refis.

Cap. 8.

Heb. 11.

and of a thyng heauenty. And (as Ireneus sayth) of a thyng visibill, and of a thyng inuisibill, of a thyng sensible, and of a thyng intelligible. And of. 2. which haue their different natures in their properties beyng receiued, it is manifest, because that many which be partakers of the outward signe, haue no part of y^e thyng signified. But if the nature of both partes should be one, and ioyned together naturally, then it must needes follow, that they also receiue the thyng it selfe, which be partakers of the signe. We haue examles in the Scriptures to the contrary. For Symon Magus in the Actes of the Apostles dyd receiue the signe, and was Baptized: but of the thyng it selfe, that is, of the holy Ghost signified by water, he had no part at all. Iudas Iscariot, who betrayed the Lord, dyd eate of the bread of the Lord, but not the bread the Lord (as S. Austen termeth it.) For other wise if he had eaten the thynges it selfe, he should haue lyued most happy and blessed. For whosoener eateth me (sayth Christ) shall not dye for euer. But Iudas perished with eternall death, therfore he had no part of the lively meate. And it may be easily proued, that neither the preaching of the Gospell, nor receiuyng of the Sacramentes without sayth, doth profit any thyng at all: for S. Paul sayth: *Sine fide impossibile est placere Deo.* S. Austen *Contra Faustum*, hath these wordes. Peter doth say (sayth he) Baptisme hath made vs safe, & least they should thinke y^e visibill Sacrament to be onely sufficient: he addeth: *Non carnis depositio sordium, sed bone conscientia interrogatio.* Not y^e puttyng away of the filthynes of the flesh, but the mynde of a good conscience.

Questio.

Some will demaunde whether the grace of God be contained and shut in the Sacramentes, and so deriued into them, which receiue them?

Responsio.

The schole Divines, Monkes, Fries, and other of that sort, do iudge the very vertue of God, yea and God hym selfe to be contained in the Sacramentes. Where upon riseth their friuolous and baytie question, that is, what the House doth eate when she doth gnaw the Sacrament.

Lib. 4. cap.
11. de Sa-
cramento
altaris.

Innocentius the Pope doth say, that the substance of bread doth returne miraculously, but not that substance (sayth he) which was transubstantiate into the flesh, but another bread is made by a miracle in steede thereof. And that bread (sayth he) is gnawen of the House. A subtle and wonderfull Diuinitie, not worthy a messe of vinegar.

Lib. 4. dist.
1. questio. 3

Bonaventure, who wrote vpon the maister of the sentence, among many other wordes sayth thus: *Non est aliquo modo dicendum (inquit) quod gratia contineatur in Sacramentis essentialiter, tanquam aqua in vase, vel medicina in pixide, imo hoc intelligere est erroneum. Sed dicuntur continere gratiam, quia ipsam significant, & quia ibi non sit defectus ex parte suscipientis, in ipsis gratia semper confertur: ita intelligendo quod gratia sit in anima, non in signis visibilibus. Pro tanto dicuntur etiam vasa gratia. Possunt etiam dici vasa aliaratione, quia sicut quod est in vase, non est de ipso nec ex ipso, sed tamen ab ipso hauritur ab ipsa anima in ipsis Sacramentis. Et sicut quis recurrit ad vas cum requirit liquorem, sic querenti liquorem gratia, & non habenti recurrendum est ad Sacramenta.* What is to say: We must say by no meanes, that grace is contained in the Sacraments essentially, as water is in a vessel, or a medicine in a bore, for it is erroneous so to be vnderstanded: but the Sacramentes are sayd to containe grace, because they signifie grace, and except therbe default in the receiuer, grace alwayes is geuen in them. Yet this is so to be vnderstanded, that grace is in the soule, and not in visibill signes, and for that so great a cause they are called the vessels of grace. They may also be called the vessels of grace by another reason, which is this: As that which is in the vessel, is not of the vessel, nor cometh thereof, yet it is drawen out of the vessel: So grace is not of the Sacramentes, nor cometh of them, but springeth of the eternall fountaine, of the which fountaine the soule seeketh in the Sacramentes. And as a man both runne to the vessel when he seeketh the licour: So must he which seeketh the licour of grace, and hath it not, runne to the Sacramentes. These be Bonaventures wordes, which most rightly referred grace to God onely, the fountaine of all godnes. He sayth also, not the sense

sensible signes, but the soule of man is the seate and receptacle of grace, and of all the giftes of God.

The holy Scriptures do teach in euery place, that the mynde of man, and no element is the house of Gods grace. Salomon both say, *Si cæli celarum te non continent, quanto minus domus hæc?* If the heauen of heauens do not containe thee, how much lesse this house? S. Stephen both say also: The most hygh **G D** doth not dwell in temples made with mens handes. Besides many other places of the Scripture.

Corinthus. 6.

Corinthus was a famous City in Achaia, builded, as Eusebius reporteth, in the tyme of Moses, beyng 80. yeares of age. It was builded of one Sisyphus, a notorious thiefe, who was slayne of Theseus, and (as the Poets sayne) is punished in hell wyth a certayne kynde of torment, that he is compelled to beare a great stone to the top of the mountayne: & when he hath caried it to the very top, it rolethe downe agayne to the bottome, whereof Ouid maketh mention, saying: *Aut petis, aut urges rediturum Sisyphæ saxum.* Whereupon riseth thys prouerbe, *Sisyphæ saxum voluere.* To role vp and downe Sisyphus stone. By the which is signified vncesseable sweate and labour, but vnprofitable, and bitterly payne. As you would say, *Sisyphæ saxum voluit*, he taketh vnmensurable payne, but that which he doth, is all in vaine.

This City Corinthus was builded betwene two seas, the one called *mare Ionium*, the other *mare Aegeum*. The place where it was set, was properly called *Isthmos*, which is a narrow place of the country, where two seas are but a smale distance a sunder, enclosing the land on both sides. Strabo writeth that it was a very rich and notable parte, vnto the which Marchants out of all places of the world had their recourse. And as for the most part watonnes, riot, and pleasures do flow out of power and wealth, so at Corinth was there all kynde of wickednes: in so much that euery man lyued as he lusteth, & that wythout punishemēt. As Paule writeth to the Corinthians saying: *Eratis scortatores, idolatra, adulteri, molles, auari, 1. Cor. 6. ebriosi, raptores.* You were in tymes past whozemongers, idolaters, adulterers, wantons, couetous, drunken, extortioners. Strabo writeth, that there were a bone thousand yong women consecrated, to be defiled in the temple of Venus, in the honour of her. Also in the City of Corinth, there was a notorious strumpet called Lais, of whom Aulus Gellius rehearseth thys history. Lais (sayth he) a strumpet of Corinthus, dyd gayne great summes of money throught her beauty and fayrenes. Vnto her all the wealthy men of Grecia dyd repayre, to satisfie their filthy lust. She admitted none, vnles he would geue that which she demaunded. Demosthenes on a tyme came priuely vnto her, and made request to haue the vse of her body: but Lais demaunded of hym ten thousand Dragmas. Demosthenes beyng dismayed, and made a feard wyth so great a summe of money, turned hys backe, and goyng away, sayd these wordes: *Ego penitere tanti non emo*, I wyll not bye repentaunce so deare. Whereupon riseth thys common prouerbe, *Non est cuiuslibet Corinthum apellere.* Euery man cannot arriue at Corinth. This prouerbe is elegantly vsed and applyed of hygh and waighthy matters and daungerous to be compassed, and not euery mans part to attempt.

Suidas doth referre the originall of thys prouerbe, vnto the daungerous and not easy passage or arriual for the Marriners vnto the port of Corinth. Aristippus was wont to say and gloze, that he onely had Lais, and that all other were had of her.

Of thys filthy sincke of men beyng geuen vnto pleasure, wantonnes, riot, and polluted wyth all kynde of vice, the eternall God made and gathered vnto hym a Christian congregation, by the ministry of Paule, who wrote vnto them hys first Epistle, out of Ephesus, a City of Asia, in the 21. yeare of hys conuersion. And the congregation beyng first by hym conuerted, were after ward marueilously subuerted, of certayne false Apostles: but Paule in hys first Epistle did reuoke them agayne to the true sayth, and Euangelicall verity.

This City was first called Certhera, and being encreased and made more populous, it was after ward called Ephyra. Strabo also writeth, that the Corinthians

Miscellanea

did defoule the Embassadors of Rome wyth filth cast out at the windowes, as they passed by their sumptuous and gay houses. For the which cause and other insolent and proude partes practised by the Corinthians, Lucius Mumius the Emperour, accompanied wyth a huge and mighty host, threw downe the City of Corinth flat to the ground: such is the reward of pride. This City beyng destroyed and ouerthrowne, was restored and redified of one Corinthus, Orestes sonne: but beyng at the last burned of the Romans, it coulde neuer be restored agayne.

Simeon. 7.

Simeon betokeneth in the Hebrue *audiens vel auditio*, hearing or report. Of what parentes this Simeon came, or what function he bled, it is vncertayne. It may be, that he was some private man, that they might the more be ashamed, which chalenged vnto themselves great and famous titles of renoume and dignity.

He is set forth worthely and praysed, for that he embraced the true godlynes, and perfectly knew and vnderstode the promises of Messias, desiring nothing more, then that he should speedely come into the world. For this cause vndoubtedly he offered earnest prayers daily vnto God, especially whē he now saw the tyme to be at hand. And when he perceiued, not without great grief, all thynges among the people of God, to be daily worse and worse (for there raygned in the temple horrible corruptions and delusions, and in the politicall gouernment all thynges were full of bloudy tyranny) he receiued of God a singular reuelation, that he should not die before he beheld Christ wyth his corporall eyes. That benefite he preferred before all other commodities, and vndoubtedly he communicated this ioyfull tydinges to his family and other good men: but of other stiffe necked people, beyng blinded in their superstitious opinions and ceremonies, he was not beleued, but rather mocked and laughed to scozne.

He was notwithstanding the temple of the holy Ghost, though whose peculiar motion, he came into the Church at that same houre, when Iesus Christ, according to the law of the first booke, was offered of his parentes, and presented before the Lord. And he was so inspired & kindled with heavenly light, that without delay he tooke the infant in his armes, which was booke of the virgine Mary, pronouncynge openly and boldly with great reioysing of his hart, that this was he which was promised of God, and that there was none other to be looked for. These his wordes following are worthy to be rehearsed and pondered. Now thou lettest thy seruauant to depart in peace accordyng vnto thy word. For myne eyes haue sene thy saluation, which thou hast prepared before the face of all people. To be a light to lighten the Gentils, and to be the glory of thy people Israel. He doth not onely playnly and evidently shew of thynges present, but also of thynges that should follow, and of the whole office of Christ, And he prophecieth of gatherynge together of the Church out of the Gentils: finally he singeth a most swete song lyke vnto the swanne before his death. Ioseph and Marie do greatly maruell at this, so manifest and noble testimonie of Iesus Christ, geuen of so holy a man, for they had nothing opened this matter vnto hym. And certainly there were other Priestes present at the hearing of these wordes, but they were moued nothing at them. It may be also, that they scorned at hym, countynge hym a dotynge old sole. Yet notwithstanding this sentence of the Messias is uttered, as it were before the congregation, and before the Arke and sight of the Lord.

After that Simeon proceedeth in prophecieng, and doth execute the office of a Priest, blessing them, and wishynge vnto them, all glad and luckie thynges accordyng to the office of Messias, addyng vnto these wordes: Behold, this child is put for a fall and a ryling agayne vnto many in Israell, and for a signe agaynst the which they shall speake. Symeon doth not dreame here of the golden and wealthy world, as other dyd looke for at Messias handes, no other thyng the worldly commodities, but Symeon knew, that Messias should suffer: finally, he strengthneth and comforteth Marie, agaynst the sorowes which she should feele, sayng: The sword of sorow shall pearce thy soule, that the thoughtes of many mens hartes might be made open

open. He feared not the hatred and euill will of the chief rulers, neither dyd he expect their determination and mynde, but was onely contented with the heavenly reuelatiō. When and how he dyed, it is not knowne. It is to be thought, that he departed in short tyme after out of this inferable life, into the land of the liuing. Luke. 23

Aenigma. 8.

Enigma is an obscure Allegorie, and a sentence couered with subtill and crafty wordes, Man.

Obscurus sermo cunctis enigma vocatur.

Vt: mater me genuit, mox gignitur ex me.

That is to say: Enigma is called of all men a darke and obscure speech. As, my mother hath brought forth me, and anone she is brought forth of me. By this sentence is signified water, for of water Ice is congeled, and is resolved agayne into water. 9

Enigma differreth from an Allegorie in this, that an Allegorie is euident, cleare, and manifest, and Enigma is somewhat obscure and subtill. Neither it ought to be reprehended if you, either speake, or write to the learned or vnlearned, that there by they may be compelled to search and learne the sure meanyng therof. The Prophetes haue many *Enigmata*, so hath the Apocalipse. Likewise in the Ethnick writers, there be many *Enigmata*, of the Goddes and of the Sibilles. As *Sibilla folium, ex tripede dictum, diptera Iouis. &c.* This figure is coumpted of Fabius to be rather a fault, then a vertue in any Oratō. Whereupon Diomedes beyng moued, doth nomber this trope aswell among the faultes, as among the vertues of an Oratō.

Hesiodus sheweth a very apt example of this figure in his Georgikes, saying, *πλοῦς ἤμισυ πᾶσις, Dimidium plus toto.* That is to say: Halfe is moze then the whole, by the which Enigma is signified golden mediocritie: for he that is content with halfe, doth consist in the meane, but he that doth aspire and desireth the whole, tendeth to extremitie.

Plutarchus doth report of Darius, that when he called vnto hym the Lordes Linetenautes of his prouinces, he asked of them, whether the tributes were to greuous for the subiectes or no. And when they answered that they were meane, he commaunded the one halfe onely to be payd, iudgyng it to be better to take halfe with the good will of hys prouincialles, then the whole with their hatred. 3

The like Enigma is in Virgill who writeth thus.

In æglogis.

Dic quibus in terris & eris mihi magnus Apollo,

Tres pateat caeli spatium non amplius vlnas.

Agayne in the holy Scriptures are diuerse and sondry *Enigmata*, as for example in the Psalm. *Penna columba de Argentata & posteriora dorsi eius in specie auri.* Psal. 68.

Though ye haue lyeen among pots, yet shall ye be as the wynges of a Dove, that is couered with siluer, and whose fethers are like yellow gold. By the which is signified, though God suffer his Church for a tyme to lye in blacke darcknes, yet he will restore it and make it most shynyn and white. In the booke of Iudges there is an Enigma of Sampson, hauyn subdued the Lyon. *De comedente exiuit cibus, & de forti egressa est dulcedo:* that is, meate came forth of the eater, and sweetnes went out of the strong. And in the Gospell. *Vbicumque fuerit corpus, illic congregabuntur & aquile.* That is, where soeuer the body shalbe, thether will the Egles flocke. Whereby Christ signifieth, that the elect will fly vnto hym, when he commeth. Also Ezechiel. *Fili hominis propone Enigma, & narra parabolam ad domum Israel, & dices:* Ezech. 14. 17.

Hec dicit Dominus Deus. Aquila grandis magnarum alarum, longo membrorum ductu, plena plumis, & varietate, venit ad Libanum, & tulit medullā Cedri. that is, Sonne of man, put forth a parable, and speake a Proverbe vnto the house of Israell, & say: Thus sayth the Lord God, the great Eggle with great wynges and long wynges, and full of feathers, which had diuerse colours, came vnto Libanum, and toke the highest bryanch of the Cedre. Whereby is signified, that Nabuchodonozor who bath

Miscellanea

Cap. 9. hath great power, riches, and many countreys vnder hym, shall come to Ierusalem and take away Ieconiah the kyng. And in the booke of Judges : *Serunt ligna vt uergerent regem super se: dixeruntq; olina, Impera nobis. Qua respondit, nunquid possum deserere pinguedinem meam? &c.* That is . The trees went forth to annoynt a kyng ouer them. And sayd vnto the Oliue tre: Reigne thou ouer vs . But the Oliue tre sayd vnto them : Should I leane my fatnesse &c. By the whiche parable is declared, that those which are not ambitious, are most worthy of honour, and that the ambitious abuse their honour, both to their owne destructions and others.

Cap. 23. Also Ezechiel *Dua mulieres filia matris vnius fuerunt. Et fornicatae sunt in Egypto, in adolescentia sua fornicatae sunt: ibi subacta sunt uera earum, & fracta sunt mammae puertatis earum.* That is to say. There were two women, the daughters of one mother. And they committed fornication in Egypt, they committed fornication in their youth: they were their bestes pressed, and there they abused their teates of their virginity. By the which parable Israel and Iuda are ment, which came both out of one family. They became Idolaters after the maner of the Egiptians.

Cap. 14. Furthermore in the fourth booke of kynges. *Carduus Libani misit ad Cedrum quae est in Libano, Transferuntq; bestia saltus quae sunt in Libano, & conculcauerunt Carduum.* That is. The thistle that is in Libanō, sent to the Cedre that is in Libanon. &c.

By the which parable Iehoaah compareth hymselfe to a Cedre tre. because of his greate kyngdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes. And the wyld beasts are Iehoaah bys souldiours, that spoiled the Cities of Iuda.

Daye starre. 9.

Vntill the day starre arise in your hartes. By the day may be vnderstanded the manifest knowledge of the Godhead. By the rising of the day starre may be signified the open knowledge of the humanity of Christ. The blessednes of the Saintes shalbe in both, as Christ sayth in the Gospell of Iohn. *Hae est uita eterna ut cognoscant te solum deum & quem misisti Iesum Christum.* That is lyfe eternall, that they know thee to be onely very God, and whom thou hast sent Iesus Christ.

By the day is vnderstanded the knowledge of the Saintes after the iudgement: by the rising of the day starre, the knowledge before the iudgement.

But to omit such scholasticall allegories, Saint Peter meaneth no more in this place, but doth set the whole day wyth all his parts agaynst darknes, which would utterly ouerwhelme all our senses and vnderstandings, except the Lord had opened vs wyth the light of his word.

Typus. 10.

Typus doth properly signifie a foyme, a figure, an example, a shadow, and an image of an other thyng.

Archetypa, are properly the first and principall examplars, which are not taken out of other thynges, but are the very originall thynges themselues.

Typi also (as Gellius wytteth) are the letters which we call descriptions, not exactly made but rude.

Typus also is a figure and symbol of the verity and truth, in which signification we say the olde Testament to be a type of the new, and the Sacrifices of the same to be types of the Sacrifice of Christ.

We call the noble arte of pryncing Typographiam, which was first inuented by one Iohannes Gutenbergius, a man of a rare and maruelous wit, in a certayne City of Germany called Maguntia, in the yere of the incarnation of Christ 1450. No lesse glory, no lesse immortall memozy is to be geuen to this worthy man, than to them which first inuented letters.

Vnto Iohn. 11.

The Prophetes and the law prophesied vnto Iohn, as though Christ should say: It is no maruell if God worke now so mightely in the myndes of men, because
he

he doth not shew hymselfe a farre of vnder darcke shadowes; as he dyd before, but is openly present to establish his kyngdome. Whereupon it foloweth that they haue lesse excuse which do contemptuously reiect the doctrine of Iohn, then the contenters of the law and of the Prophetes. For that which Iohn preached, is the selfe same thyng wherof the law and the Prophetes spake before. For Iohn doth testify those thynges which be now accomplished and performed.

S. Hierome writing vpon this place, doth say, that Christ doth not exclude all Prophetes after Iohn, for we read in the Actes of the Apostles that Agabus dyd prophesy: lykelike the foure daughters of Philip prophesied. Therefore where it is sayd here, that the Prophetes prophesied vnto Iohn, is ment and declared the tyme of Christ, whom Iohn did shew with his finger, that he was come, whom the Prophetes shewed before, that he should come.

Actes. 11.
and. 21.

Violente take it. 12.

From the dayes of Iohn the Baptist vntill now, the kyngdome of heauen suffereth violence, and the violent take it by force. That man woulde labour with all his power to provide for his saluation which might heare a worthy preacher say that it sufficeth hym to get eternall lyfe, if he returne and amend from his former wickednes. This is a very easy way to attayne saluation, which who so holdeth not, but wandzeth allwayes, and goeth astray, is wretched, and of a desperate life. The Lord doth not require thy gold, siluer, or earthly possessions, wherby he may leade thee out of darknes, and deliuer thee from the bondage of synne, but onely he requireth a ready and prompt mynde of repentaunce. Shew vnto hym the filthines of thy mynde, if thou cannot shew hym thy innocent and pure lyfe, and he will freely wipe them away. Offer vnto hym teares gushing out of thyne eyes, and he will receiue them in a manner for part of amendment. He doth not abhorre thee, though thou be a wicked sinner, but of his great gentlenes allureth thee to repentaunce. He doth not desire the death and destruction of thy soule, but that thou be rather conuerted and lyue. He it is which reioyceth more ouer one sinner, than of ninety and nine iust persons, which nede not repentaunce. Acknowledge thy fault with a ready will, and he will haue mercy on thee. He it is, that sayd: Tell thyne offences, that thou mayst be iustified. And because thou hast promised to detest thyne inrighteousnes, he hath already remitted thyne iniquities. The god these sayth, fully desiring, that the most plentiful well of Gods mercy could not be spent and dried up, with great violence entred into the kyngdome of heauen, the which thing he obtained by this his confession. *Memento mei domine cum ueneris in regnum tuum.* That is: Remember me Lord when thou shalt come into the kyngdome. But wherfore is the kyngdome of heauen invaded and set vpon, from the tyme of Iohn vnto these dayes? because he shewed the scope and marke of eternall lyfe, which he may easily attayne. For he sayd: Repent ye, and the kyngdome of heauen will be draw nigh vnto you. The Lord also (when he preached) shewed the same to be an easy way to enter in, yea, euen vnto the blynde. And asone as the multitude did know that easie way of saluation was open for them, they ranne to attayne it, and breaking in by heapes into the kyngdome of heauen, they shooke onely at this scope, the Lord notwithstanding directed the mouing of their foot with his grace. The violent took by force the kyngdome of heauen, when with feruent desire they hastned to cleaue vnto Christ: and he that was borne a man, desired to become an Angell and an earthly creature sought an heauenly habitation (as writeth Hierome) saying: The Gentiles chiefly entred into the kyngdome of heauen by feruent faith and humility, who loued Christ more then the Iewes, whereupon Hilary sayth, *Gloria Israel a gentibus debita a Prophetis nunciata, a Christo oblata, per gentium occupatur & rapitur.* That is. The glory of Israel, due from the fathers, declared of the Prophetes, and offered of Christ, is obtained and readily taken by the faith of the Gentiles. As God directed Iohn to be the cryer of the kyngdome of his sonne, so did he put into his doctrine the efficacy of the spirit that it might pearce into the hartes of men, and kindle the seruency toward it. But because the great part of the people were

Part. v.

Luke. 15.

Psal. 32.

Luke. 13.

Math. 11.

Math. 7.

Quest. 1.
ad Alga-
titan.

Miscellanea

were no more moued, than if no word had bene spoken eyther by the Prophetes of Christ, or as though Iohn had neuer come forth as a witnes: Christ doth teach this violency of the which he speaketh, to be but in certayne kynde of men. The sense is this. There is now a great concourse and repayre of men to the kyngdome of heauen, and they do rush in violently to attayne it, for they bring stirred by the boyce of one man, come in flockes and in heapes, and do not onely with much desire, but greedily embrace the grace offered vnto them, although there be many sugardes, which are no more moued, then if Iohn should tell them but a fable, perswading nothing vnto them, yet many I say do runne to it with a violent loue and zeale. The kyngdome of heauen is taken here for the new doctrine of the Gospell.

The kyngdome of heauen to suffer violence, is with great and greedy desire to runne to the open preaching thereof, and to byrake in by strength.

The violent to take the kyngdome of heauen, is no more, but to be so hoast with the zeale of the Gospell, that a man is ready to dispyse and lose his lyfe and all that he hath, so that he may be partaker of the kyngdome of God.

Agar & Sara. 13.

Agar written without aspiration was handmayden of Sara, and concubine of Abraham. She was the mother of Ismaell. And note here, that this word Concubina, was taken in the olde tyme for an honest name (as Nasurius writeth.) And in the lawes of the Romanes, a Concubine was not counted a strumpet, nor a married mans lemmman, but Concubina was properly she, which had coniugall company with a single man: yet she differed from her which is counted Vxor, a wife, because the cohabitation of a Concubine is not individuall or inseparable, and for that both the parties to ioyne, myght be easily separated agayne.

S. Hierome, writing *Ad Oceanum*, doth discerne a concubine from a wife, in these two points. First, that a wife had neede of Tables or writings to recorde the contract. Secondly that a wife had a dowry, which both (sayth S. Hierome) a concubine had not: but this sentence of Hierome is not generally true, for this his saying is to be straiened to a wife, which was before a concubine. In dede she that was the concubine, had neede of Tables and recorde, because she should be no longer named a concubine, and that the childzen after borne of her, should be legitimate. As for dowry, is not alwayes required of necessity, for a dowry canot be without patrimony, but patrimony may be without dowry. The Romains also did allow concubines to be lawfull, yet it doth somewhat note that kynd of coniugation, because it doth not suffer childzen begotten of concubines to be iust and right heyres, vnles that the concubine be made at the last a wife, or els that the princes authorize do legitimate them.

Questio.

But what is this to the concubines spoken of in the Scriptures, whom the fathers had?

Responsio.

A concubine is called in the Hebrue young *Pilegash* that is, a mayden turned to a man without writing, that is, without contract, or betrothing, yet she was counted a true wife in the holy Scriptures, as it playnly appeareth in Cethura, who was called Vxor, a wife. *Et addidit Abraham, & accepit uxorem, & nomen eius Cethura, & peperit ei Zimran.* &c. Now Abraham had taken bym another wife called Cethura, which bare hym Zimran. And in the same Chapter she is called also a concubine, where it is sayd, that Abraham gaue all his goodes to Isaac, but vnto the sonnes of the concubines, which Abraham had, he gaue gifts, and sent them away to the East countrey.

Gen. 18.

Here may you see, that the concubines among the Hebrues were very wives, although they were oftentimes handmaydens, as Agar, Bala, Zilpa and others.

Concerning the Clime or climaxes of the places where the fathers dwelt, the free men could not contract patrimony with their handmaydens: and therefore it might be, that in the holy Scriptures, they be called Concubine concubines, and not wives, notwithstanding before God they were wives.

There

There be two differences betwene the lawes of Romaines, and the lawes of the Iewes. First the Romaines counted not *Concubinatum* to be Patrimony. Among the Iewes it was counted Patrimony before God.

Secondly the Iewes had their handmaydens to their concubines, the Romaines would not haue that to be lawfull.

It is to be noted, that where it seemeth in the Decrees, concubines to be approved and allowed, they are to be vnderstand of those, which were wyues in deede, that is, when both parties do consent and agree to dwell continually together, and to acknowledge eche other as man and wife. Otherwise concubines be utterly forbidden.

These shalbe sufficient for this name, concubine, which now in these dayes is not lawfull.

Agar written with Heth, signifieth *Cingulum*, or *Perezoma*, a gyrdle, or any thyng that compasseth about.

Agar writtē with He, betokeneth a straunger, it cometh of this verbe Hagar, id est, peregrinatus est.

Sarah signifieth *Dominam*, or *Principem*.

Pe ~~sa~~ l sūde, that Abraham had two sonnes, that is Ismaell of Agar, and Isaac of Sara.

Both were the true sonnes of Abraham, Ismaell was no lesse the true sonne of Abraham then Isaac, for both came of one father, one flesh and one seede. What is then the difference this maketh not the difference (sayth Paule) because one of the mothers was a free woman, and the other a bonde woman (although it maketh for the Allegorie) but because Ismaell which was borne of the bonde woman, was borne of the flesh, that is without promise and without the word of God, but Isaac was not onely borne of the free woman, but also accordyng vnto promise. Why so: notwithstanding Isaac was borne of the seede of Abraham aswell as Ismaell. I graunt they were both the sonnes of one father, and yet there is a difference, for although that Isaac was borne of the flesh, yet there went before a promise and a nomination of God. This difference Paul would haue to be noted. He gathered this difference in this manner out of the text of *Genesis*.

That Agar conceived, and brought forth Ismaell, it was not the voyce and the word of God, which had foretold that this should come to passe: but by the permission of Sara, Abraham went vnto hys handmayd, Agar, whom Sara being barren (as *Genesis* witnesseth) gaue him to wife. For Sara had heard, that Abraham by the promise of God should haue seede of his body. Vnto this seede she hoped, that she should be mother: but when she had many yeares looked for this hope, after the promise was made, saying the matter to be deferred, she thought her hope to be frustrate. Wherefore this holy woman doth yeld vnto the honour of her husband, and her owne right, resignyng her right vnto another and that vnto her handmayd, yet she doth not suffer her husband to mary another wife without hys house, but she geueth her owne mayden vnto hym in Patrimony, that she myght haue children in her owne house. For so hath the hystory of *Genesis*.

Gen. 16.

Sara uxor Abraham non generat illi, sed habens ancillam Egyptiam nomine Agar, dixit marito suo: Ecce, conclusit me Dominus, ne parerem, Ingredere queso ad ancillam meam, si forte ex illa edificet, &c. That is to say. Sara Abrahams wife bare hym no children, and she had a mayde, an Egyptian, Agar by name. And Sara sayd vnto Abraham: behold now, the Lord hath restrained me from childbearing. I pray thee go in vnto my mayde, it may be that I shall receiue a child by her. &c. It is a great humilitie, that she so much directed her selfe, takyng in god part this temptation of her sayth. She thought thus with her selfe, God is no lyer, what he hath promised vnto my husband, that will he surely performe, but perchance God will not haue me to be the mother of this seede, I will not enuie Agar this honour, vnto whom let my husband go in, perchance I may haue children by her.

Cap. 16.

Wherefore Ismaell is borne without the word, onely at the petition of Sara her selfe, for there is no word of God which commanded or promised Abraham a

Miscellanea

sonne, but it seemeth all to be done by chaunce, which the wordes of Sara declare. If perhaps (sayth she) I may haue a childe by her. Since that therefore there proceeded no voyce of God vnto Abraham, as there dyd when Sara should byng forth Isaac, but the voyce of Sara onely goeth before, it is sufficiently shewed, that Ismaell was the sonne of Abraham accordyng to the flesh, onely without the word. Therfore he was looked for and borne lyke vnto any other child. This thyng S. Paul diligently pondered and weyghed.

Rom. 9. He bygeth also the same Argument vnto the Romaines, which here including in an Allegory, he doth repete and strongly conclude, that all the sonnes of Abraham are not the sonnes of God. Abraham (sayth he) hath two sortes of sonnes: the one sort are borne of his flesh and blood, but the word and the promise of God goyng before, the one as Isaac, the other sort without the promise, as Ismaell. Therefore (sayth he) the children of the flesh are not the children of God, but the children of promise, &c. And with this Argumēt he stoppeth the mouthes of the proude Iewes: as Christ doth also in Mathew and in John, who glorified the selues to be the children and seede of Abraham. As though he should say, It foloweth not. I am the carnall seede of Abraham, therefore I am the sonne of God. Esau is the naturall sonne, therefore he is the heyre. They that wil (sayth he) be the sonnes of Abraham, they, besides their carnal byrth, must be the children of promise and belief. And they that haue the promise and belief, are onely the true children of Abraham, and consequently the sonnes of God.

**Math. 3.
John. 8.**

Gen. 16.

Gen. 17.

But Ismaell bycause he is not promised of God vnto Abraham, is onely the sonne of the flesh, and not of promise, and therefore he is looked for and borne as other children are. For no mother knoweth whether she shall haue any child or no, or if she perceiue her selfe to be quicke, she knoweth not whether it be a man or woman child, but Isaac was certainly named. *Sara uxor tua inquit Angelus ad Abraham, pariet tibi filium, vocabisque nomen eius Isaac.* Thy wife Sara (sayth the angell vnto Abraham) shall byng forth vnto thee a sonne, and thou shalt call his name Isaac. Here both the sonne and the mother are expressely named. So for this humblenesse of Sara, that she dyd yeld her right, and suffred the contempt of Agar, God recompenced her, and gaue her this honour, that she her selfe was the mother of the promised sonne.

¶ Simile.

Abraham is the figure and token of God, who hath two sonnes, that is, two peoples represented by Ismaell and Isaac. They were borne vnto him, of Agar and Sara, who do signifie the two Testaments, the old and the new.

The old Testament is of mount Sinai, begettyng bondage which is Agar, for the same hill which the Iewes call Sinai (which seemeth to haue bys appellation of Bushes, brambles and byars) the Arabians call in their toung Agar. Whiche thyng besides Paule, Ptolomie doth also witnes, and the Greeke scholes. After the same maner there are geuen diuerse and sondry names vnto other hilles also amongest diuerse nations. So the hill which Moses called Hermon, is called of the Sidonians Sirion, and of the Amorites, Senir.

It doth well agree, that the mount Sinai in the toung of the Arabians hath the same name that a handmaide hath, and I thinke, that the similitude of that name ministred vnto Paule an occasion and light to speake out an Allegorie. Therefore as Agar the handmaide, brought forth vnto Abraham a sonne in deede, yet not an heyre but a seruaunt. So Sinai the Allegoricall Agar, brought forth truly vnto God, a sonne, that is a carnall people. Also as Ismaell was the true sonne of Abraham, so the people of Israell had God their true father, vnto whom he gaue a law, and deuised his oracles, religion, the seruice of hym and his Temple, as it is in the *Psalm.* Qui annunciat verbum suum Iacob &c. He sheweth bys word vnto Iacob, and bys statutes and iudgements vnto Israell. But this was the difference. Ismaell was borne of a handmaide after the flesh, that is without promise; and therefore he could not be heyre. So the carnall Agar, that is, the mount Sinai, vpon the which,

Psalm. 147.

the

the law and the old Testament was geuen, begat vnto God a people, but without promise, that is a carnall and a seruile people, and not the heyze of God, bycause that vnto the law there were not added the promises of Christ (which should blesse them) and of their deliuerance from the curse of the law, from sinne, and from death, also of the free geuyng of the remission of sinnes, of iustice and euerlastyng lyfe. But he that doth them (sayth the law) shall lyue in them.

The land of lyuing. 14.

David sayth in hys Psalmes. I should haue saynted, except I had beleued to see the goodnes of the Lord, in the land of the liuing. Of the land of the liuing, diuers do diuersly geue iudgement. Euthinius doth say in thys place, the land of the liuing to be thys present woꝛld, as a seat most apt for the liuing, and the land of them that be dead, to be the inferiour regions. Psalm. 17.

Furthermoze, certayne do say, that the earth is neuer found in the Scriptures to be called heauen, but that heauen and earth be two places much distant (as it is written in the Psalm. Out of heauen did the Lord beholde the earth. The earth therefore (soasmuch as it must be vnderstand in hys owne proper signification, except there be a manifest Metaphoze) must be taken in thys place & very earth where on we dwell. Psalm. 102.

Ezechias fearing death complayneth saying. *Non videbo dominum deum in terra viuentium, neq; aspiciam hominem ultra qui morior.* What is. I shall not see the Lord God in the land of the lyuing, nor behold man any moze which do now dye. Ezay. 39.

In an other Psalm it is sayd likewise. *Placebo domino in regione viuorum.* I will please the Lord in the land of the liuing, that is I wyl please hym in thys present lyfe, for if I do not please hym here, how can I please hym in the life to come? Psalm. 115.

Agayne in an other place. *Portio mea domine, in terra viuentium.* O Lord thou art my portion in the land of the liuing. As though he should say, in thys lyfe I couet and desire none other inheritaunce beside thee, which art my portion and lot. Psalm. 142.

Esay propheryng of Christ, sayth. *Abscissus est de terra viuentium.* He was cut of from the land of the lyuing, and so is *Terra viuentium*, taken in many places of the Scripture. Cap. 53.

Saint Austen doth take the land of the liuing for heauen, hys woꝛdes be these. *O bona domini, dulcia, immortalia, incomparabilia, sempiterna, incommutabilia, & quando vos videbo: bona domini credo videre, sed non in terra morientiu.* &c. O the goodnes of the Lord, most swete, immortall, incomparable, eternall, vnchangeable, & when shall I see you, I beleue to see & goodnes of the Lord, but not in the land of the dying. The Lord shall deliuer me from the lād of the dying, who boughaned for my sake, to take vpon him the land of the dying, and to die betwene the bandes of the dying. Psalm. 127.

Lyranus expoundeth *Terram viuentium*, to be *Vitam beatam*.

Rabbi Kimhi doth vnderstand the land of the liuing, of the state of the lyfe to come.

Pellicanus expoundeth thys verse: *Credo videre bona domini, in terra viuentium*, I beleue to see the goodnes of the Lord in the land of the liuing, after thys manner. I seele nothing in thys present lyfe but calamities and miseries, although I am not without diuine and godly consolations, but after thys lyfe in the land of the liuing, and in the woꝛld of the blessed soules, I shall see the goodnes of the Lord, that is, I shall haue the fruition of the goodnes of God, wythout all trouble, and wyth great pleasure. Neither of these two senses are to be reioyed, but the first seemeth to be moze nere the truth.

Choyce of meate. 15.

In the beginning God created all thynges, and so created them, that as the creation of them is good, so the thynges created, are at thys day very good: neyther is God contrary vnto hymselfe, when he forbiddeth vs certayne kynd of meates, as though any thing in it selfe were vncleane. There lieth hid certayne miseries vnder

Miscellanea

der thys doctrine. The lawes which were made concerning meat, and apparell, appeare to be of litle estimation, for God would haue hys anthozity in litle thynges to be respected, for the anthozitie of the law, dependeth vpon God, and he is the maker of the law, and the law it selfe is the inuention of God. These lawes re-
 strayne and keepe dolone the audacitie of man, which oftentymes maketh lawes, and repealeth them agayne, and euery day inuenteth new statutes and ordinaun-
 ces. Wherefore God would haue hys people to shew due and saythfull obedience vnto such lawes. As when at the beginning God comaunding Adā, that he should
 Gen. 3. not tast of the tree, of the knowledge, of good and euill, he requireth therby saythfull
 2. Mac. 6. obedience of him. The obedience of the sayth, which was in the Machabies, in Elia-
 7. zarus, & in certayne other godly men, resisting kyng Antiochus, eue vnto the shed-
 ding of their blood, & most cruel death, pleased God. But many other abstaining frō
 the eating of Swines flesh, deserued no prayse nor commendation therfore. Whe-
 the woꝝd of God pronounceth any thing to be holy, that thyng is holy, and for this
 onely cause, that he that doth commaund it, is holy. When God sayth any thyng
 to be vncleane, it is vncleane, in so much, that whosoener eateth any thyng, con-
 trary to the woꝝd of God, he polluteth and defileth hymselfe. You are now cleane
 John. 15. (sayth Chꝛist in hys Gospell) for the woꝝdes which I haue spoken vnto you. It is
 necessary therfore that we do beleue the woꝝd of God, and that the obedience of
 sayth do go before, and after that, whatsoener woꝝke or fact commeth of sayth (as
 the fact of Eleazar was, which would not taste of Swines flesh) cannot but be al-
 lowed of God: with whom, whatsoener is not of faith, is sinne. Furthermore, in
 these lawes concerning the abstinence from certayne kyndes of beastes, God had
 a respect and consideration of the health of the body of man: for certayne meates
 which are not permitted to be eaten of man, are also condemned of the Philosophers,
 as scarce wholesome. Whereof the holy fathers gather thys argument: If God
 haue care of the health of the body, truly he must nedes be much more carefull for
 the health of the soule. Furthermore, many of the Gentiles refrayned both from
 the eating and touching of certayne beastes. Therefore, that the people of Isꝛael
 beyng otherwise curious and superstitious, should not herein permit any thyng to
 themselves, and attempt thynges at their pleasure (God gaue vnto them certayne
 mistikall lawes, concerning this point, by the which he both drew the backe frō their
 inuentions, & also seuered them from the Heathenish nations, Moses sayd: Thou art
 Deut. 14. a holy people vnto y Lord thy God. And y Lord thy God hath chosen thee, that thou
 shouldst be vnto him a peculiar people, amōg al the nations, byon y face of the earth.
 Also in the Actes of the Apostles, there is a vision shewed vnto Saint Peter, in the
 which by the vncleane beastes, the Gentiles are represented. Furthermore, God
 would that we should haue respect vnto the nature of the beastes, which he forbid-
 deth to be eaten. For in our table and meate by cꝛtern symbolles, he hath described
 and set forth this heauenly wysdome, ministering at the table it selfe an occasion vnto
 vs, both to thinke and speake of the true holynes of the mynde, least we should be
 impudēt, vnpure, vncleane and filthy. And therfore thys clause is often repeated.
Ego dominus deus vester sanctus sum. I the Lord your God am holy, as though he
 should say. To thys point pertayne all these things, that ye should employ and geue
 your selues vnto holynes. Therefore he taught in these tokens, what the godly
 should folow, and what they should avoyde.

First he declareth generall rules of vncleane and cleane beastes, then he profe-
 cuteth euery one in their kyndes in a most naturall order, the place is copiously set
 forth in Leuiticus and Deuterono: Such beastes as are clouen footed and chew the
 Deut. 14. cud, are graunted vnto the vse of man. Wherein two thynges are set before our
 eyes, in the which the office of a god man is comprehendē. For if we will be pure
 and cleane beastes, we must both deuide the hofe and chewe the cudde. The fote
 is the affection of the mynde, which is not to be folowed. There must be a differēce
 had in thynges: and as in a clouen fote there are two partes, the right and the left,
 so a god man choseth that which is good, and fleeth the contrary. The ruminating
 or chewing of the cud, is iudgement, for euery thing is not to be admitted, which
 we

we see and heare; but those thynges onely, which we wth a diligent examination weigh and consider, and findethem not to be repugnant unto God and his lawe.

Afterward, there are adioyned sunoꝝ living thynges in a certayne catalogue of number by their kynde, of which it was unlawful for the people of God for to eate. These were epyther foure footed beastes of the earth, epyther beastes of the water, or birds of the ayre, or creeping thynges.

Of foure footed beastes of the earth, there are foure namely forbidden: The Camel, which hath a high and long neck, teaching pride and arrogancy, by all meanes to be avoyded. Also the Cony or the Ghouse of the mountayne, by the which is signified, that such men as are dꝛolwed in earthly thynges, are not allowed of God. The Hare, beynge a fearefull beast, doth admonish vs to put away all dastardly cowardnes, as the Swine all filthines and uncleannes. For the Hog is a figure and token of all impurity, wherof rose this pꝛouerbe: *Sus ad volutabrum.* And it is written of Cyrces, that she turned through her enchauntment, Vlisses companions into Swine. All fishes of the water were permitted to be eaten, which haue scales and fins. If they did lacke epyther of them, they were forbidden, as the Ele, which although it haue finnes, yet it hath no scales. For as the bodies of the fishes are governed by their finnes: so it behoueth man to be governed wth a steadfast sayth. The scales are hard, and couer the body, so except we be constant and patient in the woꝝke of the Lord, he doth wotholy abhorre vs.

Of the foules of the ayre, such as are most rauening and spoyling, are forbidden, and such as fede uncleanely, and desire filthy meate. Also such birds as flye onely in the twy light, and in the night, auoyding the day light, and such as are subtil, unstable, and nothing quicke. By the which the contraries, as beneficency, abstinence, temperaunce, also simplicity, cleannes, constancy, alacrity, integrity, and cleannes of lyfe are commended vnto vs.

Finally, not a few of the creeping beastes are noted. Foxen which are altogether auilhelmed in filthines, displease God. I will not rehearse the names of all the beastes which were forbidden, partly because it had bene a bulky matter, partly, because the expositours of the Bible do wonderfully vary and alter in the interpreting of them, in so much that I cannot inough meruell of the extreme blindness and frowardnes of the Iewes, in the earnest obseruing of the choyce of meates, wheras the Rabbines in this place are darke and obscure, nor can declare certainly, what those beastes be, which God hath forbidden them to eate.

But I pray you, may we not cal the Doctors & Doctors of the Romish Church, more precise, more scrupulous, and more strait laced about the choise of meates, then euer the Iewes or Rabbines were? They would not suffer a paye man to eate an egge on the Friday, or in the Lent, and other their prescribed dayes, vntiles he had a pardon from the Pope. Yea, if a man beynge sicke and ready to dye, had tasted of any kynde of flesh, without their dispensations and pardons, he should haue bene cursed with bell, booke, and candle, as blacke as a coale downe to hell. A bloudy tyranny, A seruile bondage, woꝝs then the bondage of the Iewes.

S. Paule commaundeth: *Omne quod in macello venditur, manducate, nihil interrogantes propter conscientiam.* What forner is sold in the shambles, eate ye, and aske no question for conscience sake. 1. Cor. 10.

Agayne to Timothy he sayth: *Prohibitum abstinere a cibis quos Deus creauit ad percipiendum cum gratiarum actione, fidelibus & ijs qui cognouerunt veritatem. Quia omnis creatura Dei bona, & nihil reiiciendum, quod cum gratiarum actione percipitur.* That is: Forbidden to abstayne from meates, which God hath created to be receiued with geuyng thanks, of them which beleue and know the truth: for euery creature of God is good, and nothyng ought to be refused, if it be receiued with thanks geuyng. 1. Tim. 4.

Also to the Colossians: *Nemo vos inducat in cibo aut potu.* &c. That is: Let no man condemne you in meate and drinke, &c. Coloss. 2.

Furthermoze, to the Romaines: *Qui vescitur, Domino vescitur, gratias enim agit Deo. & qui non vescitur, Domino non vescitur, & gratias agit Deo.* He that eateth, eateth Rom. 14.

Miscellanea

Cap. 7. eateth to the Lord, for he geneth God thanks: and he that eateth not, eateth not into the Lord, and geneth God thanks. And in many other places of the Scripture, as in Parke: *Nihil est extra hominem introiens in eum, quod possit eum coinquinare.* There is nothing without man, that can defile hym, wbe it entreteth into him, but the thynges which procede out of him, are they which defile the man.

Lib. i. 66. S. Austen in hys booke *De Ecclesiasticis dogmatibus*, wryteth, *quod cibos quoque credere malos, vel malicia accusare percipientes, non est Christianorum, sed potius Herachitarum & Manicheorum.* That is: to beleue meates to be ill, or to accuse them of sinne that do receiue them, is not the part of Christian men but of those heretickes which are called Herarchites and Manichei.

Epiſt. 119. Agayne, wrytyng *Ad Ianuarium*, he sayth: *Quod scripsisti quosdam fratres ita temperare a carnibus comedendis, ut immundos qui comederint arbitrentur, apertissime contra fidem sanamque doctrinam est.* That is, where as you haue wrytten, certayne bryethen so to abstaine from flesh, that they iudge them vncleane, which haue eaten flesh, is most manifest agaynst the sayth and sound doctrine.

In the Councell named *Concilium Martini Pape*, it is wrytten after this maner: *Si quis etiam non pro abstinentia, sed pro execratione escarum a carne abstinet, placuit sancto concilio, ut praeiudicet, & si sic vult abstinere, abstineat. Si autem spernit ita, ut olera cocta cum carnibus non degustet, iste non obediens nec suspensionem heresis a se remouens, deponatur de ordine Clericatus.* If any, not for abstinence, but for the execration and abhorryng of meates, do abstaine from flesh, it hath pleased the holy Councell, that he shall at the least tast of it, and then if he will abstayne, let hym abstaine, but if he so contemne, that he will not tast herbes sodden with flesh, then let hym (not obeyng nor remouyng suspicion of heresse from hym) be depofed from the order of hys Clergie.

Consider I pray, how S. Austen in hys booke *De moribus Ecclesie*, paynteth out, and most manifestly describeth the fall of the Manichies, to be such a fall as is now a dayes the fall of our Papistes (that is to say) gluttony, and not a meanes to tame the flesh, as they do pretend. And that the sober dyet of the Christian man, eatyng sparsely of flesh, is the right kynd of fastyng. Thus S. Austen reasoneth: if there be a man (as it is possible) so spare of dyet, and profitable withall, that he will eate but twise in one day, ruling and temperryng with that abstinence, the appetite of his throte and belly. And be it also (sayth he) that there be set at supper befoze this man, a few herbes, and a litle bacon sodden with the same herbes, so much in quantity, as may suffice to put away hys hunger, & that the same man quench hys thirst with thre or foure draughtes of pure wine, that is vnmingled with water, and that this be hys dayly dyet. And agayne on the other side: if there be one that tasteth no flesh, nor drinketh no wyne, but straunge kyndes of dishes, made of sedes & frutes, with aboundance of peper cast vpon it, wherof he eateth plentyfully at nine of the clocke in the moornyng, and agayne at night at supper. And also that the same man drinke of the water, wherewith the huskes of grapes be washed, after the pressyng, and of Sider and such other licours, which though they be no wyne, yet they serue in steede of wyne, yea and passe it also in swetenes. And be it that this man drinke, not onely so much as he thirsteth, but so much as hym lusteth, and that he hath a dayly prouision for this dyet, and hath plenty of these delicates, wherewith to serue not onely hys necessities, but also hys lust: whether of these twayne iudge you, as touchyng meate and drinke, do lyue in more abstinence? I thinke (sayth S. Austen) ye be not so blynd but that ye will preferre the man which liueth with the litle baken and wine, to the other glotton, for the truth it selfe driueth you to this answer. But you heretickes be of the contrary opinion (sayth he) for by your opinion if this second man should sup with the first but one night, and should but touch his lippes, and smell of his baken, though it were resty, ye would straight way condemne him to hell fire, as a breaker of your seale (that is) of your Religio. Thus farre S. Austen.

Histo. Tri-
pæ Lib. 1.
cap. 302. *Spiridion qualis circa peregrinorum susceptiones fuerit, huic apparet. Instante iam quadagesima, quidam ex itinere venit ad eum, quiuis diebus sine cibo consistens. Videns itaque peregrinum valde defectum, perge (inquit filia sua) laua peregrini pedes, & cibos appone.*
Cunq̃ue

Cumque virgo dixisset nec panem esse, nec aqua, hoc est farinas (quarum rerum solebat nihil habere conditum propter ieiunium) orans primum, veniamque petens, filie iussit ut porcinas carnes quas domi salitas habebat, coqueret. Quibus coctis, sedens cum peregrino, positis carnibus comederat, & rogabat, ut una cum eo ederet peregrinus. Quo recusante, Christianumque se profutente. Propterea (inquit) recusare non debes. Omnia enim munda Tit. 1. mundis, sicut sermo dominicus edocuit.

What maner of man, Spiridion, was about the entertainement of straungers, it appeareth by this that folloiweth: In the begynnyng of Lent, a certaine man iourneyng, came vnto hym, who was without meate fve dayes. Spiridion seying the straunger very weake, sayd to his daughter, go and wash the straungers fete, and set meate befoze hym. And when the birgin had sayd that there was neither bread, nor meate in the house (of the which he was wont then to haue no store, by reason of the fast) Spiridion first prayng and askyng pardon, commaunded hys daughter to seth porke, which he had in hys house salted, which beynng sod, he sityng with the straunger, dyd eate of the flesh set befoze hym, and requested, that the straunger would eate with hym. Who refusing, and professing him selfe to be a Christian, therfoze (sayth Spiridion) thou ought not to refuse, for to the cleane all thynges are cleane, as the word of God hath taught.

I do not bypnyng in this doctrine to that end, that I would set all thynges on cocke and hope (as they say) for that I do meane, that the Euangelicall libertie, should be turned into carnall libertie, or that men might eate at all times all maner of meats, without obseruation of the lawes of Princes, made for a common wealthe: but I speake it for this end, that we should not put any Religion or rightepulnes, or any unholynes in the meates them selues, for they be neither of: nor on, as S. Paul writeth to the Carinthians, saying: *Atqui esca nos non commendat Deo*, and meate doth not commend vs vnto God.

¶ Cautio.

If the Church, or the Magistrate do make any lawes, certaine condicions, and circumstances are to be obserued.

First, that their Decrees be not repugnaunt with the word of God.

Secondly, that the true seruice of God, iustificacion, and remission of sinnes, be not put in them.

Thirde, they are not to be counted so necessary & inuolable, but that they may be chaunged, when the state of the saythfull shall so require.

Fourthly, they ought not to be made in such sort, that if any man shall not without offence, or contempt obserue them) he shalbe thought to offend deadly. Therfoze, since these lawes of the choyce of meates are repugnaunt vnto the word of God, by the which word all meates are made lawfull, they appeare to be pernicious and hurtfull.

Furthermore, our aduersaries in this their Decree of the choyse of meates, do accompt a certaine holynes, and seruice of God to consist, in so much, that they esteeme them, which do not abstaine from such meates, which they haue prescribed, to be lesse holy, lesse good, and lesse religious. Afterward these their ordinaunces so encreased, and multiplied out of measure, that neither almost there was any end of them. S. Austen complained that in hys tyme all thynges were full of superstitions, so that the condition, and state of the Christians was worse, then the seruitude of the Jewes. Which thyng, for asmuch as, he spake of his tyme, what, I pray you would he say now of our tyme, the Church beynng oppressed with such infinite burdens.

First of all they ordeined, and instituted the Lent, after they added the Friday and the Sater day, and in some countreyes the Wednesday in euery weeke. They brought in the Fybernyng dayes, foure tymes in the yeare, also the Vigils of many Saintes, in the which not to fast, Gregory the seuenth, made it mortal sinne. Since that, therfoze these traditions are so greuous vnto the Church, that they may be called intollerable burdens, which Christ dyd reprehend, to be layd vpon mens backs of the Scribes and Pharisees, they ought not to be tollerated, and suffered.

Miscellanea

Finally, they would haue these traditions to be so necessary and inuolable, that the Church could not consist without them. And they esteeme so much their own inuentions, that they punish the transgressours of the moze greuously, then the breakers of Gods commaundementes, as theues and adulterers Church robbers &c.

Obiectio.

They alledge the Rechabites for an example, who are prayled in Ieremy, because they obeyed their father, which commaunded them that they should drinke no wyne, neither should haue any certayne possessions, but should be wanderers, and should dwell in no Citie. Vnto whom God, because they performed these thyngs, promised a long lyfe and posteritie. Here they say, that they do as Ionadab the sonne of Rechab commaunded bys sonnes concerning the choyle of meates. Wherefore, the Church appeareth not to haue erred, in commaunding such things. And as God commaunded the obedience of the Rechabites, so also he will allowe the doynge of the Christians, if they obey such Decrees of the Church.

Responsio.

I answer: It was commaunded in the old law, not to drinke wyne, and it dyd not displease God, yea rather in some persons it is commended, as it is manifest of the bow of the Nazarites, which bow, Samson & Iohn Baptist receiued, fro their mothers wombe. For at that tyme, such an intent pertained vnto a certayne holy ceremony. Also, their father commaunded the that they should lyue a wandring life, because perchance he appointed them not to husbandry & tillage of y ground, but to be shepheardes, vnto whom it was most conuenient to wander through the woodes and hyls. And els, because they were not of the children of Israel, therfore they could not haue any possession of them in theyr land, and yet he would not haue them to depart into other countreys, because he worshipped the true God of Israel. For this Rechab was of the posteritie of Iethro, as it appeareth in Paralipome. If thou wilt contend that they were Ethnickes, and therfore that they dwelt amog straungers, I answer, that theyr father would not withstanding, that as they differed from them, among whom they dwelt, in Religion, so also they should be knowen from them, by outward tokens and signes, as to abstaine from wyne, and to haue no certayne dwelling places.

Lib. 1. cap.
3.

Furthermore, God prayled their duty done vnto their father, whom they were bound in morall lyfe, and in maners to obey, for he commaunded these thynges vnto them, as ciuill proper, and peculiar badges of bys family, and not vnder the title of religion. For when they were bidden of Ieremy to drinke wyne, they did not pretend a holynes or a seruice of God, that they would not consent vnto hym: they declared onely what their father had commaunded. Which obedience pleased God, and should haue pleased hym, if it had bene exhibited in any other domestick or ciuill action. But the Pope and bys Prelates do not commaund choise of meate, but vnder the title of holynes and diuine honoring of God, which may not be suffred, since it is the office of God, and not of man, to make decrees of religion. If that the Magistrate or officer should commaund vs not to eate or drinke thys thyng, or that thyng, for the common wealthes sake it ought to be obeyed. But as concerning diuine honour, or Gods seruice, it is to be sayd, that the easy yoke of the Lord is not to be encombred and agrauated with mans traditions.

Obiectio.

They object alwayes thys saying: *Qui vos audit, me audit, qui vos spernit, me spernit*, that is: He that heareth you, heareth me, and he that despiseth you, dispiseth me.

Responsio.

I graunt that the passors are alwayes to be heard, so long as they teach vs Christ and bys doctrine. It were an vniust matter, if that they should thinke that when they commaund their owne traditions, they should be as well heard as Christ. In the olde lawe God would not haue any thing added or diminished from bys lawes. With what face then, durst they to attempt any such thyng in the new Testament? Is the doctrine of the new Testament moze imperfect, then the olde lawe was.

Christ rebuked the Scribes, because they added their owne traditions, wha not with.

withstanding sayd vnto the people, that they should heare them, because they sat in the chaires of Moses: but they sit in that chayre, when they teach such thynges as were wrytten of Moses, but when they wyll appoint their owne decrees, their authority is woorthely diminished. The same may be sayd of our Bishops & pastours. They red frugality and sobriety to be commended in the Scriptures of Christ, and of the holy Ghost, let them exhort the people vnto that, as earnestly as they can.

Saint Peter writeth, *Fratres sobrii, estote, vigilate in orationibus.* &c. Brethren, be ye sober and watch in prayer. And like wyse Paul: *Non in comessationibus et in ebrietatibus.* &c. That is: Not in banketting and dionckennes, neyther in chambering and wantonnes. &c. Also Christ sayth: *Videte ne grauentur corda vestra crapula, & ebrietate.* See that your myndes be not oppressed wyth surfet, and dionckennes. Let them also commend and set forth, fasting and abstinence as profitable thynges, which are prayed in the holy Scripture, but of the tymes, maner, and choyce of meates, let them leane to speake of, except by the choyce they vnderstand frugall meate, such as is easy to be gotten, and not sumptuous and delicate. These thynges are continually to be beaten into the heades of the people, that modesty, and temperancy may be embraced in the flocke of Christ. But to make Ecclesiasticall lawes concerning these thynges, by the which the conscience is entangled, it is not good nor requisite. Saint Austen sayth, that the Apostles commaunded men to fast, but as concerning the dayes of fasting, they spake nothyng. But Saint Hierome saith, that the festiual dayes, and dayes of fasting were appointed of wyse men, for their cause, which do not almost at any tyme fast, & do not alwayes come vnto the Church. Wherefore the lawes both concerning dayes, and the choyce of meates, are to be counted as the tradicions of men, and not the commaundementes of God. And we read, that the fast of the Saturday had hys beginning, of thys, because, Peter a litle before he should dispute with Simon Magus on the Sunday, commaunded a fast vpon the Saturday, wherfore vpon a superstitious reule of thys fact, they did alwayes fast that day, which thyng was not vsed of the Churches of Africa, and of the orientall partes. But when such thynges are instituted and decreed of the choyce of meates, what is to be done of the saythfull? First, that they which vse the liberty graunted of Christ and of the Church, be well perswaded in their conscience, which Paule monisheth speaking to the Romanes: *Quisq; in sensu suo abundet,* let euery man be perswaded in hys mynde, because nothyng is to be attempted agaynst the conscience. Let hym also geue thanks vnto God, of whom he receiueth this liberty through Christ as in the same Epistle the Apostle commaundeth hym that doth eate, not to be iudged of the weaker, because he eateth wyth geuing of thanks.

Furthermore, that which he doth, let hym do it to the glory of God, neyther let hym take hys owne delight, or couet to satisfie hys owne lustes. For the same Apostle sayth: *Sive manducatis, sive bibitis, omnia in dei gloriam facite.* Whether ye eate or drinke, let all thynges be done to the glory of God. Let hym beware also, least he offend his weake brethren. Let hym teach them and instruct them with lenity and gentlenes, but not so, that he nourish their infirmity. For some are to be suffered for a tyme, but not continually, except they wyll alwayes be learners, and neuer come vnto knowledge. Neyther doth thys saying of the Apostle make agaynst vs: *Si esca offendit fratrem meum, in eternum carnes non manducabo.* Rather the I should offend my brother, I wyll neuer eate flesh. He doth shew wyth these wordes, how he was mynded, and doth put a cause, saying: least I should offend my brother. But he that is already taught, and is not offended, but of a certayne stubbornnes, we ought not to beare wyth hym, least long dissimulation tend to the detriment of the whole Church.

Questio.

From whence came thys superstition, to abstayne from flesh, and where had it first hys originall?

Responsio.

It is to be thought, that it came first from the Heathen, because the Priestes of the Egyptians did abstayne from flesh. So did Apollonius, Thianeus, and Pythagoras also, and thys they did, because by thys meanes they thought to make their senses

Miscellanea

senses moze pure, and to wipe away all grosnes and darknes out of their myndes, whereof they hoped for certayne reuelations by their owne industry and labour, but these be the giftes of the holy Ghost, which doth distribute them at hys pleasure.

Obiectio.

How say you then to Daniel and hys felowes, who did abstayne fro the meates of the kinges table, from flesh and from wine?

Responsio.

They did abstaine for none other cause, but that they would not be polluted with meates forbidden in the law, which should haue bene easily brought to passe, if they had sitten at the kinges table. The wyne also did moue them some scruple, least it were not pressed out of that vine, which was not yet foure yeares olde, whereof to taste the law did forbid.

Linsey wolsey. 16.

Cap. 22.

It is commaunded in Deuteronomy, thou shalt not weare a garment of diuers sortes, as of wollen and linnen together.

Iosephus doth expound, that thys was forbidden for the dignitie of the Priest, hode of Aaron, because there was such a mixt weauing in the garment of the high Priest. And therefore it was not lawfull for other to weare the like kind of garment.

Other Doctoz do say, that it was forbidden to auoyde the maner of idolaters, which worshipped the conceptions of heauen, who did weare such kynde of clothes, and other mingled matters, to signifie the coniunction of the planetes, in the solemnity of their sacrifices.

Other do make a morall of thys saying, that by wool is signified simplicity, by linnen is signified subtilty, and the cloth which is made of linsey wolsey doth couer the linnen in the inside, and doth shew the wool in the outside.

He weareth a garment of linnen and wollen, which, vnder the innocent pretence of saye wordes, doth couer the subtilty of mischiefe and craft.

Sabbatum. 17.

Cap. 20.

Schauath, agreeth in signification with these verbes, *Ischah*, and *Schon*, *Schauah*, but that as they vary in forme, so also they differ in maner of signification. For as *schon*, betokeneth returning to a place, *schauah*, a leding away, or mouing from a place, and *Ischah*, remayning in a place, so *schauath* betokeneth a ceasing or rest from mouing and labour. Therefore ye may translate it with the verbe of ceasing or resting. *Genesis. 1. Et benedixit Deus diem septimum, et sanctificauit eum, quia in eo cessauit ab omni opere suo, quod creauit deus, ut faceret. That is: And God blessed the seventh day, and halowed it, because in it he ceased from all hys worke, which he ordained to do. And agayne: Et cessauit die septimo ab omni opificio suo. That is: and God ceased from all hys worke the seventh day.*

Of thys verbe cometh thys notable *Schabbath*, which betokeneth quiet or rest, as in Exodus: *Quia sabbatum est ipsi Iehouah.*

Sabbatum, therefore doth signifie a rest, and vacation from all seruile labour. And it is to be obserued, that the Lord sayth not, keepe holy the Saboth, but remember that thou keepe holy the Saboth. It doth signifie that the institution of the Saboth day was most auncient, and of most antiquitie, being deliuered vnto the fathers a long tyme before, and now repeated and receiued by the Lord among the people of Israel. But the summe of the whole commandement, is thys, keepe holy the Saboth day. The same he expoundeth moze at large, numbing the dayes themselves, rehearsing also the whole familie, vnto whom it was enioyned to keepe the Saboth. Last of all is added the example of God hym selfe, resting and sanctifying the Saboth.

This word *Sabbatum*, is of a large signification. For first, the Scripture maketh mention of a certayne spirituall and perpetuall Saboth, in that we rease from our seruile labour, abstainyng from sinne, endeavouryng, that we do not follow our owne

stone will, and that we do not employ our labour vpon our stone woorkes but ceasing from them, that we suffer God to worke in vs, and that our bodies be subiect vnto the gouernement of the spirite. After this Saboth both solo to the spirituall Saboth, or the eternall rest, of the which Esayas and Paul to the Hebrewes intreateth. But then we do truly worship God, when resting from euill, and obeying the holy Ghost, we are exercised in god woorkes. It is not requisite to entreate at large of the Allegory of the Saboth. Let vs endeavour rather, while we are in these mortal bodies, to sanctifie a pleasaunt and acceptable Saboth vnto God, with a continuall and willyng desire, and loue of godlynes.

Esay. 58.
E. 66.
Heb. 4.

Furthermore, the Saboth is an externe and outward ordinaunce of Religion, for God would deliuer vnto vs in this precept, an outward Religion and worshipping of God, in the which we should all be exercised. But there must needs be a tyme to worshipping God. He therfore hath appointed a tyme, in the which we should abstaine from all corporall labours, and should be occupied in the woorkes of spirit. For therfore is the outward rest commaunded; that the spirituall operation might not be let and hindered by the corporall actions. This operation of the spirit with the fathers, was occupied about foure thynges, that is, in reading, interpreting and hearing of the Scriptures, in priuate and publicke prayer, in celebration of Sacramentes and Sacrifices, and in collectyng and distributyng to the poore. In these pointes consisted the outward keeping of the Saboth: for the people (all busynes layd a part, and heying at rest) gathered the selues together into the Synagoge, where the Prophetes dyd read, and interpret the word of God, and dyd instruct the auditoie in true godlynes. After this, the saythfull prayed together with one accord and common assent, for all their necessities. They prayed the name of God, and thanked hym for all his benefites. Furthermore, they offered sacrifice accordyng vnto the word of God, celebratyng the misteries and Sacramentes of God, and so exercised their sayth.

And they were admonished of their office and duty, and that they should offer them selues a liuely sacrifice vnto God. Finally, they layd together their giftes liberally vnto the vse of the Church. These giftes were employed partly vpon the necessary bles of the Church, vpon the Ministers, and to the reliefe of the poore. These truly were the holy woorkes of God, which as long as they bled, beyng instructed in sayth and charitie, they dyd sanctifie the Saboth, and the name of the Lord, that is, they performed those woorkes in the Saboth, which do both sanctifie the name of God, and also adourne the doers of them, and they are verely the woorkes, which are holy and acceptable vnto God. If thou require a manifest and worship example and paterne of the Saboth or feast truly sanctified, thou shalt finde it in Nehemias, for there the Priestes expounde and interpret the word of God, they prayse his name, they pray with the people, they offer sacrifice, they are liberal in their giftes, and finally behaue them selues holy and religious in all pointes. But some man will object and say: idleness byngeth vice, and men must labour with their handes, that they may haue to relieue them selues and their family, least they should perish through famine. To this, it may be answered, that there is other tyme sufficient permitted of God, wherein thou mayst labour, and wherein euery man may provide sustentation sufficient for his familie. For it is lawfull to labour sixe dayes, but the seueneth day God requireth to be consecrated vnto him selfe. Euery weeke is complete, and ended in seuen dayes, & of these seuen dayes, God chalengeeth but one onely vnto hym selfe. Who can worshipfully complayne, that there is iniurie done vnto hym? There is more tyme appoynted for thy labours, then for holy rest. And it is God who doth require this rest, the creator of man, his father and Lord.

Cap. 8.

Furthermore, the Lord commaundeth this holy rest, this discipline, and worshipping of hym, to be obserued of all thy familie. Whereof we gather, that the office of a god gouernour of a house, is to see, that his whole familie do sanctifie the Saboth, that is, that they do these god woorkes in the Saboth, which before were rehearsed. And for because God knoweth the nature of man, who, when he is pro-

noted

Miscellanea

noted vnto gouernement, for the most part is insolent and proud, therfore, lest that fathers and maisters should vse their familie ouer straightly & rigorously, or should be an impediment vnto them, in keeping the Sabbath, he commaundeth in playne wordes and diligent reherfall, that they should graunt vnto their familie, and to euery one of their household, a holy rest and quietnes, wherein he maketh no exception of the straunger. He will not haue them to soloow the rule of certaine slouthfull persons, which say, that sayth and Religion ought to be free, and that no man ought to be compelled vnto Religion. For God commaundeth the to force vnto Religio, the straunger that is within thy gates, that is, beyng in thy iurisdiction and gouernment. This rest is not commaunded for it selfe, for rest, and idlenes are wont alwayes to be blamed: but is commaunded for these causes followyng.

God will haue a tyme and place reserved for Religion. These must nedes be hindered by externall labours. He is not in the fellowship of the holy congregation, he doth not heare Gods word, he prayeth not with the Church, he is not present at the celebration of the Sacramentes, who, at the commandement of his maister, either taketh a iourney, or selleth thynges for his maister in the market, or clenseth the corne in the barne, and doth exercise rusticall labour in the field, or worketh at home at the stithe, or mendeth his hosen or shoes. Therefore sayth and godlynes biddeth the to suffer thy seruantes to be at leasure and vocation, yea and it commaundeth the to prouoke and enforce such as are otherwise sluggish, to be godly occupied. Also God would haue that such as haue laboured, should sometymes cease, and take their rest, accorpyng vnto this verse of Ouid. *Quod caret alternat- que, durabile non est.*

That which of rest sometymes is not sure,
Cannot continew long tyme, nor endure.

Therefore the mercifull Lord, who hath alwayes a respect vnto the obseruation of hys creatures, doth appoint a mean eand measure, and prouideth, that the cruel-
Deut. 5. tous and rigorosnes of their maisters do not to much asiate the creature of God. In *Deuteronomie*, Moses addeth the affection of Gods mercifulnes, saying: Remember, that thou also wast a bondeman in Egypt. Charitie therefore and humanitie require a measure, that we do not greue and bere our seruantes wpth to much labour.

Farthermoze, fathers and maisters in planting of godlinesse, in their households, do not a litle promote their owne vtilitie and profite: for wicked seruantes are commonly thensiue and vntrusty, but the godly seruantes are saythfull and diligent. There is also mention made of the beastes and cattell, not onely because man is Lord and maister of the beastes, but because wpythout the ministry and seruice of man, the beastes cannot be exercised. Therefore we are plucked away fro the religiõ of the Sabbath, throug our beastes, from the which, least we should be let and trou- bled, it is commaunded, that we should permit our cattell to take their rest.

Last of all God bringeth an example, by the which he teacheth vs to kepe holy the Sabbath. Because (sayth he) in sixe dayes the Lord made heauen, and earth, the sea, and all that in them is, but the seventh day he rested, therefore God blessed the seventh day, and halloved it. God laboured sixe dayes in creating the heauẽ, the earth, the sea, and all that is therein, but in the seventh day he rested, consecrating a certayne appointed day to rest in. In the seventh day, we must consider the workes, which God did the sixe dayes before. The children of God must call to remembrance, what, and how great benefites they haue receiued the whole week before. Then God is to be thanked, prayed, and to be learned in hys workes. We must consecrate vnto hym our whole body and soule, and we must consecrate vnto hym all our sayinges, and doinges. The Lord rested from creating, but he rested not from preserving, and gouerning such thinges as he had created. We must rest therefore from bandy and boddy workes, but we must not cease from such workes as pertayne vnto the worshipping of God. Therefore, the diuine rest hurteth not the thynges created, and resting, and leruing of God in the Sabbath day, will be

no hinderance vnto our worloly businesse, and assayes: for God blessed the Sabbath day, he wyl therefore blesse thee and thy house, thy doinges and all thy possessions, if thou be carefull to keepe holy the Sabbath of the Lord, that is, if thou do those workes which he commaunded to be done vpon the Sabbath. They do erre therefore and are much deceiued, which despise the religion and the holy rest of the Sabbath, and call it an vnprofitable idleness, and do labour in the Sabbath day like as they do in other prophane dayes, pretending the care and necessitie of their family.

All these thyngs must be applyed also vnto vs Christians, and to our Churches. It is most certayne, that the spirituall Sabbath is before all other thynges commaunded vnto Christians. Neyther is it to be doubted, but that God wyl haue a iust order to be obserued in our Churches as well as afoze tyme in the Churches of the Iewes, and especially an exercising of external Religion, we know that the Sabbath is ceremoniall, in that it is ioyned wylh sacrifices and other Iudaicall ceremonies, and in that, it is tyed vnto a certayne tyme: but in that Religion and godlynes, is furthered in the Sabbath day, and a iust order is retayned in the Church, and charity kept wylh our neighbour: It is morall and not ceremoniall: we must in thys tyme also spare our family, and we must in these dayes instruct our household in Religion. God did no where dissipate or put a sunder the holy congregations, but he chiefly gathered them together. As there ought to be a certayne place, so there ought to be a certayne and a prescribed tyme, consecrated vnto the exercise of religion, and therefore there must be a holy rest also. Therefore the primative Church chainged the day of the Sabbath, least they should seme to be like the Iewes, and to sticke vnto ceremonies, and celebrated the holy rest the next day after the Sabbath day, which Saint Iohn calleth Dominica, that is, the Sonday, or the day of the Lord, because God in that day gloriously rose agayne from the dead. And although the Sonday is commaunded in no place of the new Testament, yet because in the fourth precept of the first Table the care of Religion and the exercise of the externe worshipping of God is earnestly required, it were contrary to godlines & Christian charity, not to sanctify the Sonday, especially since this externe worshipping canot consist wout an appointed time of holy rest. The same is to be thought of certayne other feastes and holydayes dedicated vnto our Lord Christ, in which we celebrate the memoriall of hys natiuitie, incarnation, circumcision, passion, resurrection, hys ascention into heauen, and the sending downe of the holy Ghost vpon hys Disciples. For thys is not the Christian libertie to breake and violate the Ecclesiasticall and godly obseruations, which helpe and set forth both the glory of God and the charitie of our neighbour. But because the Lord will haue holy dayes onely vnto hymselfe, such festiuall dayes as are dedicated vnto creatures, are not to be allowed. Thys glory and seruice onely appertayneth vnto God. Saint Paule sayth, I will not that any man should iudge you in the part of any festiuall day or Sabbath, which are but the shadowes of thynges to come. And in an other place he sayth. We obserue dayes and monthes, tymes, and yeaues. I feare least I haue bestowed my labour vpon you in vayne. And therefore we haue nothing to do at thys tyme wylh the obseruation of the Iewes, in the Church of Christ. Let vs keepe onely by the Christian obseruation, and the exercise of Christian religion.

¶ The sanctifying of the Sabbath of the Christians.

The sanctifying and exercise of our Sonday, doth consist also in foure thynges, which must be found in the holy congregatio of the Christians, if it be holy in deede.

First, all holy men ought to enter into the Church, where the Gospell must be expounded and declared, by the which the auditoz may learne what to thinke of God, what is the true seruice of God, and how the name of God may be glorified. Next there must be petitions and prayers made in the congregation for the necessities of all men. We must extolle the goodnes of God geuyng thanks for his dayly and inestimable benefites. And (if the tyme, occasion and custome of the Church do so require) the Sacramentes must religiously be celebrated: for it is chiefly requi-

red in this fourth p̄cept, that we should diligently obserue and deuotiously exercise the holy Sacramentes, and rites of the Church, beyng lawfull, p̄fitable and necessarie.

4 Finally, humanitie, and beneficence must take place in the congregation, all men must learne dayly to be beneficiall in geuyng of almes p̄uately, but to be most liberall publicquely, when soeuer the necessitie of the tyme, and oportunitie shall so require.

By these offices & duties, the Sabbath is also sanctified in the Christian Church, especially, if there be added vnto this a continuall endeuour of an vpright and innocent lyfe.

This discipline and order is aswell to be vsed in euery household of the fathers and masters among the Christians, as among the Iewes. Of the which matter it is not needefull to make many wordes, where as I haue so intreated of this place a litle before, that it is agreeable in all poyntes vnto our Christian Church. This onely will I adde at this present, that it is the office of a Christian Magistrate, or at the least wise of a good father, to byng and keepe in order all such as do violat and contemne the Sabbath of the Lord, and his diuine seruice. The chief of the Iewes and the people of God by the commaundement of God, stoned to death one that contemptuously gathered stiches on the Sabbath day. Why therfore is it not lawfull for a Christian Magistrate, to punish in body, goodes, or lyfe the despisers of Religion, and the true and lawfull seruice of the Sabbath? If that in this corrupt and wicked tyme the negligent Magistrat do not hys dutie, yet euery father and master must endeuour, that hys familie be not wicked, let him punish his owne seruants by such lawfull meanes and wayes as is permitted vnto hym: for it is lawfull for euery household, although he dwell among Idolaters to gather a holy congregation in hys owne house; (as we read that Loth dyd in Sodome, and Abraham, Isaac and Iacob, in the land of Canaan, and in Egypt.) And it is a great offence and a detestable scisme, if when lawfull companies and conuenticles be assembled together in towne and villages, a Christian man should despise the Church of Christ and the congregation of Saintes, as the Anabaptistes do.

¶ The abuse of the Sabbath.

Here is requisite, that we recite the abuses and offences committed agaynst this 1 commaundement. They offende agaynst this p̄cept, whiche ceasse not from euill workes, yea rather abuse this holy rest, vnto the entisement and pleasures of the flesh: for such keepe not the Sabbath of God, but they serue the deuill in playeng at dice, in eatyng and drynkyng, in daunsing, & solloowyng other vanities of the world, by the which workes, we are not onely led away from the holy congregation but 2 pollute and defile our owne bodyes, which we ought to sanctifie. They offende also whiche exercise handy workes in the Sabbath, or wrapped and conchyng in theyr beddes, sleepe much part of the day, neglecyng the congregation of God. They offende, which burdenyng theyr seruantes with labour, let them fro the seruyng of God, p̄ferryng other corruptible and filthy thynges before the honouryng of God. But they offende most of all, whiche do not onely not sanctifie the Sabbath, but are an occasion also vnto others by their impure tauntes and euill example of p̄ophanyng the holy day, whiche dyspaysle and disdayne the holy rites, the ministry, the Ministers, the scholes, and all godly exercises. And all gouernours of householdes offende greatly agaynst this p̄cept, if they do not their diligence to vse, and to retayne the sanctifieng of the Sabbath in their houses: Who soeuer despise the Religion of the Sabbath, do geue an euident testimonie in them selues of impietie and contempt of God. Therfore, the obseruation and contempt of the Sabbath, hath great promises and threatnynges in the Scripture.

For the declaration of the which thyng, I will recite the wordes of Ieremie, which are these: Thus hath the Lord sayd vnto me, go, and stand in the gate of the chylzen of the people, whereby the kynge of Iudah come in, and by the which they go out, and in all the gates of Hierusalem, and say vnto them: heare the wordes of the

the Lord, ye kynges of Iudah, and all Iudah, and all the inhabitantes of Hierusalem, that enter in by these gates. Thus sayth the Lord: take hâde to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Hierusalem, neyther cary forth burdens out of your houses in the Sabbath day, neyther do ye any worke, but sanctifie the Sabbath, as I commaunded your fathers: But they obeyed not, neyther enclined their eares, but made their neckes stiffe, and woulde not heare, nor receiue correction. Neuertheles, if ye will heare me (sayth the Lord) and beare no burden through the gates of the Citie in the Sabbath day, so that ye do no worke therein, then shall the kynges and the Princes enter in at the gates of this Citie, and shall sitte vpon the throne of Dauid, and shall ride vpon the Charettes, and vpon horses, both they and their princes, the men of Iudah and the inhabitantes of Hierusalem, and this Citie shall remayne for ever, and they shall come from the Cities of Iudah and from about Hierusalem, and from the land of Benjamin, and from the playne, and from the mountaynes, and from the South, which shall bring burnt offrings and Sacrifices, and meate offrings and incense, and shall bring sacrifice of prayse into the house of the Lord. But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Hierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuour the palace of Hierusalem, and it shall not be quenched. Hether to Ieremie.

Not without god cause therefore Leo, and Anthemius beyng religious Princes, writing vnto Armasius, commaunded hym in these wordes: That the festiual dayes beyng dedicate vnto the excellent maiesty of God, should neyther be occupied in pastime and pleasure, neyther be prophaned in exacting of tributes.

Like wyse we decreë, that the Sonday shall be reuerently honozed, that it shalbe excepted from all busines. In this day let no suretyship be takē, let no man be summoned to appeare, let no pleading be vsed, and let no causes or matters of controuerisie be heard, &c. And a litle after it follo weth. Neyther do we suffer, that this day being exempted from all trauell) should be spent in watonnes, and filthy delights, let there be no enterlude or pagent played on the dominicall day, nor any game or pastime in the place of exercise called Circus, nor the lamentable spectacle of wyld beasts, yea although the solemnity of our birth happen vpon this day, let it be deferred. If any man on this day shall haue any accesse vnto spectacles, or vnder the pretence of publique or priuate affayres, shall be an apparitor or sergeant to any Judge, violating and breaking these statutes, let hym sustayne, let hym lese the commoditie of warfare, and runne into the daunger of prescription and atteinder.

But in the meane tyme, the Christian men do not forget these wordes of Christ in the Gospell. The Sabbath was made for man, and not man for the Sabbath. And therefore is the sonne of man Lord also of the Sabbath. The godly do vnderstand, that the Sabbath was instituted of God, to conserue, and not to destroy mā: and therefore the Sabbath is to be dispensed wyth all, as often as it shalbe through our necessitie or health so required. Of the which thyng our Sauour Christ disputeth in Mathew and in Luke, for in such thynges the libertie of the Christians doth consist. And where as the Priestes and Leuits are excused openly slaying of beasts in the Temple, skinning, seithing and burning them, that is, preparing their Sacrifice in such sort, that they be not counted gilty of the breach of the Sabbath. In lyke sort it shalbe lawfull to prepare meate for our necessitie on the Sabbath day, and to fede the body. It shalbe lawfull also to heale the sicke, to visite the impotent diseased persons, to succour the neddy, that we may preserue the creature of God. In this the example of our Sauour Christ doth instruct vs, executing the workes of charity and mercy on the Sabbath day. Of this there are sundry examples in the history of the Gospell, but especially in Luke and Iohn. If it be lawfull to plucke a beast out of the dich or mier on the Sabbath, why is it not lawfull on the Sabbath to post and succour an olde house beyng ready to fall to the ground? Why is it not lawfull vpon the Sabbath, to gather together or cary in hawe or corne, which hath layne abroad a long tyme, and to saue it, least it should through the iniury of the

Math. 12.

12. Cap. 6.
& 13. cap.

Luke. 6. 8
Iohn. 5.

Eccl. ij.

wea

Miscellanea

weather perish, and be utterly destroyed: Constantine the Emperour in his statutes writing to Elpedius, sayth thus: Let all Judges and the common people of the Cities, and all offices and craftes, cease, and be at rest vpon the Sunday. But the people of the countrey may sometymes freely and lawfully attend their tillage and ground: because it oftentimes happeneth, that the corne cannot be committed vnto the earth, no; the vyne tre be set in the trenches more commodiously and conveniently on any other day. And let not the commoditie which is geuen by Gods prouision, perish through the occasion of a momentary or short tyme. These be the wordes of Constantine. He doth not permit vnto the men of the countrey, all manner of violating of the Sabbath: for it is required also of them, that they serue God, and that they do not breake thys fourth precept, but they haue a liberty graunted them in their vrgent necessitie, but herein, godlines, and charitie ought to be our best maisters, and to dispense with vs in thys case, least vnder the pretence of liberty and necessity, we exercise impiety, and do the workes of couetous, and not of religious persons.

Thyrdly, the Sabbath hath a mysticall signification: for it is a perpetuall token, that it is God onely which doth sanctifie his worshippers for thus h Lord speaketh vnto Moses: Thou shalt keepe my Sabbathes, because it is a signe betwixt me and you vnto your posterities, that ye may know that I am the Lord which sanctifie you. And the rest as followeth in Exodus. And it is repeted in Ezechiel. To this vse it doth also conferre it causeth mutuall helpe and charitie, which was spoken of before in the declaration of the second vse: for G O D doth sanctifie his faithfull through the holy Ghost, the which thing he declareth vnto his Church by the word of his Gospell, which he testifieth and sealeth with his Sacramentes: and he commaundeth vs, to desire of hym this sanctification with continual prayers. All which thynges are exercised chiefly in the Sabbath day, in this, that we may receyue our sanctification of God which is onely holy.

Vnction. 18.

1. John. 1. Saint John in his Epistle sayth. The annoynting whiche you receined of hym, dwelleth in you, and you neede not that any man teach you, but as the same annoynting teacheth you of all thynges. &c. This word *Vngere*, and *Vnctio*, do signifie many thynges in the Scriptures.

First, by the trope Synecdoche, it signifieth to constitute and ordayne a kynge or a Priest.

Secondly, it signifieth all Ciuill and humaine furniture and dealing as in the booke of kyniges. *Surrexit David, & vnctus & lotus est*, that is David arose from the earth, and annoynting and washed hym selfe.

Luke. 7. Likewise, saint Luke speaking of Mary, sayth, *Vnxit oleo caput eius*, she annoynted his head with Oyle.

1. Cor. 1. Thyrdly, by this word vnction is vnderstand the holy Ghost, as Paul writeth to the Corinth, saying: *Et qui vnxit nos Deus est, qui etiam obsignauit nos, deditq; arram spiritus in cordibus nostris*, that is. And it is God which hath annoynted vs, who also hath sealed vs, and hath geuen the earnest of the spirite in our hartes.

1. John. 2. Also, in this place of John, this word *Vnctio*, signifieth the holy Ghost: And the meaning of this sentence is this after the mynde of Chrysostome. The saythfull in the primatiue Church had not much neede of booke (the holy Ghost teaching them all thynges necessarie to saluation) and that which John speaketh here, that the vnction, that is the holy Ghost, teacheth you of, all is true. Remayne therefore in that vnction, that is in the doctrine of the holy Ghost, and ye shalbe preserved from deceyuers.

Iustification. 19.

Iustificare, & iustificari, to iustifie, and to be iustified, is *Verbum forense*, in the Scriptures, and chiefly among the Hebrues, and it signifieth properly, to be iudged, and alloped

assoyled by some man, as if I should say, the people of Rome hath iustified *Scipio*, beynge accused of the Tribunes, that is to say, they haue assoyled or pronounced hym to be a iust man. Likewise in the holy Scripture, as in Deuteronomie. *Cum inter litigantes iudicandum est, iustum iustificent, & impium condemnent*, that is, when there shalbe strife betwene men, they shall come vnto iudgement, and sentence shalbe geuen vpon them, and the righteous shalbe iustified and the wicked condemned. And in *Ysaie*. *Ex verbis tuis iustificaberis*, that is, by thy wordes thou shalt be iustified, that is to say, thou shalt be made free and deliuered. Cap. 35.

Secondly, it signifieth any man to be approued, knowen, and praysed to be iust. Hereupon *S. Luke* writeth, that the people and Publicanes whiche were Baptised at *Johns* preaching, dyd iustifie God, that is, acknowledged, indged, confessed, and praysed God to be iust. Cap. 12.

Thyrdly, this word *Iustificari*, to be iustified, signifieth also a man to be allowed for doynge well, the which signification *S. James* bleth, when he concludeth, that Abraham was iustified by workes, and not by fayth onely, because God praysed Abraham for hys obedience, whiche he was ready to do by the offering vp of hys sonne, and also confirmed the promise of multiplieng Abrahams posteritie, and geuyng hym a blessed seede which was our Sauour *Christ*. This iustification was coumpted nothyng els but a prayse and reward of hys well doynge, and not receyving of hys person vnto grace and state of adoption by hys workes. It is manifest therefore, that this word is taken also to signifie a mans good cause to be allowed, that is, for any man to be praysed and rewarded of God for righteousness and obedience done vnto hym. We see this word to be so vsed of *S. Paule*, when he wrote that the hearers are not iustified before God, but the doers of the law. Likewise we see it to be vsed in the *Apocalypse*, for to profite in righteousness. Therefore, to be iustified by workes, signifieth to obtayne remission, and to be righteous and accepted vnto God by our owne power and deedes, which is a false doctrine. But contrariwise to be iustified by fayth in *Christ*, signifieth to obtayne remission, and to be coumpted righteous, that is accepted to God, not by our owne powers, but by the free grace of our Mediatour, the sonne of God. Cap. 22.

Fourthly, *Iustificare*, to iustifie, sometyme is vsed for *Excusare*, to excuse, as in *Genesis* *Quid loquemur? & quo nos iustificabimus?* that is, What shall we speake? and how can we iustifie and excuse our selues? And in *Luke*. *Ille autem volens iustificare seipsum, id est, expurgare, &c.* that is to say, And he willing to iustifie, that is, to cleare hym selfe. &c. Agayne in *Luke*, *Iesus* sayth to the *Phariseis*. *Vos estis qui iustificastis vos coram hominibus. &c. id est, existimastis vos probos et iustos*, that is, you are they, which haue iustified your selues before men. &c. that is, haue thought your selues to be good and iust men. Cap. 44.
Cap. 13.
Cap. 16.

Therefore properly iustification is none other thyng, than a remission, reconciliation, or acceptation of a person to eternall lyfe, that is, iustification signifieth remission of sinnes, a quiet conscience, and a sure hope of eternall lyfe geuen freely by the onely mercy of God.

The iustifications of God are the wordes of hys promises, which when we beleue, we are iustified before God, like as we be condemned for belying lyes. *Psal.* *Viam dirigantur via mea ad custodiendas iustificationes tuas*, that is, O that my wayes were directed to keepe thy statutes, that is to say, O that my wayes were right, that is, the affection of my hart, and my conuersation, and that I myght not be seduced wyth straunge doctrine, wyth other mens conuincementes and with other statutes.

Saint Paule in the Epistle to the Hebrues calleth not, *Iustificationes*, the wordes and promises of God, but he calleth them those thynges which declare iustification after a sort, although they do not geue it, as are the Sacrifices, and purifications of the law. Heb. 9.

Saint Luke seemeth to put, *Iustificationes*, for externe and outward religion, rites (I say) and ceremonies ordeined of God. These rites and ceremonies are called, *Iustificationes*, not because they iustifie by them selues, but because they are done of

Prælectio sexta.

them that be iustified, and do sacramentally represent the maner of Justification by Christ, and also do exercise them that be iustified in the worshipping of God.

Pelagius. 20.

Pelagius was a moncke and a wicked heretike, who came from Rome about the yere of the incarnation of Christ 400. into England, or as some do say, he was a Briton bozne, he infected the whole realme with cursed and execrable errors: for he preached, that man myght be saued without the grace of God, and that euery man is iustified by his owne merites and power. He sayd also, that infantes are bozne without originall sinne, and therefore ought not to be Baptised that they myght be deliuered from sinne, as is declared in the Canon. Also he sayd, man may lyue without sinne in this lyfe. Saint Austen confuted most profoundly these errors in his sixe bookes written agaynst *Iulianus*, which with one *Celestinus*, defended Pelagius faction and errors. Also in these bookes *De peccatorum meritis & remissione & Baptismo parvulorum*, and in his booke, *De natura et gratia*.

24. q. 3. ca.
Pelagiani.

This Pelagius (before he was vttered to be an heretike) made these bookes *De fide Trinitatis*: and after he was pronounced and published an heretike, he wrote doctrines consonant to his heresies.

Prælectio sexta.



Entend at this present by the helpe of Gods holy spirit to discourse vnto you the fourth and last member of my general partition, which shall be of the Church and of the authority of the same, with certayne objections of our aduersaries and answeres vnto the same. And first I will entreate whether there, hath bene, is, & ought to be a Church alway or no.

¶ Of the Church.

First whether there be a Church or no.

Neether there hath bene, nor hereafter shalbe any age in which God hath not sanctified, or doth sanctify at the least some people in whom he dwelleth being his holy and petulier house: For the prophetes do testify, that the Church is continuall. It is written in the Psalme. *Dominus elegit Sion, elegit eam in habitationem sibi, hac requies mea in seculum seculi, hic habitabo, quoniam elegi eam.* That is, the Lord hath chosen Sion, he hath chosen it, for an habitation to himselfe, saying, this is my rest for euer, here I dwell for I haue chosen it.

God. 1.

Psalm. 132.

How necessary the sayth of the Church is, it appeareth by this, because, that we may be regenerate to eternall lyfe, we must first be conceived in her wombe, and that we may be preserved. And if we swerue from the Church, yet we may returne to her agayne by repentance. We must be cherished in her lap, for the Church is the mother of vs all: without the vniity whereof the Scriptures declare, that there is no saluation. For so are these propheticall speeches to be vnderstanded. *In Sion et in Hierusalem erit saluatio.* In Sion & Hierusalem shalbe saluation. *Ezech. In concilia populi mei non erunt, et in scriptura domus Israel non sribentur*, that is, they shall not be in the assembly.

Repentance. 2.

Cap. 11.

Cap. 4.

bly of my people, neyther shall they be wrytten in the wryting of the house of Israel. And S. Paul sayth to the Ephesians. *Vnum corpus, unus spiritus, unus dominus, una fides, vnum baptisma, unus deus et pater omnium.* &c. That is, there is one body, one spirit, one Lord, one sayth, one baptisme, one God and father of all. &c. Unto these testimonies the wordes of the auncient fathers do agree.

S. Ciprian sayth. *Ecclesia una est qua in latitudinem latius incremento facultatis extenditur, quomodo solis multi radij sed lumen unum: & rami arboris multi, sed robur unum, tenaci radice fundatum, & quum de fonte vnorui pluri mi defluunt, numerositas licet diffusa videatur ex undantis copiae largitate, unitas tamen seruatur in origine.* Auelle radium solis a corpore, diuisionem lucis unitas non capit. &c. The Church is one, which is largely stretched forth by a plenteous increase, euen as there be many beames of the Sun, and but one light, and many boughes of a tree, and yet there is but one body strongly rooted, and as out of one spring many riuers do flow, though many streames of water do seme to be scatered abroad, yet notwithstanding the vniity is kept in þ head of the spring. Take away the beame of the Sunne from the body the vniity taketh no participation of the lyght.

Breake the bough from the tree and it wyl not bud. Sperate the riuier from the fountayne and it wyl be dyed vp. So the Church beyng disperfed by þ lyght of þ Lord reacheth out her beames through the whole world, and yet there is but one light which is scattered abroad into all places, neyther is the vniity of the body separated, she extendeth her beames into the whole world by her plentifulnes, she largely spreadeth out her flowing riuers, and yet there is but one head, one beginnyng, and one mother of plenty.

Therefore seing the diuers names are read to be attributed to the Church, we must not imagine that there be many Churches in the world, nor we must pull in sunder the body which receiueth not nor suffreth any diuision. The wryters do call the Catholike Church vniuersall, consisting of men women and children, because it is one, neither can there be many Churches, for although the Church be distinguished into a triumphant and militant Church, and into a Church of the olde fathers, and of the new people: yet notwithstanding all these members remayne alwayes in one body, beyng vnited vnder one head Christ. As the sondry conditions of bond men and free mē, do not deuide the common wealth into partes, so the felicity of the blessed companies in heauen, and the labours wherewith we are exercised in thys world fightyng vnder Christ hys banner, do not make two Churches. The Angell sayth to S. Iohn. *Conseruus tuus sum, et fratrum tuorum Prophatarum*, that is, I am thy felow seruaunt and of thy brethren the Prophetes. He knowledgeth both the Prophetes and also the Apostles to be the sonnes and houlholde seruauntes of one God. we read in the Gospell but of one vyneyard, and not of two or diuers vineyardes to be placed diuersly, & so there is but one Church of the old fathers going before Christes comming, and of the people taken of the Gentiles after the comming of Christ, of thys we haue

Ec. iiii.

146

Flowser
nant. 4

Spoc. 11.

p. 13.

Praelectio sexta.

spoken largely before.

The unity & society of thys Church of God is so great, that without the fellowship of it, there is found no people acceptable vnto God. If any man in times past had offered sacrifice to God without the tabernacle or temple in the high places, he was thought to haue sacrificed altogether to deuils, & to haue shed innocent blood. And therefore Ciprian writeth wel saying. *Quisquis ab ecclesia segregatus iungitur ad altera, a promissis ecclesia separatur, nec pertinet ad christi premia qui reliquerit ecclesiam Christi.* &c. that is. Whosoever being seperated fro the Church, is ioyned to a counterfeit or adulterous Church, he is scured from from the promises of the Church, nor the rewardes of Christ do appertayne vnto that man which hath forsaken the Church of Christ. He is an Allian, a prophane man, and an enemy: he now cannot haue God to hys father, which hath not the Church to hys mother. If he could escape which was wythout the Arke: he also which is without the Church doth escape. That man must be very wicked which forsaketh hys owne countrey, and the fellowship of very good men, and goeth to hys enemy.

*Lactanti-
us. 5.*

Lactantius sayd, it is onely the Church that retayneth true religio, Lib. 3. cap. 30. Instit. Thys is (sayth he) the fountayne of truth, thys is the housholde of fayth, thys is the temple of God, in the which who so entreth not, or from the which whosoever goeth, he is wythout hope of eternal life. For our sauour first sayd, wythout me there is not found lyfe.

Austen writeth, wythout the society of the catholike Church, neyther Baptisme can profite any man, nor the workes of mercy. The same S. Austen sayth in an other place. Whosoever shalbe separated from

the catholike Church, although he iudgeth hymselfe to lyue commendably, by thys onely wickednes that he is separated from the unity of Christ, he shall not haue lyfe, but the wrath and anger of God abideth vpon hym.

Anger. 6.

S. Hierome sayth, it is not to be thought that there is one Church of Rome, and an other Church of the whole world Fraunce, Britanie, Britaine. 7. Persia, the east countrey and India, and all the barbarous nations, do worship one Christ, and do obserue one rule of verity. If authority be asked, the whole world is greater then one City.

¶ What the Church is, and first whereof thys worde *Ecclesia*, that is the Church, is deriued, and why it is so called.

Thys word *Ecclesia*, (signifying the Church) is deriued of thys Greke word *καλῶν*, which betokeneth *Vocare*, to call, for no man can haue any part of the Church, which hath not come vnto it by the calling of God.

Ecclesia, is a Greeke word, but it is bled of the Latines, as their owne, and signifieth *Cetum*, a company, a communion, an assemble of people gathered together to heare matters pertayning to the common wealth: for so doth Saint Luke vse thys word in the Actes of the Apostles.

It is translated to an holy vse, and so *Ecclesia*, is called a company of

of the faythfull, inuocatynge and calling vpon the name of God. **S.** **T** Paulē sayth that he persecuted the Church of God, and in the Actes of the Apostles, *Accepi potestatem a principibus sacerdotū vincendi omnes qui innocant nomen christi*, that is. I receiued power of þ chief of þ Priestes to bynde all those which do inuocate the name of Christ. For now he calleth those men Christians and inuocateurs of the name of Christ, which before he had called *Ecclesiam*, the Church.

In tymes past the company or Church of the Iewes (which were the peculier people of God) was called *Sinagoga*, a sinagoge for *Synagoga*, and *Ecclesia*, do signify one thyng, but for the stubbornnes of the Iewes and their vnappeasable hatred agaynst Christes religion, thys word synagoge hath almost ceased to be vsed, and is become vile.

The Northern men of our countrey do call *Ecclesiam*, the Kirk, alluding perchaunce to the Greke word *κυριακή*. For þ Grekes do call *κυριακή*, *Domum*, that is, a house or common place, or the people of the Lord, and the place also in the which the people are gathered, to the worshipping of God.

What the Church is.

We may call *Ecclesiam*, the Church, a company of them that beleue, and them that are regenerate, which God gathered in Christ by the word and the holy Ghost, and ruleth them by the Ministers and teachers of pure doctrine, and by the lawfull vse of the Sacramentes, and by discipline.

It is called the body of Christ because all hys members take hym for their head, of whom they take their increasing, and do obtayne lyfe by the sendyng abroad of the holy Ghost. And these members are so fast ioyned to the head, that they be called flesh of hys flesh, and bone of hys bones.

The notes of the Church.

And it hath alwayes thre notes or markes wherby it is knowne. The first note is pure and sound doctrine. The second note are the Sacramentes ministred according to Christes holy institution. The third note is the ryght vse of ecclesiasticall discipline. Thys description of the Church is agreeable to the Scriptures of God, and also to the doctrine of þ auncient fathers, so that none may iustly fynd fault therewyth, for Paule to the Ephesians sayth. *Christus semetipsum exposuit pro ecclesia, vt illam sanctificaret mundatam lauacro aqua per verbum*, that is. Christ gaue hymselfe for the Church that he myght sanctify it, and cleanse it by the washing of water through the word.

The notes of the Church in thys testimony of Paule, is the word and the Sacramēt, for grace calleth and purifieth through the bloud of Christ. These thynges he sheweth by the word, that he may be receiued by fayth, and he sealeth it wyth the Sacrament, that þ faythfull may not doubt any thyng of saluation gotten by Christ.

These thynges are properly mete for the faythfull and holy members of Christ. As touching that þ hypocrites are not purged, þ fault is in themselues, and not in God or in the holy ministry. They are visibly sanctified, whereby they are taken and counted for Saintes.

when

g. cap.
calit.

un. s.
fide ad
st. 151.
un. j.

Cap. s.

Auncient.
18.

Prælectio sexta.

When Peter had preached the word of God at Hierusalem, and the people asked hym what they should do, Peter answered them: Repent you, and let euery of you be Baptised in the name of Iesu Christ for the remission of synnes. Peter ioyned Baptisme to doctrine, the Sacrament to the word.

Also in the Actes of the Apostles. *Erant perseuerantes in doctrina apostolorum & beneficentia, ac fractione panis ac precatione*, that is, the disciples continued in the Apostles doctrine and fellowship, and breaking of bread and prayers. And thus you see the supper of the Lord, and the Sacrament of Baptisme, to be added to the word.

Questio.

what maner a word that ought to be which is a note of the Church.

It is not enough to boast of the word of God, vnles we do also embrace the natie sense agreeable to the articles of our fayth. For if ye do corrupt the sense of the Scriptures, and bge the same in the Church, ye do not speake the Scriptures, but your owne opinion, inuented of your owne mynde.

The Church of the Arrians did not refuse the word of God, but dyd as it were maintayne and defend their errours by þ testimonies of the Scriptures. By this one exsample a man may iudge the Churches of all heretikes, which although they do not seeme to lacke the testimony of Gods word, yet in dede they haue not the pure word of God, nor the true sense of the same.

So the Papisticall Church doth not forsake the word of God, but yet taketh away the true sense, and doth substitute a straunge sense, which that it may haue the fayre shew, they call it the sense of the holy mother the Church. In so much that vnlesse ye speake and wrest the whole Scriptures to theyr myndes and comoditie, that is, temper them wpyth their decrees, ye shall be sayd to preach heresies.

By examples the matter shall be made more playne and manifest.

The holy Scriptures do teach, that Christ is the onely head of the Church: they teach that the Pope is the head of the Church militant vpon earth.

The Scripture teacheth, that Iesus Christ is the onely intercessour or mediatur: they adde, that Christ is the mediatur of redemption, and the Saintes to be mediators of intercession.

Host. 9. The Scripture teacheth, that onely Christ is the onely host expiatory of the faythfull: They teach that Priestes do offer dayly vnbloody host or sacrifice, for the remission of synnes, both of the quicke and the dead.

Bread and wyne remaine. 10. The Scripture teacheth, that Iesus Christ is the righteousness of the faythfull: which is receiued of vs by fayth: They teach, that righteousness is gotten by our owne workes and merites.

The scripture teacheth that braed and wine remayne in the sacrament: They teach, that they are transubstantiated into the body and bloud of Christ, and that no part remayneth, but onely accidentes.

Both kyndes. 11. The Scripture teacheth, that both kyndes must be geuen: They teach, that one kynd onely, must be geuen to lay people.

The

Act. 1.

Cap. 1.

Ephesus

cap. 1. 4. et

5. ad Col.

1of. 1. & 2.

Rom. 8.

pri. Epist.

ad Tim. 1.

Iohn. 1. E-

pist. 2.

Rom. 3.

1. ad Cor. 1

1. Cor. 10.

& 11.

Ibidem 11

Math. 26.

2. Tim. 3.

Tractatu.
49. cap. 11.
In Iohāne.

The Scripture teacheth, that all things necessary to our saluatiō, are writtē in the Scriptures: They teach, that some thynges are nedefull to saluation, which are not contayned in the sacred Scriptures. But Tertullian sayth, happy is that Church, to the which the Apostles dyd exhibite wyth their blood all doctrine. Augustine also sayth: *Cum dominus Iesus multa fecisset, non omnia scripta sunt; sicut Euangelista testatur, multa dominum et dixisse et fecisse qua scripta non sunt: electa autem sunt quae scriberentur, quae salutis credentium sufficere videbantur.* That is: When the Lord Iesus had done many thynges, all were not writtē, as witnesseth the Euangelist, that all thynges were not writtē, which the Lord both said and did. But there were chosen to be writtē those thynges, which seemed to suffice to the saluation of the beleuers.

Who seeth not here these most filthy men to tread downe the holy word of GOD, and to establish lawes, and to vndoe them agayne by their tyrannicall boldnes?

¶ The second note of the Church is the Sacramentes.

Sacramentes vnles they be vled as the Lord hymselfe ordayned them, they be not markes and tokens of the Church of GOD.

Ieroboam offred sacrifice, but bycause he did it vnlawfully, he is called a straunger, and a swaruer from the true Church of GOD. Ieroboam.
12.

Dauid also, wyth very great deuotion and ioy, caryed hymself the Arke of GOD, and daunced befoze it, but bycause it was not lawfully caryed vpon the Priestes shoulders, forthwith in steede of great gladnes, a great mourning arising, argued and proued that it is not enough for a man to vse the Sacramentes and ordinaunces of GOD, vnles they be lawfully and rightly vled.

The auncient Catholiques, would not rebaptize them, that were baptized of heretickes, because the heretickes did not baptize them in the name of any man, or for the felowship of their heresy, but in the name of the father, of the sonne, and of the holy Ghost, neyther they inuocate their owne name, but the name of Christ, therefore þe fourme of baptysing was lawfull.

Obiectio.

The Church of Rome hath a most sure marke of the Apostolicke Church, that is, the perpetuall succession of Bysshops, from S. Peter, by Clement the first, vnto Clement the seuenth, and so to thys present Bysshop that now is. Furthermore these mēbers are cut away, which haue seperated themselues from that Church. Therefore onely in the Church of Rome is the Apostolicke succession found.

Responsio.

The certayne succession of Pastours, was greatly esteemed in the primatiue Church: for they that were then called, were true pastours, and executed the offices of true pastours. But there haue bene such other maner of pastors for these many yeares, as Zacharias describeth saying. *Dixit dominus ad me: adhuc sume tibi vasa pastoris stulti: quia ecce ego suscitabo pastorem in terra, qui derelicta non visitabit, dispersum non quaret, et contritum non sanabit, & id quod stat, non enutriet, & carnes pinguium comedet*

Cap. 11.

celus
I. 4. et
ad Col.
I. 8.
m. 8.
Epist.
Tim. 2.
an. 1. E.
2. 2.
m. 3.
d Cor. 1
Cor. 10.
11.

idem 11
ath. 16.

Prælectio sexta.

det, & ungulas eorum dissoluet. O pastor et idolum derelinquens gregem. &c.
That is. The Lord sayd vnto me: Take to thee yet the instrumentes of a foolish shepheard, for loe, I wyll rayle by a shepheard in þ land, which shall not looke for the thyng which is lost, nor seeke the tender Lambes, nor heale that that is hurt, nor feede that that standeth by, but he shall eat the flesh of the fat, and teare their clawes in peeces. O idol shepheard that leaueth the flocke. &c.

Therefore the Church is no more proued by the continuall succession of Bishops, specially as oft as they do not preach the word of God, nor do the office of pastors, than if there were a great number of Idoles set forth to the face of the world to proue the same.

Who can deny, but that the most part of the Romish Bishops after Gregorius Magnus, were such like Idoles, such manner of Idoles, and deuourers as Zachary described.

In the olde Church of Israel the order of Bishops was common, and the succession was vnbroken from Aaron, to Vrias, and from him to Ahas, and to other wicked Bishops that swarued to idolatry.

But that succession did not proue those idolatrous Bishops to be true pastors, neyther their Church to be the true Church of God.

The Prophets, Orthodoxes, and Catholickes, teaching the pure word of God, could not rehearse a succession of Priestes, that went before them, and yet they were most bright yghtes of the Church, and they which beleued their preaching, were called neither schismatics nor hereticques.

When Christ taught vpon the earth, and gathered the Church, the aduersaries had the succession of Bishops, which were before them: but they therefore ruled not the true Church, and Christ the hereticall Church.

The Apostles of the Lord could not shew for them and their doctrine a succession of Bishops goyng before them, for they were appointed of the Lord, whom God made Bishop for euer, after the order of Melchisedech, wythout the succession of the Leviticall order. And yet notwithstanding the Church gathered of them, is knowen to be a holy and a true Church.

The Apostles would haue none to be counted their fellowes and successours, vnlesse they walked the right way, and in the doctrine of Christ.

Paul sayth: *Imitatores mei estote, sicut et ego Christi*, that is: Be you the followers of me, as I am the follower of Christ. And although he speaketh thys to all the faythfull, and not onely to the ministers of þ word, yet neuertheles he would haue them especially to be such, as he would haue all other Christian people to be euery one in hys vocation and calling.

Also he sayth in the Actes. *Ego noui quod ingressuri sunt post discessum meum lupi graues in vos, non parcentes gregi: et ex vobis ipsis exorientur viri loquentes peruersa, vt abducant discipulos post se.* That is, I know (he spake thys at Miletum, to the Bishops of Asia) that after my departing, shall greuous wolves enter in among you, not sparing the flocke.

More

Moreouer, out of your owne selues shal men arise, speaking peruers thynges, to draw disciples after them.

S. Paule fetcheth out workers and deuourers fro none other place, then fro the Apostolicke Church, yea out of the company of Bishops.

Could not they haue alledged for their cause, the Apostolicke succession, that is, that they descended from the Apostolicke Pastours? But bycause they swerued from the Apostolicke doctrine, the Apostolicke succession made nothing for them.

It is concluded therefore, that the continuall succession of Bishops can proue nothyng of it selfe, yea, and that it is not a iust succession, that lacketh the purity of the Apostolicke doctrine, and right vse of the Sacramentes.

Tertullian greatly esteeming, and that worthely, the continuall succession of Pastours in the Church, requireth notwithstanding the same to be approued by the sincerity of the apostolicke doctrine, and willethe the Churches to be instructed wth pure doctrine, neyther he acknowledgeth them for apostolikes, which could onely alledge the succession of Bishops. His wordes be these. *Ceterum si qua audent interserere se atati apostolica, ut ideo videantur ab apostolis tradita, quae sub apostolis fuerunt, possumus dicere: Aedant igitur origines ecclesiarum suarum, euoluant ordinem episcoporum suorum. &c.* That is: But if any heresies dare intermingle themselues vnto the tyme of the Apostles, that therefore they may seeme to be deliuered of the Apostles, bycause they were vnder the Apostles, we may say thus: Let them shew the beginninges of their Churches, let them search the order of their Bishops so descending from the beginning by successions, that the first Bishop haue for hys anthor and antecessor some of the Apostles, or some of the Apostolicke men, which notwithstanding haue perseuered wth the Apostles.

After this manner the apostolicall Churches did shew their censures. As the Church of the Smyrneis (hauing Policarpus placed by S. Iohn) reporteth, as also the Church of the Romaines (hauing Clement appointed of Peter) recozdeeth. *Ita ex ipso ordine manifestatur, id esse dominicum, et verum quod sit prius traditum: id autem extraneum et falsum, quod sit posterius immissum. Ea sententia manebit aduersus posteriores quasque haereses quibus nulla constantia de conscientia competit ad defendendam sibi veritatem.* That is, it appeareth by the very order, that that is of y^e Lord, which hath bene first deliuered, and that to be straunge and false, which hath bene last put in. This sentence shall remayne to serue against all heresies that shall come hereafter, which will agree wth no stedfast conscience to defend the truth.

Let the hereticks pretend any such thyng (for what thing do they thinke vnlawfull for them to do after their blasphemy) but they do sayne, they shall not preuaile. For their doctrine beyng copared with the Apostolicke doctrine, wyl vtter, and shew it selfe by the diuersity thereof, that it hath neither Apostle, nor any Apostolicke man to be the anthor. For lyke as the Apostles taught not diuers thynges among them selues, so also none of the apostolikes would haue spo-

Praelectio sexta.

ken thyngs contrary to the Apostles, vnles it were they which swarued from the Apostles, and taught otherwise.

After thys maner therfore, shall be prouoked fro them vnto those Churches, which (although they byng forth none of the Apostles or Apostolickes for their author, as which succeeded long after, and daily are instituted) yet neuerthelesse condescending and agreing in one sayth, they are to be counted apostolicke for the affinity of y doctrine.

Furthermore, other Churches also do exhibite and geue what originall of the apostolicke seede they had, which were constituted Bysshops of the Apostles. Thus farre Tertullian.

Questio.

In whom than, or where standeth the Church? we say that it standeth in learned Bysshops, generall Counsels, & auncient fathers.

Responso.

If you say that the Church remaineth among Bysshops, you are very much deceiued, and ignoraunt in the Scriptures. And it is manifestly declared in the sacred Bible, that the Church consisteth not in the company of Bysshops. The Jewes had a true Church in the tyme of the Prophetes. And if a generall counsell of Priests and Bysshops should haue bene then gathered, what manner of face should the Church haue had? The Lord declareth hys will not to one or two, but to the whole order of Priests. Ieremy sayth: *Obstupescant sacerdotes, et prophetae terrebuntur.* That is; The Priestes shalbe astonied, and the Prophetes shalbe afraide. Also Micheas sayth. *Nox vobis prouisione erit, et tenebrae prodinationis, et occumbet sol super prophetas, et obtenebrabitur super eos dies.* That is; the night shalbe to you for a vision, and the darknes for diuination, and the Sunne shall go downe fro the Prophetes, and the day shalbe darkened vpon them. And if all that were of one mynde and iudgement should haue bene gathered together, what spirit would haue ruled? we haue an euident prooffe in the assembly that Achab called together. There were conuented 400. Prophetes, but bycause they assembled to flatter the wicked king, the Lord sent Sathan to leade them into all lies, and there the verity was condemned, Micha was condemned of heresy, he was smitten, and cast into prison. And so was Ieremy and the other Prophetes handled. As touching the outward apparance of a Church, what lacked in that counsell, which the Bysshops gathered agaynst our Sauour Christ? For vnles the Church had bene then among them, Christ would neuer haue bene partaker of their sacrifices and other ceremonies. There was a solemn conuenticle, the high Bysshop went formost, the whole company of Priestes sat with hym, and yet notwithstanding Christ was there condemned, and hys doctrine abolished. Thys fact teacheth vs, that the Church was not included and shut vp in that assembly. Wherefore, it is not to be gaunted, that the Church consisteth onely in the assembly of Pastors and Bysshops.

Of the fathers.

If they will say, we must go to the fathers for the veritie of the Scriptures, it may be that they did many tymes teach the same, but not

not alwayes. For oftentimes they disagree among themselves, they do alter and reuoke their opinions, and sometymes they write and contend one agaynst an other, and do often tymes fall into most manifest errorrs.

Irenaeus, Victorius, Papias, Lactantius, Methodius, and many other famous and worthy writers fell into the heresies of the Millinaries. All men do not subscribe vnto Ambrose, when he graunteth a man leaue *Millina- res. 13.* to be diuorced, and to marry agayne after the diuorlse made. Neither do all men consent vnto Augustine, when he sayth that infants dying unbaptized, do go vnto hell, nor when he iudged the Eucharist should be geuen vnto them, nor when he affirmed all the workes of Infidels to be sinfull.

Tertullian is gaynsayd, for that he sayd, that the soule hath hys beginning, *ex traduce.*

Ciprian is refused, because he affirmed, that heretickes comming agayne to the Church, ought to be Baptised agayne.

Epiphanius is not allowed, when writing agaynst Arrius, he affirmed that it was the tradition of the Apostles, that sixe dayes before Easter, nothing should be eaten but bread and salt. He also interpreteyth the saying of Christ, *Pater maior me est*, to be spoken of the diuine nature, and not as the other Orthodox men do say, of the humayne nature.

He also expoundeth, that Christ when he prayed in the garden, did not aske it as though he would haue it so to be done, but that he might deceiue the deuill, and might prouoke hym to a singuler sight, as though Christ, dissembled in hys prayer.

Hierome is not to be allowed, for that he was so vnfauourable to marriage, writing agaynst Iouinianus, that he counted bigamie, second or third marriages whoredome.

Dionisius writing *De caelesti hierarchia*, is not receiued, when he sheweth the maner of burying the bodies of the faythfull, for he sayth that oyle ought to be poured vpon the course, *Dionisius 14.*

Benedictus commaunded the Sacrament to be geuen into a womans mouth that was dead.

Therefore we must not agree vnto all thynges that the fathers haue sayd or done: for if we do, we should graunt many absurdities. ¶

Obiectio.

Ne transgrediamus antiquos terminos, quos posuerunt patres nostri. That is: let vs not passe beyond the auncient boundes that our fathers haue made.

Responsio.

The rule of the boundes in the fieldes, is not to be compared to the obedience of fayth, which ought to be so established, that it do not forget the people and house of the father. And if they say, it is an allegory, why do we not interpretate the Apostles to be fathers, rather then any other, whose prescribed boundes it is vnlawfull to pull a sunder, so expoundeth Hierome, saying: *Quod si fixos esse volunt patrum terminos, cur ipsi eos transgrediuntur.* That is: And if they will haue the

Id. ij.

boundes

Prælectio sexta.

boundes of the fathers to be sure, why do they themselves passe beyond them?

Acatius.
15. Acatius was a father, which sayd that God neyther did eate nor drinke, and therefore he needed not chalices nor dishes. Trip. hist. lib. 11. cap. 16.

Ambrose was a father, which sayd that holy thynges did not seke for gold, nor that those thynges were pleaked wyth gold, which are not bought wyth gold. De offic. Lib. 2. cap. 28.

They do passe beyond thys bound, when they thinke that God is not well worshipped, vntlesse that all thynges do gorgeously abound wyth gold, siluer, Iuoy, stones and filkes. Trip. hist. Lib. 1. cap. 10.

Spiridion.
16. Spiridion was a father, which sayd that he did frely eate flesh on that day, that others abstayned, because he was a Christian.

Thys bound they do passe beyond, when they do curse that soule, which wyll taste flesh in the tyme of Lent, without y^e popes pardon.

Epiphanius was a father, which sayd, that it was an horrible abhominacion to see the image of Christ, eyther of any other Saint painted in the Churches of the Christians. Nor it was spoken by his mouth onely, but it was decreed also by the Counsell, that that thing which is worshipped, should not be painted in walles. Contion Cap. 38.

These boundes they keepe not, when they leaue not one corner in the temple boorde of Images.

Gelasius was a father, who testifieth, that the substance of bread and wyne remayneth, and ceaseth not to be in the Sacrament, euen as the substance and nature of man is ioyned to the diuine nature.

They do passe thys bound, which sayne that the substance of bread and wyne doth cease after the word of God was spoken, that they may be transubstantiated into the body and blood of Christ.

Chrysostome and Calixtus were fathers, which exhibited to the whole Church, but one communion, and from thence kept away all wicked persons, and condemned greuously all those which beyng present, did not communicate. Epiph. i. Can. dist. 1.

Those boundes they keepe not, when they fill not onely Churches, but also houses wyth priuate Masses.

Gelasius was a father, which decreed, that they should be excluded from the whole vse of the Sacrament, which beyng contented with the partaking of the one kynde, abstayned from the other kynde.

Ciprian was a father which strongly contendeth, that Christians ought not to be denied their masters blood, for whose confession they are commaunded to shed their blood.

They haue taken away these boundes, in that they geue the Laye communicantes but one kynde.

Apollonius was a father, which vpbayded Montanus with thys, among other heresies, that he was the first that made lawes for fasting.

They went from this bound when they made very straight lawes for fasting.

Priestes to marry.
17. Paphnucius was a father, which denied that Priests should be forbidden to marry, and he affirmed that it was chastity for a man to lye

lye with his owne wife, and they were fathers which agreed to hye —
authoritie.

These boundes they overleaped, when they commaunded Priests
to live a single life.

Augustine was a father, which contendeth that the Church ought
not to preferre it selfe before Christ, because he alwayes iudgeth tru-
ly, but the Ecclesiasticall Judges many times are deceiued like men. †

They passe those boundes, whiles they will haue the authoritie
of the Scriptures to depend of the iudgement of the Church.

To be short, why do they bidge the fathers and do not embrace
the sayings of all the fathers: The Church of Christ cannot be quiet
through the Decrees of men. Then is the Church confirmed, when
it heareth the word of God. Therefore the spouse sayth in the Canti-
cles. *En dilectus meus loquitur mihi*, Behold my beloued speaketh vnto
me. Constantine the Emperour, in the Councell of Nice (as the Eccle-
siasticall history declareth) required of the Bishops, that those things
which were called in controuersie, should be defined out of the holy
Scriptures.

¶ Of the Councels.

If they will haue the Church to consist in Councels, many of the
haue greuously erred. The Ariminense Councell defended the Arrians.
The second Ephesine Councell, sauoured Eutiches his heresie.

The Councell of Calcedon fell into such an error, that it would
geue the Bysshop of Rome authoritie to be called vniuersall Bysshop.
But the holy man (for he was absent) hearing of it, bitterly spoke a-
gaynst it.

Entiches .
18.

The Councel gathered of Cyprian (wherin sat. 86. Bysshops) gre-
uously erred, when it defined, that heretickes which were baptized
out of the Church, if they were conuerted, ought to be chrestened
agayne.

Greg. Lib.
4. Regist.
Epist. 32.

The Councell of Constantia consented, that the halfe part of the Sa-
crament should be ministred to the lay people. This Councell hath
two contraries. First, it decreed that the Councell was aboue the
Pope, which thyng is true. For Hierome writeth to Euagrius. *Si autho-
ritas queritur, maior est orbis urbe*. If authoritie be asked, the world is
greater then the Citie. So the whole Church is greater then the
Church of Rome, beyng but one Church. Secondly, that Councell
cōdemned this Article. The Pope is not aboue all Churches, by the
law of God. This Decree plainly gaynsayeth the former Decree.

Councel of
Constantia.
19.

It is about. 900. yeares ago, since the Councell of Constantinople
assembled in Leo the Emperours tyme, decreed, that Images set in
the Churches, should be broken in peeces.

Not long after the Councell of Nice, which Irene the Emperesse
gathered, decreed, that Images should be restored agayne to the
Churches. whether of them two shal we take to be lawfull? The la-
ter obtained their purpose. But S. Augustine denieth that Images
may be in the Church, without very great danger of Idolatry.

Epiphanius beyng of an elder tyme, teacheth, that it is abhominati-
on

Epiphani-
us. 20.

Praelectio sexta.

tion to behold Images in the Churches of the Christians. If they were now alyue, would they allow, thinke you, that second Councell of Nice?

Gregorius Nazianzenus writeth to Procopius, that he neuer saw a good end of any Councell. Therfore, affirming that all had euil endes, he left not much authoritie to be attributed to the Councels.

Obiectio.

Non byng in here Councels which were not generall, as the second Councell of Ephesus, which the Councell of Chalcedon denyeth to be generall. Agayne, it hath no place in the booke of Councels.

Responsio.

Nicephorus and Euagrius, which wrote the storie of the whole Councell, neuer denyed it to be generall. Theodosius the Emperour tooke it to be generall, for he sayth of this Councell. *Cogitantes non essetum absq; vestra sancta Synodo & vbiq; sanctarum Ecclesiarum praesulibus.* These wordes of all Churches which he euery where doth importe a generalitie of all Churches through the world.

Diosco-
rus. 21.

Dioscorus that was President of the same Councell, sayth thus. Theodosius hath confirmed all such thynges as were determined by this vniuersall and generall Councell.

In the Councell of Calcedon it is written thus: To the holy beloued in the Lord, the vniuersall Councell gathered in the mother Cite of Ephesus.

Liberatus, who liued. 400. yeares ago, who wrote the story of this Councell doth say: There is appointed at Ephesus a generall Councell, in the which Flavian and Eutiches made there apparance, as men standing to be iudged. Here may ye playnly see, that this Councell of Ephesus was a generall Councell.

Obiectio.

Where two or three shalbe gathered together in my name (sayth Christ) there will I be in the middest of them.

Responsio.

They are not gathered in the name of Christ, which casting away the commaundement of God, that forbiddeth vs to adde any thyng, or to take away ought fro his word, do determine all thinges accordyng to their own will, and (not beyng contented with the authoritie of the Scriptures) do inuent some new thyng of their owne braines. For as much as Christ promised that he would not be present at all maner of Councels, but gaue a peculiar and sure token, where we might discerne the true and lawfull Councels. we must not neglect this same different note, which is his word. The same commaunt dyd God make in tymes past with the Priestes of the Leuites, that they should teach out of his mouth. This thyng he alwayes requirde of the Prophetes: we see also, that this law was geuen to the Apostles. They that violate, & breake this law are not counted worthy of God to haue the honoꝝ or authoritie of Priesthode.

Questio.

If the authoritie of the Scriptures be groundded vpon the approbation

bation of the Church, by what Councell was it Decreed? By none: wherefore then did Arius suffer him selfe to be convinced by testimonies alledged out of S. Johns Gospell? For (acording to these mens mindes) it was free for him to refuse the Scriptures, because they had none approbation of generall Councils going before. They do alledge the old Canon, which (they say) had his beginning of the Churches iudgement. But I aske them agayne, in what Councell was that Canon put forth? Here they must needs hold their peace.

When the Decree of any Councell is alledged, it must first be diligently waighed at what tyme it was made: for what cause, and for what entent, and also what maner of men were there present. Then afterward the thyng that was handled, must be examined by the iudgement of the Scriptures.

Would God, all men dyd keepe that way, which Augustine prescribeth in his booke agaynst Maximinius. For whē he would repress an hereticke, contendyng about the Decrees of Synodes, he sayd thus.

Nec ego Nycenum Synodum tibi, nec tu mihi Ariminensem debes tanquam præiudicaturus obijcere, nec ego huius autoritate, nec tu illius detineris. Scripturarum autoritatibus non quorumcunque proprijs, sed quæ utriusque sunt communes, res cum re, causa cum causa, ratio cum ratione certet. That is: Neither I ought to object agaynst thee, the Councell of Nice, neither thou oughtest to object agaynst me the Councell of Ariminense, neither art thou bound to the authoritie of this, nor I to that. &c.

Also writyng agaynst the Donatistes, he sayth thus: *Episcoporum littera, & Conciliorum Provincialium Decreta cedunt maioribus Concilijs, Canonica Scriptura nulli cedit.* That is: The writynges of the Bishops, and the Decrees of the Provinciall Councils do geue place to the elder Councils: the Canonickall Scripture doth geue place to none.

Also disputyng agaynst Hierome about the reprehension of Peter he appealed from the fathers that Hierome alledged, vnto the holy Scriptures.

So should they do in the Councils, that they might retayne and keepe their dignities: but yet so, that the Scripture might haue the vpper place. For they all must be subiect to the obedience of it.

The old and auncient Synodes are to be embraced gladly, and must be taken as touchyng the opinions of faith, for holy Councils, as the Councils of Nice, Constantinople, Ephesus the first, at Calcedon, and such like, which were assembled for the confuting of errours. For they do containe nothyng, but the pure and natue interpretation of the Scriptures, whiche the holy fathers applyed to dash downe and ouerthrow the enemies of true Religion. In the latter Councils, the Church dyd regenerate from the puritie of that golden world, yet notwithstanding those Councils had some Bishops, that were knowen to be better then the rest. But it chaunced in these Councils in the end, euen as the Senatours of Rome dyd complaine of that whiche was done amisse in theyr statutes and Decrees. For whilest the sentences were numbred, and not waighed and considered, the better part often tymes must needs haue bene ouercome

Praelectio sexta.

of the greater.

Questio.

It is not likely that generall Councils should erre, for generall Councils do represent the Church. Now God hath promised his holy spirite vnto the Church, and so vnto the Councils, for Gods holy spirite cannot erre, Ergo no more can generall Councils erre.

Responsio.

Pighius the Captaine and ringleader of all Papistes, writeth in his booke entituled, *Ecclesiastica Hierarchi*, after this maner: *Consilia vniuersalia etiam congregata legitime, ut bene, ita perperā, iniuste impieq, indicare, ac definire possunt*. That is: Generall Councils, yea euen such as be lawfully summoned, as they may conclude thinges well, so may they likewise iudge and determine thinges rashly, vniustly, and wickedly.

Furthermore, he sayth that the Councils of Constance and Basile decreed against reason, and against nature, & agaynst all examples of antiquitie, & also agaynst the word of God, & yet both these Councils were generall. But bycause you shall not say that we haue no other shift to defend our doctrine, but the testimonies of your owne men, you shall heare what S. Augustine sayth, both of particular and also of generall Councils. His wordes be these: *Ipsa Concilia quae per singulas regiones vel prouincias sunt plamariorum Conciliorum auctoritati quae sunt ex vniuerso orbe Christiano sine ulla ambagibus credere*. &c. The Councils them selues which are gathered by regions and prouinces ought to geue place without any ambagies vnto the authoritie of generall Councils which are assembled out of the whole Christia world, and the former generall Councils them selues may be amended with the latter generall Councils, when by some experiment, that thyng is opened whiche before was shut, and when that thyng is knownen, whiche before was hidden. This may be done without any shew or signe of sacrilegious pride, without any arrogant hatwines, without contention of treatyng enuie, it may be done with holy humilitie, with Christian peace and Catholicke charitie. By these wordes of S. Augustine, it doth appeare, that generall Councils do not alway rightly and truly define and debate causes, if they may be amended and corrected by latter Councils.

Gerfon of Paris doth write: *In sacris literis erudito, & sacram Scripturam proferenti plus est credendum quam generali Concilio*. More credite is to be geuen to one learned man in the holy Scriptures, and byyngyng forth authoritie out of the Scriptures, then to a whole generall Council.

Panormitanus. *Plus (inquit) credendum vel simplici laico Scripturam producenti, quam toti simul Concilio*. More credite (sayth he) is to be geuen to a simple and playne lay man, alledgyng the Scriptures, then to a whole generall Council. By these testimonies before rehearsed, it may appeare, that generall Councils both may, and do often tymes erre.

Well, tyme will not suffer me to declare thoroughly such thynges as I had determined, concernyng the Church and Argumentes of our

De bapt.
contr. Do.
natist. Lib.
3. Capa.

our aduersaries, and certaine other obiectiōs which they lay agaynst vs. And bycause the houre is past, I will deferre the discourse thereof, vntill the next reayding day. In the meane tyme I commit you to the eternall God, through Iesus Christ our Lord, in the sanctifying of the holy Ghost. *Amen.*

*Hic sequuntur Miscellanea.
Prælectionis sextæ.*

Deus.

God. I.

God is named of the Latines *Deus*, whom the Grecians call *θεός* *θεός* *θεός*, of his readines in succouring, because he neuer lacketh, and absenteth hymselfe, when he is called vpon of mortall men, but at all tymes, and in all places doth helpe and preserue them. Lykelwise Plauto and his interpreter Proctus be of thys mynde, that *θεός* deriued *ἀπό* *τρέχειν*, that is, of running. But they do not refer that running vnto the presence of the helpe of God, but vnto some other thyng. For when men saw the Sunne, Moone, and the Stars, yea the whole heauen it selfe, to be alwayes moued, and to runne about, they thought them to be Goddes. Some there are which would haue it to be deduced *ἀπό* *τῆς* *φόβου*, that is of feare, for feare and religion do perswade me, that there is a God, according vnto thys saying of Statius. *Primus in orbe deos fecit timor*, feare first of all made Gods in the world. Other say, that it commeth *ἀπό* *τῆς* *θεωρίας*, which signifieth: I see or behold, because God doth behold & be to all thynges. It may be that the Latines haue formed their word *Deus* God, of the Græke word *θεός*. But some thincke *Deus* commeth of *dando*, that is, of geuing, because God geueth all thynges vnto all men. So he is called of the Hebrues *Schaddai*, as one that suffiseth vnto hymselfe, and lacketh nothing, but hath sufficient of all god and necessary thynges for all men. Other wyl haue God to be called of the Latines *Deus*, of *deepe*, to lacke, because there lacketh nothyng vnto.

Quid sit Deus.

What God is.

Simonides a Poet very famous for his learning and wisdom, being demanded of Hiero kyng of the Siracusanes, what God is: first that he might pronounce some certaynty of so hidden a matter to be discusled, he desired the space of one whole day, to be geuen vnto hym to try his wits, and to beate his braynes about it. When thys day was ended, Simonides being asked agayne the day following of Hiero, what he did thinke that God was. He required two dayes more of deliberation to be geuen hym. After thys maner the tyme being spent to no purpose, Simonides alwayes desiring his dayes to be doubled, when Hiero marueiling asked hym, for what cause in all thys tyme he gaue hym no aunswere vnto his question, because (sayth he) how much the more I consider, ponder, and search the matter, so much the more hard, obscure and hidden it seemeth to be. By this example we are taught, not to be curious in searching and houlting out the arcane misteries of the diuine Godhed, vnto the which the imbecillity of mans wit cannot reach and attayne. For it is a bayne thyng to desire to know those thynges which a man cannot compasse. Celestiall thynges are incomprehensible, and impenetrable vnto mortall creatures. God is to be sought wth sayth, and not wth reason. Reason is of no powler in diuine thynges, where there is nede of a sincere sayth and purity of the mynde. As the eye is daseled at the beames of the Sunne, so is the sharpnes of the minde dulled and dismayed at the contemplation of the diuine maiesty. Wherof thou mayst perceaue diuers through an vnfaciable curiosity to attayne to knowledge and wisdom, to haue fallen into detestable errors. Wherefore since we are preserued by the onely sayth in Christ, and not by the strong opinions of the philosophers, and by the miscall speculations of the diuine nature, I thinke it better, and more safe,

ly for

Miscellanea

ly for a Christian man to be ignorant of some thynges, then to be ouer wyse, for as in all other thynges, so in the study of wisdoome a meane is to be prayfed. And they that are ouerwyse, are commonly most foolish, whereas a Christian man ought rather to endeouour to liue well, then to cline to high, in matters passing his reach.

Of repentaunce. 2.

— **E**Vpolis the sonne of Nicias Emperour of Athens in the first night of his marriage, dyed, being layne together wyth his new married wyfe, wyth the fall of his chamber wherein he lay. Whereas there happeneth nothing more certayne and sure vnto vs, then death, yet there is nothing more vncertayne, then the kynde of death. We ought to geue all diligence and endeouour, least that if the Lord, when we litle thinke of it, shall call vs out of this mortall and short lyfe, he finde vs careles and vnready, for they are disceiued which deferre and prolong the amendment of their lyfe, vntill they be olde, then beginning to liue well, whē they must geue euer their lyfe and all together. For who can promise vnto hymselfe, that he shall lyue from morning to night?

*Vinimus incerti, nec quos lux crastina casus.
Adferat humano pectori nosse datur.*

Our life is nothing permanent, vncertaine and vn sure,
What mortall man can say, my tyme to morrow shall endure?

It is therefore our part, that we thinking euery day to be the last day of our life, should so lyue dayly as though we should die to morrow. For the soldour of Christ ought allwayes to be in a redines, and to be prepared vnto euery chaunce which shall happen, being not ignozaunt how he was bozne a mortall man, and that no man in this often chaunge of mortall thynges, can lyue long. They haue neede of this herbe called Helleborus, which being like vnto Mydas and Sardanapalus, and blynded wyth the desire of riches and pleasure, do promise vnto them selues the yeares of Nestor or Mathusela. For if the strength and ability of man, howsoeuer it be esteemed, be wayed in a iust balaunce, O mercifull God, what needfastnes, what certainty, what safety shall a man finde? He shall see rather all thynges to be most fragile, frivolous, doutfull and bayne. There is nothing more byckle than man, nothing more vnstable and more slipper. The which thyng (except they had ben mad) men myght haue learned by this common prouerbe, *Homo bulla*, that is: Man is but a bubble of water: by the which being warned, it myght be, that they would not so greedely gape after riches, nothing prouising a Christian life, neyther would they geue them selues so much to riot and surfeting, by the which a great part of men do hasten their owne death before they tyme, but would vse some meane, and so commyng vnto a better mynde, would call to remembraunce that they should once dye. Whereof I know not whether the iust anger of God be more greuously prouoked, than euen than when it doth come to passe (as it doth oftentimes) that they which neyther obey Gods commaundement, neyther are moued by mans crample, wickedly and disorderly spending & whole course of their life, become wise at the last, but to late and to their great euill and destruction. I know, that a long talke of death is nothing plausible vnto such as set their felicity in the world. Yet the truth is not to be kept in silence. Merely a Christian death is most agreable vnto Christian men, which happeneth vnto no man, vnles a Christian lyfe go before. For it is vnpossible that he who liueth lyke an Ethnicke continually, should die lyke a Christian, neyther if a man lyue Christianlike but for a tyme, he shall be sure of a Christian death, except he continue in this lyfe, and so end in the same. For herein lieth all the matter, how and in what sort we depart out of this lyfe. Whereby thou mayest perceiue how perilously we lyue, as oft as we being circumuented wyth & engines of the deuill, eyther allured by the entisementes of the world, leaue our duty, and the office of our Religion vndone, whereas no man is free from death, and no man is sure of lyfe, no not for a moment of tyme.

tyrne. For no man doth know the end of his dayes, nor the houre of his death, be-
foze it be at hand.

Quo minime remur, mors trux nos tempore mactat.

At what tyne man doth litle know,
Death slayeth hym with her mortall bow.

We are set vpon vnwares, and we are beaten down sodenly, no Legate beyng
sent to require agayne our spoyle, & without sendyng of any Ambassadour to take
a leage of truce. Wherefoze, since that all our saluatio consisteth in this point, that we
dye Christianlike, & we cannot dye Christianlike, except we lyue lyke Christians,
and we cannot lyue like Christians, except we despise the world, and passe our
lyfe, accordyng to the prescript rule of Christ. It doth folow of necessitie, that if we
will be partakers of the saluation of Christ, what soeuer Christ hath comaunded vs,
this onely we follow, this onely we obserue and embrace, finally, that we expresse
this, both in our wordes & dedes, beyng nothyng carefull what the world doth ei-
ther iudge, speake, or determine of vs. For they which will please the world, and al-
so serue Christ, they are farre out of way. Wherefoze, Athanasius writeth wordes
ly, and lyke a saythfull pastour of the Christian flocke. *Hac est voluntas Christi, ut
quisquis ipsi adhereret, nihil prorsus afferat secum seculi huius, neq; terrenarum rerum cura
teneatur, sed sola crucifixi cruce gloriatur, eamq; seruat & noctu pariter & interdum cu-
ram eius & solitudinem gerat.* This is the will of Christ (sayth he) that whosoever
leaneth vnto hym, he byyng nothyng with hym of this world, neither that he be led
with the care of earthly thynges, but that he gloze and reioyce onely in the crosse of
Christ crucified, and beare that crosse, carieng the care and loue of it in his mynde,
both night and day.

Finally, it is the propretie of man to erre, it is the propretie of man to offend,
and it is the frailtie of man, through the instigation of the deuill to fall many tymes
into most horrible and damnable synnes, but to grow in vice, and to ware old in
wickednes, it is not the propretie of man, but of a most wicked, careles, and dam-
nable reprobate. Wherefoze, sinners ought to repent, and they must repent in tyme,
least while we be to much listnecked, and to long obstinate, death sodainly and vn-
wares come vpon vs (as it happeneth often tymes) preuentyng vs of our intent
and purpose. For there is no small account to be made what maners, and what
kynnd of lyfe he shall vse, and what maner of death he dyeth, that is once regenerate
vnto Christ by Baptisme. Neither the sodaine chaunge of a naughty purpose, and
an alteration of the whole lyfe ought to be a shame vnto any man, whiche is done
to a good end. Neither it ought to repent any man of his enterpryse, if he chaunge
vncertaine thynges, for certayne, small thynges for great, euill for good, temporall
for eternall and euerylastyng. What is more certayne, then the diuine promises?
What is better then the kyngdome of God? What is more eternall then the heauenly
felicitie: whiche no yeaes, no tyme shall end.

Obiectio.

But man perchaunce will say here. How shall the promises of Christ be cer-
taine: how can they be but doubtfull, which hetherto were neuer yet exactly pro-
ued, nor could neuer yet by reason or sense be vnderstode? Whiche we are bid to
loke for through bare hope onely, without any tast or feelyng of them. Of the which
promises, if Christ would put vs in a suretie, by geuyng vs some tast of his promi-
sed felicitie, no man would refuse to take any paynes, yea to waide through fire and
water (as they say) to enioy this benefite.

Responsio.

First, what soeuer thou art that doubttest, know that it is one thyng to beleue,
and an other thyng to know. It is not geuen vnto any mortall man, to know the
rewardes which are prepared for them which runne in the Christian course stri-
uyng for the best game, the which rewardes, what soeuer they be, we beleue them
to be such and so excellent, that they can not be comprehended by mans sense,
nor vnderstanded by mans wit, for the aboundaunce, of Gods plentyfull goodnes
farre

Miscellanea

farre erredesth all worldly felicitie . Furthermoze , it hath so pleased the eternal wisdom of **G O D**, that the meane to attayne to our saluation should consist in faith onely, and not in knowledge , and that all nations should be saued by faith and not by science.

Also , consider that God hym selfe hath promised these eternall rewardes vnto vs, and how that he is true and the truth it selfe, and that it is vnpossible for hym to be false and deceiptfull. Weigh this, and thou canst not doubt. To be short, except thou geue credite vnto the word of God , and vnfaignedly beleue his sayinges , although thou were Christened, yet it shall little preuaile thee.

Children.

IT was the maner and custome of certaine Philosophers of India called Gymnosophists, to call their schollers vnto them every day a little before supper , and to demaunde how every man had profited that day. They whiche were commended for their diligence and industrie, were permitted to take their supper, but the other sorte as idle ones were expelled out of the doores with ignominie and shame , to do some seruile labour and worke . Maisters ought to be carefull, that their schollers may appeare to excell and to be good , aswell in mynde as in tounge, aswell in dede as in word . For true vertue that is Christian faith which onely openeth vnto men the way vnto eternall saluation, is alwayes doyng and full of good workes, not onely consistyng in prayer , but also in the exercise of godly dedes procedyng from a pure harte and deuout mynde vnto God. It is a good thyng and much commendable of all men to speake well , but to do well it is much moze excellent and moze godly. With a wise and eloquent talke we winne vnto vs the mindes of men, we turne them, entise them, & procure theyr beneuolence. But with godly doynges and mete for Christian Religion we winne vnto vs God hym selfe, and we shall receiue of hym an inestimable reward, that is the felicitie of the heauenly kyngdome which shall neuer haue end , but endure for euer for although what soener good thyng we do, it cometh from God, in so much, that accordyng to the saying of the blessed Martyr S. Cyprian . *Nil habemus de quo velut nostro gloriamur . &c.* We haue nothyng of the which we may gloze (as of our owne) and therfore our iustification and saluation is to be imputed vnto faith onely , and not vnto our workes, yet notwithstandyng God hym selfe doth ascribe hys giftes vnto all that beleue in hym , and doth alwayes most abundantly reward them as though they were our owne. It is not one thyng therfore to say well and to do well, but there is difference betwixt wordes and dedes both in young and old . Wherefore it is the part of them which be Magistrates, and such as haue regard of the common wealthe, to appoynt vnto scholes of learnyng graue men, and men aswell vertuous as eloquent , which may teach such thinges as are not after to be repented, and to be butaught agayne, which shall not onely forme and frame their tounge , but also shall instruct the maners and myndes of the youth vnto the prescript and rule of the Gospell . Finally, which aswell by their owne example as by their preceptes , may infill and poure into their tender and simple mindes the loue of Christ, and true vnderstanding of Christian Religion. For in a common wealthe well ordered, and no lesse beautifull with god and godly Citizens as with wealthe and riches , the chief treasure ought to be the schole of god literature. Aristotle hath this sentēce, *ὅτι μικρὸν διαφέρει τὸ οὗτως ἢ οὕτως ἐχέναι ἐθίσθαι, ἀλλὰ παντοῦ, μάλλον γὰρ τὸ πᾶν*, that is. It is no small matter for a man to be taught this way or that way from his youth , but it is a great matter, yea rather it is the whole matter. It is learnedly written of Aristotle & very aptly, for there are among childre which may in tyme to come gouerne a common wealthe, well, if they be well taught, euill, if they be euill brought vp . And it is the part of a wise Magistrate not onely for the present tyme to prouide for the common wealthe, but also for the tyme to come, for men are made, by industrie, & not bozne by nature good and profitable Citizens. And maisters do absolute and make perfect (such as are vnperfectly begon of nature) by erudition and doctrine, for learnyng doth adde the best

best part of man vnto man, if that it beyng applyed in due tyme happen vpon a toward wit and a disposition boyde of filthynes.

The Grecians haue a very pitthie saying, ο γραμματων ἀπειρος οὐ βλέπει βλέπων, he that is ignoraunt and vnlearned, seith nothyng although he haue eyes. For this cause, I thinke it good to follow the example of the Persians amongst whom there are certaine selected and chosen out of the number of the elders, to gouerne and instruct their youth, and such as they thinke will byng them by most vertuously, as Xenophon Socrates scholler maketh mention in a noble worke of his entituled Cyri Pedia, the institution of Cyrus. Furthermoze if these thynges followyng be accompted a prayse vnto Cities, and an oznamment and a pzoofite vnto the same, as a rich treasure, broad and deepe dikes, strong and high walles, how much moze better and moze pzoofitable is it to haue lawes circumspectly and wisely made: both much moze rich, beautifull and happy are Cities to be indged, if they haue abundance of god and learned men, if they be adourned with a great number of Citizens, beyng indued with god disciplines from their childehode, for the true riches, the true firmament & strength, also the defences, & the true oznammentes, and aydes of a common wealth, do not consist in the treasure house, not in trenches & walles, finally not in armour and weapons, but in the wisdom, vertues, and true pietie of the Citizens, for the Citizens are the best walles, &c. towres, munitions and oznammentes and also the riches of a Christian Citie: so that they be sober, fearyng God, followers of the Gospel, and instructed in Gods word. Otherwise what treasure is riches enough: what trenches are deepe enough: what walles are strong enough: what lawes are wittily enough made, vnto wicked and foolish Citizens? The Prophet Dauid sayth. *Εάν μή κύριος φυλάξῃ πόλιν, μάταια ἔργον ὡνείκεν ὁ φυλάσσων.* Wherfoze diligent hede is to be taken that children be so instructed whereby they may ware most vertuous and godly, and that shalbe very pzoofitable both for them selues and for the common wealth, for not the earthly, but the eternall wealth and health ought to be the onely scope vnto all Christian common wealthes health, which can be purchased by none other meanes or arte then through sayth and the obseruation of the preceptes of Christ. Psalm 127.

Fellow seruauant. 4.

Saint Iohn writeth in his reuelation, how he fell downe before the seete of the aungell to woꝛshyp hym, but the aungell sayd, see thou do it not, for I am thy fellow seruauant. This place maketh much agaynst our aduersaries, who do stoutly defend, that we ought to woꝛshyp, to pray and call vpon Aungels and Saintes in our prayers. But that their reasons may be the better knowne, I will recite all their obiections and Argumentes, and will also make aunswere vnto them. First I will aunswere to the testimonies which they alledge out of the Scriptures, and after that to the authorities which they byng out of the fathers and Doctors. Ipsoc. 12.

Obiectio prima.

Iacob sayd, the aungell which hath deliuered me from all euill, blesse these children, and let my name be named vpon them, and the name of my fathers, Abraham and Isaac. In this testimonie they bꝛe two thynges: The first is, that Iacob doth confesse him selfe to be redeemed of the aungell, and that the aungell doth blesse. The second is, that he sayth, and let my name, and the name of my fathers be named vpon them: for that is as much as though he had sayd, They shall call vpon my name and the name of my fathers. Gen. 48.

Responsio.

Where they say, that the aungels blesse vs, and pray for vs, and be the defenders and keepers both of men & of kyngdomes, against that, I had leauer byng the aunsweres of fathers, then myne owne reasons. S. Austen writeth thus. *Quicunque miracula sine per angelos.* &c. What soeuer miracles are done, either by the aungels or by any other meanes from aboue, commendyng and settyng forth vnto vs the honour and Religion of God onely, in whom is enuerlastyng lyfe, it is to be bele-

Miscellanea

ned of the which loue the aungels (accoꝝpyng vnto truth and godlines,) that those miracles are wrought of them and by them, by Gods operation woꝝkyng in them. And a litle after he sayth. And when the aungels heare vs, God him selfe heareth in them as in hys true Church, not made with handes.

Cap. 16.

And agayne he writeth, If any aungels desire Sacrifice, let them be preferred whiche serue not them selues, but God the creatour of all thynges: for by this they shew, what a loue they beare towarde vs, when by the Sacrifice they would make vs subiect, not vnto them selues, but vnto hym, through whose contemplation they are happy, and they desire to bryng vs vnto him from whom they neuer departed.

Exod. 23.

Although this be sufficient to aunswere to all the obiections touchyng aungels, yet for perspicuities sake I will adde this distinction. That which is proper and pertayning onely vnto the Lord, is attributed vnto the aungels, *Ut remotiori causa*, as to Gods messengers and Ministers, for as it is written in Exodus: *Nomen meum est in medio illius*. And what other thing is this to say, but that which the aungel doth, he doth it by my name, by my vertue, commaundement, & power. Saint Stephen sayth in the Actes of the Apostles, when forty yeares were expired, the aungell of the Lord appeared vnto him (Moses) in the mount Sina, and a litle after he sayth: *Et facta est vox Domini ad eum*: And the voyce of the Lord sayth vnto him, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Here ye may see, that he called him God, whom a litle before he called aungell, because he meant that the aungell did that which he did, in the name and commaundement of God. To this appertaineth that place, where it is sayde, that the aungell of the Lord deliuered the Citie of Hierusalem, when he slew of the host of the Assirians an hundred foure score and five thousand men.

Actes. 7.

Agayne the aungels in many places did beare the type, and did signify the Lord, wherupon sayth Austen: *Clamauit ad eum Dominus de rubo, dominus in Angelo, an dominus Angelus ille, qui dictus est magni consilij angelus, & intelligitur Christus*, that is, The Lord cryed vnto him out of the bushe, whether it were the Lord in the aungell, or that the aungell was the Lord, who is called the aungell of the great counsell, and is vnderstand Christ?

This you may see, that deliuerance, and redemption and such like are attributed in the Scriptures vnto aungels, for they be attributed for Christ, & in Christ. So in this place, forasmuch as benediction was promised vnto Abraham, Iacob could not better expresse the sayth of his minde, than with these wordes: the aungell which hath deliuered me from all ill, blesse these childeꝝ. He vnderstode the aungell of the great counsell, the Lord Iesus, who is benediction, saluation, righteousness and the sanctification of his people.

Obiectio secunda.

In the Prophet Zacharie, the aungell of the Lord is sayd to complayne, and to be greued for the erile of the people of Israel, yea & to pray vnto the Lord to haue mercy vpon the people.

Responsio.

In that place is a figure, which is called, *Hypotyposis*, or, *Suffiguratio*, & est schema in quo persona, res, locus, tempus, aut aliud quippiam tum scribendo, tum dicendo ita verbis exprimitur, ut cerni potius ac coram geri, quam legi, aut audiri videatur. Such sightes are often geuen to the Prophetes, and they are brought forth, not as true histories, or as formes and playne examles to teach and shew the thinges, as it were before the eyes. Micheas propheryng before the kinges Achab and Iosaphat, cryed out saying: I saw the Lord sit vpon his throne, and all the host of heauen stode by him, on his right hand, and on his left hand. And the Lord sayd, who will entise Achab, that he may go and fall at Ramoth Gilead, and one sayde on this maner, and an other sayde on that maner. When there came forth a spirit, and stode before the Lord, and sayd, I will entice him. And the Lord sayd vnto him: where with: and he sayd: I will go out, and be a false spirit in the mouth of all his Prophetes. When sayde the Lord, thou shalt entice him, and shalt also preuaile, go forth and do so. &c.

Now,

Now, this was not done in déde in such sort, as the Prophet describeth. But is, Hypotyposis, a figure to shew forth a matter befoze the eyes, as it were done in déde. For who will gather of these wordes of the Prophet, that God did communicate with spirites: and to utter his decrees one after an other, after the manner of men? It is sufficient, if by a certayne collation or comparison, we vnderstand by this suffiguration, God to be angry with Achab, and therefore purposed by iust iudgement, & by iying Prophetes to bring hym to destruction, which would not geue eare to the truth.

So in the Prophet Zacharie it is sufficient to vnderstand, that God did shew (*Hypotyposis quadam*) that he had pittie of his people, which had ben greatly afflicted and punished, and that now he purposed to bring that scourge vpon the barbarous nations. While he might haue spokē this thing playnly, he had leuer vse the scheme *Hypotyposis* for an enargy or playne euidentcy. They therefore be ignorant of the phrases of that scripture, which will gather by such figures the patrocinie and ayde of Saintes. The Prophet speaketh in this place of the mercy, the helpe, and the iust iudgement of God, and nothing of the assistance or helpe of saintes. Let vs therefore worship and call vpon the Lord which is the Lord of Angelles, and the Lord of all men. When Iohn fell befoze the seate of the Angell, he heard the Angell say: *Vide ne feceris*, i.e. that thou do it not, for I am thy felow seruaint, and the felow seruaint of thy brethren, the Prophetes, and of all them which keepe the wordes of this booke, worship, and pray vnto God.

As for the latter part of the obiection, which is this: *Inuocate nomen meum super eos*, let my name be called vpon them, and the names of my fathers Abraham and Isaac. I aunswere that doltes and vnlearned Alles vnderstand not the manner of speech in the holy tonge, and therefore, *Ex falso colligunt falsum*. The sense of those wordes is this: Iacob adopted Iosephes sonnes, Ephraim and Manasses into the number of his owne children, that with them they might enioy equall porcion of inheritaunce. Therefore sayth Iacob, they shall haue my name, and not the name of my sonne Ioseph, they shall be called Iacobs children, and not the sonnes of Ioseph, nor they shall be called the nephewes of Iacob, but the sonnes of Iacob. Now sir, frame your argument out of these wordes for the praying to saintes: They shall beare the names of Iacob, *Ergo*, they must pray to Iacob. Cuppe with a galbe backe, and stumble no moze.

The like phrase, is in the Prophet Esay, where the women cry, saying: *Panem nostrum comedemus, et vestimentis nostris operiemur, tantummodo inuocetur nomen tuum super nos, & aufer opprobrium nostrum*. In that day (sayth the Prophet) shall thy women take holde of one man, saying: We will eate our owne bread, and we will weare our owne garmentes, onely let vs be called by thy name, and take away our reproch. That is, be thou our husband, and let vs be called thy wiues, for they thought it to be a reproch, to be without an head and husband. And I pray you, who will gather of these wordes, that men must call vpon women?

The Prophet meaneth no moze, but that there shall be such a laughter of men, that seuen women shall strue and desire one man to be theyr husband, and to be called his wiues, and to be named after his name, as women in these dayes be called after theyr husbandes names.

Obiectio. 3.

Moses in his prayer sayth, *Recordare Abraham, Isaac, & Israel seruatorum tuorum, quibus iurasti per te metipsum*. Remember (O Lord) Abraham, Isaac, and Israel, thy seruantes, vnto whom thou hast swozne by thy selfe. &c. Behold (say they) Moses prayeth for the people, and prayeth by the name of the holy prophetes which were dead. *Ergo, &c.*

Exod. 32.

Responsio.

Herein they betray their ignorance, which obiect this for the profe of intercession to saintes, because Moses cryed vnto the Lord, *Recordare Domine patrum nostrorum, &c.* As though that it were equivalent vnto this saying, Holy Abraham, pray for vs, or for geue vs our sinnes, or bying to passe by thy prayers, that God may for

Ge. 18.

geus

Miscellanea

Elay. 63.

geue our offences. But Elay writeth a farre other thing, and cleane contrary vnto thei doctrine, saying: *Vbi est zelus tuus, et fortitudo tua? &c.* Where is thy zeale, and thy strength? The Lord, the multitude of thy mercies, and compassions, they are restrained from me, doubtles thou art our father, though Abraham be ignoraunte of vs, and Israel knoweth vs not, yet thou (O Lord) art our father, and our redeemer, thy name is for euer. Moses did not inuocat them, whom he knew assuredly that they were ignorant of him, but he doth call vpon God the father, and onely one redeemer, putting him in remembrance of his promises. For he saith in plaine wordes: *Recordare seruorum tuorum. &c.* Remember thy seruantes vnto whome thou hast swozne by thy selfe, and saydest vnto them, &c. for this cause he sayd. Remember our fathers, because God had swozne vnto them, that he would be the God of their seede. Of the which promise he putteth God in remembrance in this place. And to this apperteineth that which God himselfe speaketh in Exodus, *Domini deus patrum vestrorum. &c.* The Lord God of your fathers, the God of Abraham, the God of Isaac, & the God of Iacob sent me vnto you, this is my name for euer, and this is my memorie from generation to generation. Wherefore God would be so called and so prayed vnto, that is, to be put in remembrance of his promises, not for himselfe, but for our sakes, & maketh this for praying to saintes.

Obiectio. 4.

Lib. 4. cap.
pitt. 19.

We read in the booke of the kinges, *Ego protegam ciuitatem istam, dicit dominus, ut saluem eam propter me, & Dauid seruum meum.* I will defend this citie (sayth the Lord) that I may preserve her for my seruants sake. Is it not manifest (say they) that God spareth sinners for the merites and prayers of the Saintes, and that whose countries and Cities are preserved through their ayde: as in this place (for Dauids sake.)

Responsio.

Cap. 34.

Cap. 13.
Cap. 10.

We answere, that the citie and kingdome of Hierusalem was spared for Gods sake, and for our sauour Christes sake, for the prophetes called Christ Dauid by this figure *Antinomasia*. The Lord speaketh in Ezechiel. I will raise vp ouer my shepe a shepheard, which shall feede them, which is my seruant Dauid. He shall feede them and shalbe their shepheard, and I the Lord God will be vnto them as a God, and my seruant Dauid chiefe in the middle of them. I the Lord haue spokē. The like place is in Ieremie. None of all the interpreters haue expounded these places other wise than of Christ. And the Euangelist S. Iohn doth proue them to be ment of Christ. Therefore the Lord spared the kinges citie, because of Christ our Lord, whom it behoued, to haue bene famous in Hierusalem, and his name and doctrine to be spread throughout the whole world.

Obiectio. 5.

Cap. 5.

They bring this place out of Iob. *Voca obsecro, est ne aliquis qui respondeat tibi? & ad aliquem sanctorum conuerrere.* We are commaunded openly (say they) to turne vnto some of the Saintes in our tribulations, as it appeareth in this place.

Responsio.

Iob did contend, that trouble and aduersity doth not alway come for sinnes sake, which he proueth by his owne example. The Lord (sayth he) hath cast me into this calamitie, not by the reason of my wickednes, but through his owne good will, not by his aduersaries, and especially Eliphaz doth reply & say, that God punisheth none but for sinne, yea and all men be sinners, and none cleane in the sight of God. Whereby he touched (as he thought) Iob. As though he should say: name thou any man if thou can, liue he neuer so holy, which hath not deserved misery and payne for his sinnes. Thou canst shew none, for it is impossible to finde any such. This is the very meaning of this place. And I pray you, what maketh this for praying to Saintes, which is the way to London a poke full of Plummes. Againe this Hebrue word *Kedoshim*, signifieth those properly, which are separate & cleane from the iniquation and abomination of the Gentils, the holy men that liue here, and not the Saintes in heauen. Certaine learned men to take alway the ambiguitie of the wordes, do call the Saintes in heauen *Calites*, which they call in the Hebrue

brue *Abbidim*, and the holy men which live vpon the earth the call *Santos*, which they call in the Hebrue *Kadoshim*, but these words be vsed sometimes indifferently. Other do expounde this place after this maner. Eliphas doth rebuke Iob of impatience, and sayth, no iust man doth, or hath done as Iob doth, that is, spurne, murmur, and grudge against God in hys dolours and paynes, both the senses are good.

Obiectio.

It is written in the Apocalips, that when the Angell had taken the booke, the foure beastes and the foure and twenty elders fell downe before the Lambe, ha- Apoc. 5.
ving euery one harpes, and golden vialles full of odours, which are the prayers of the Saintes, How say ye, is not here mention made of the prayers of Saintes?

Agayne in an other place it is sayd: An other Angell came, and stode before the altar, hauing a golden censer, and much odours was geue vnto hym, that he should offer with the prayers of all saintes vpon the golde altar, which is before the throne, what can be spoken moze playne than this for the prouise of praying to Saintes? Apoc. 8.

Responsio.

For the first place it may be answered, that there is the figure *Synecdoche*: for prayer doth consist of two partes: Inuocation, and thanks geuing, as it may be proued by S. Paul to the Phillippians. How we do inuocate, when we desire any thing to be geuen vnto vs of God, but we render thanks, when we praye and celebrate God and his holy name, for his benefites already geuen. And that the Apostle Iohn meaneth this last, and not the first, it is euident by these wordes following. *Cantunt canticum nouum dicentes.* They sing a new song saying. Thou art worthy to take the booke and to open the seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people and nation. And I beseech you, what maketh this for the intercession vnto Saintes? It is no good consequent, this man doth praye God, therefore I must call vpon this man. *Nego argumentum.*

For the second place, here is no other thing sayd, but that the Angell and the elders prayes God together. Yet S. Austen examining this place, doth say, that this Angell is Iesus Christ, hauing the golden censer, that is his holy body, for he was made the censer, out of the which God receiued a swete sauour, and he is made gracious vnto the worlde, because Christ offered him for a swete sauour. The Angell took the censer and filled it with the fire of the altar, that is, God took a body that is the Church, and fulfilling his fathers will, filled it with the fire of the holy Ghost.

Obiectio. 7.

Baruch sayth in his prayer. *Domine deus Israel audi nunc orationem mortuorum* Cap. 3.
Israel. O Lord God of Israel, here now the prayers of the dead Israelites, loe, here Baruch desireth God to heare the prayers of them, that be dead. Ergo, Saintes do pray for vs.

Responsio.

Baruch in this place doth not speake of them which are dead and departed this worlde, but of the wicked liuers, who although they live in the worlde, yet before God they are dead. And this phrase is often vsed in the Scriptures, as in the Gospel where Christ sayth, let the dead bury the dead. And S. Paul speaking of the widow sayth. *Vidua in delicijs agens, viuens mortua est.* A widow liuing in watonnes, beyng a liue is dead. Baruch speaketh here, of sinners which were yet liuing.

Other do expound it after this sort, as Lyranus, whose wordes be these. *Andi domine orationem sanctorum patriarcharum & prophetarum qui viuentes orauerunt ad te pro bono statu posterorum.* Heare (Lord) the prayers of the holy patriarches & prophetes who when they liued did pray for the good state of their posterity, as though he should say: O Lord haue a regarde to that prayer, which they made vnto thee when they were aliue.

Obiectio. 8.

Judas Machabeus saw plainly with his eyes Onias, which was the hie priest, Lib. 2. Ca. 15.
Ce. ij. and

Miscellanea

and Jeremy the Prophet, to pray for the people of Iurie, *Ergo*. &c.

Responsio.

This is but a certayne vision and dreame, by the which it was represented, as by a certayne figure, that the Lord would not forsake the prayers of the Iewes. If this place should proue the intercession of Saintes, then Iudas would haue commended himselfe to the prayers of Onias and Ieremias, but he conuerting vnto God onely, cryed and prayed (when he was in great distresse and daunger) after thys sort. O Lord, thou that diddest send thine Angell, in the tyme of Ezechias king of Iuda, who in the host of Sennacherib, slew an hundred foureschoze and five thousand, Send now also thy god Angell befoze vs, O Lord, for a feare and dread vnto them. And let them be discomfited by the strength of thynne arme, which come agaynst thynne holy people to blasphem. This prayer was made vnto God and not to Onias or Ieremy the Prophet.

Agayne of what authoritie is the second booke of the Machabees to confirme any doctrine: truly of none, as both S. Hierome, Cyprian, Aulien and other do declare, but of these bookes I haue spoken sufficiently befoze.

Replicatio.

Origenes doth alledge this booke, for the confirmation of praying to Saintes. His wordes be these. *Sed & omnes sancti qui de hac vita discesserunt habentes adhuc charitatem erga nos qui in hoc mundo sumus, si dicantur curam gerere salutis eorum & inuare eos precibus suis, atq; interuentu suo apud deum, non erit inconueniens. Scriptum namq; est in libris Machabaeorum. Hic est Hieremias propheta dei, qui semper orat pro populo*, that is, all the Saintes which are departed out of this life hauing charitie & loue toward vs which be in this world, it is not incōuenient, if they be sayd to take some regarde of our health and to helpe vs with their prayers and intercession with God, for it is written in the booke of Machabees. Thys is Hieremie the Prophet of God, which alwayes prayeth for the people.

Responsio.

Bruno Amorbachius a man of incomparable learning doth doubt of these Homilies which goeth in Origenes name, for he supposeth many thynges to be in them which shew, that they be not the wordes of a Grecian but of a Latin man, & what matter is it if they were Origenes owne, Shall the authoritie of man be of more force with vs than the authoritie of the holy Scriptures? God forbid. Againe, of what authoritie the booke of the Machabees is, it is declared *Satis superque*.

Obiectio. 9.

It is written in the Psalmes. *Laudate dominum in sanctis eius*, prayse God in his Saintes, *Ergo*, Saintes are to be prayed vnto.

Responsio.

If this phrase were formall, prayse God in his Saintes, *Ergo*, pray to Saintes, than this kinde of reasoning were good also. Prayse God in the sound of trumpet, in cimbals, in harpe. &c. *Ergo*, we must pray to trumpets, to cimbals and to harpes. *O corabos, o Terebynthos, o melicides o sues Baoticas, & pallade viduas*.

Obiectio. 10.

Rom. 8.

The spirit doth make intercession for vs according as the Apostle teacheth thereof Christ onely maketh not intercession.

Responsio.

Paul speaketh not of any intercessour in heauen, but of the spirite of man praying in this world, which being incensed & illuminated with the spirite of God, doth sigh and make intercession, the wordes of the Apostle are euident and playne.

Obiectio. 11.

We read in the Scriptures of the prayers of Angels, and that they offer vp the petitions of the faythfull vnto the sight of God: therefore Christ alone doth not pray and make intercession for vs, but the Angels and Saintes also.

Responsio.

We deny this to be a good consequent, for the Scriptures do teach that the Angels are ministring spirites, and their office requirerh to offer onely our prayers,

as

These homilies are Hieromes works set after his commentary in Ecclesi. Aulien.

as ministers vnto the sight of God. But the Scripture doth not teach that they make intercessio for vs, or that me are heard through Angels, but through Christ, who maketh intercession for vs, and for whose sake our prayers being presented vnto God the father, are acceptable vnto hym. If that any man will affirme the same of the blessed spirites of the Saintes and holy fathers, and will fourme hys argument, *A simili*, let him first proue, that the soules of Saintes are made ministering spirites, but this cannot be proued. And although it coulde be proued, yet this doth not argue, that the Saintes in heauen are intercessours for men here in earth, for neyther the Angels themselves are therfore intercessours, because they offer prayers of men vnto God.

Obiectio. 12.

The Saintes are ioynd with vs in charitie, and because the spirites of them dwelling in heauen, haue a loue vnto vs lining on the earth, in the respect of this loue and charitie they pray for vs.

Responsio.

They that thus dispute, reason besides, and contrary vnto the Scripture for although we gladly graunt, that the Saintes in heauen are not without charitie, yet this charitie in the heavenly Citizens hath not this nature, nor these offices now, which it had once vpon the earth. Other wise we should attribute many sonde absurdities vnto them, as though they should eyther suffer or do such thinges, which in dede they neyther suffer nor do, whiles the Saintes liued on earth for the nature of their charitie, they sorowed, reioyced, and prayed with vs, and for vs. Now, whereas they haue put of this corruption, and haue forsaken vs, they lining with God in heauen, do not know our doinges, nor are moued with any earthly affection. They know that we are very well prouided for, without their helpe. They perceiue that the saluation of man is so wrought, that they themselves rest from their labours, and reioyce in Christ, vnderstanding that Christ is the onely intercessour for me lining in miserie, because he is omnipotent and knoweth all thinges, and that he is neuer moued or worried, nor is ignorant of any thing, but doth execute and performe most perfectly all parts of an intercessour. They know this glory to pertayne onely vnto the sonne of God, and therefore they do not take this honour vpon them, they should make them selues intercessours in the steade of Christ, for this charitie of God doth farre excell the charitie of man towarde hys neighbour.

Obiectio. 13

They do object, that the Saintes do not pray for vs after such a sort as Christ doth, which is the onely mediatur, but after that sort as they were wont to pray for their brethren when they were vpon the earth.

Responsio.

It doth not solow, they did this liuing in the world, *Ergo*, they do the same now in heauen, neyther can it be proued by Scripture, that the Saintes pray for vs in heauen. Wherefore then should we beleue doubtfull and vncertayne doctrines, for true and certayne? But let vs graunt that the Saintes pray for vs in heauen, as certayne of the fathers haue written, yet it doth not folloiw, that we should pray or call vpon them. For it well knowne what Saint Austen writeth. *Gentiles dijs suis & templa edificauerunt & statuerunt aras. &c.* The Gentiles erected Churches vnto their Goddes, they builded them altars, they appointed vnto them Priests, and ordayne sacrifices. But we do not bulde Churches vnto our Partys as vnto Goddes, but ordayne memorials as to dead men, whose spirites line with God. Neither do we erect altars, vpon the which we may sacrifice vnto Partys, but we offer sacrifice vnto one God, being both the God of martyrs and also our God. At the which sacrifice, the Partys are named in their place and order, as men of God, who overcame the world in professing of his name. But yet they are not called vpon of the Priest that doth the sacrifice, because he is Gods Priest and not theirs. But the sacrifice it selfe is the body of Christ, which is not offered vnto the, for they are the same themselves. Thus farre Augustin manifestly declaring, that

Ce. iij.

the

Miscellanea

the saintes are not to be invocated, because sacrifice doth apperteyne vnto God, and not vnto the saintes. The same Augustine writeth also in his booke *De cura pro mortuis gerenda*, these wordes. *Ibi ergo sunt beatorum spiritus, ubi non vident nec cognoscunt quacunq; aguntur in hac mortali vita.* The spirits of Saints be there where they neither see nor know what thinges be done in this mortall life.

Obiectio. 14.

They object, that the church for the space of many yeares hath invocated saintes, and that the church cannot erre, wherefore, the church doth not erre in teaching the invocation of saintes.

Responsio.

We answer, that the church doth not erre, as long as she heareth the voyce of her husband and pastour, but when she despiseth the wordes of her pastour, and followeth her owne decrees and inuentions, she doth erre and is deceived. The whole church of the Israelites, with the high priest Aaron, and the Elders of the people erred, when neglecting the law of God, they worshipped an image for God with dauncing and singing, contrary to Gods will. And the Israelites were not excused from errour and sinne, because they did not cut downe their groues and hyll aultars in long time.

Replicatio.

The saintes being called vpon, haue holpen vs sundry tymes, therefore they ought to be called vpon.

Responsio.

It sometimes taketh lucky successe, which is done agaynst Gods word. But who would inferre of this, that to be therefore god and commendable, which is instituted agaynst the word of God? Who would say, that it is god to spoyle and rob the innocent in battail, because the bloudy souldiours do prosper and are enriched oftentimes by warre? The Gods of the Gentiles also seemed to heare the petitions of such as prayed vnto them. But ought therefore the Gods of the Gentiles to be prayed vnto? God forbide.

I conclude therefore, that the word of truth pronounced out of the mouth of God, doth teach vs to call vpon his name, by the interuention of Iesus Christ. Neither can we reade of any of the old or new Testament (of whom the scripture maketh mention) that euer prayed vnto any saint, or vnto any Patriarche or Prophet being deade, nor vnto any of the Apostles or their Disciples, but vnto God onely through Christ. Therefore let vs stedfastly beleue, that to be the most perfect and surest doctrine, which biddeth vs to call vpon God alone through his onely begotten sonne, and that God doth require this thing of euery man, whom we cannot please, except we obey him.

Now follow the obiections which they bring out of the fathers.

Questio.

First, they alledge the example of the most holy Emperour Theodosius, of whom Ruffinus writeth thus. *Circumibat cum sacerdotibus & populo omnia orationum loca.* That is: He went with the priestes and the people, about all the places of prayer, laye prostrate before the shrines and tombes of the Martyrs and Apostles, and made intercession to the saintes, to send him sure helpe.

Responsio.

We do not reade in all the holy scripture, that any of the kinges did prostrate them selues before the tombes or shrines of the saintes, and asked helpe of the dead, for they all cryed: *Auxilium meum a domino, qui fecit celum & terram.* My helpe is from the Lord, who hath made both heauen and earth. Agayne, *Dominus custodiet te ab omni malo, dominus custodiet animam tuam,* The Lord will keepe thee from all euill, the Lord will keepe thy soule. Also, *Dominus custodiet egressum tuum, & ingressum tuum a modo, et usque in seculum.* That is: The Lord will keepe thy going out, & thy comming in, from henceforth world without end.

Furthermore, Ruffinus wordes seme to impute the intercession of the saintes vpon earth: for the Emperour semeth to haue gone about all the Oratories, in which

Lib. 11. eccles.
historia.

Psalm 120.

Psalm 121.

which the congregation of holy men were gathered, and to haue desired their hartie commendations and prayers to God, that he would graunt him victorie, and safely defend the Empire, for the safegard of many.

That place of Ruffinus confirmeth this other sentence where he writeth thus: *Interdū Constantinus pietate fretus Sarmatas, Gothos, aliasque barbaras nationes.* &c. Lib. 10. cap. 8. That is to say: In y^e meane time Constantinus the godly Emperour, subdued the Sarmates, Gothes, and the other barbarous nations, saving them that prevented peace, either submitted them selues to God, so much the more did God subdue all thinges vnto him. He sent also letters to Antony the first Heremite, that he would make supplication to the Lord for him and his children. And by this meanes he desired to commend him selfe to God, not onely by his owne merites, and by the deuout religion of his mother, but also by the intercession of the Saintes.

Loe, in what signification he taketh the intercession of Saintes, no; there is any great cause why we may not enterprize the place of Theodosius to meane the intercession of the saintes, liuing here in earth.

But, as touching that Theodoretus writeth, that Iohn and Phillip the Apostles appeared to the Emperour Thodofius, it semeth to haue bene the like vision to that which is sayd to haue happened to Iudas Machabeus, for Iudas was instructed by that vision, that he should haue the victorie, and not that he should inuocate and call vpon Onias and Hieremi, whereupon, he called vpon God, and not vpon saintes in present daunger. Euen so also the vision of the Apostles did shew vnto Theodosius, that the victorie should be geuen vnto him of God, whom he called vpon, and not the Apostles, when he saw his armies turned and sayd: *Tu omnipotens deus nostri.* &c. That is: Almighty God thou knowest, that I haue taken in hand this battell to reuenge Christ, for thy sonne his name, if it be other wise, then take reuengement vpon me. But if I came hether for a probable cause, trusting in thee, stretch forth thy right hand to thy people, least peraduenture the Heathen do say, where is now their God?

Tripert. hist.
Lib. 9. Ca. 43.

Vnto this sentence, that also belongeth, which S. Augustine testifieth of thy most holy Prince, how that he did put all his trust in God, as the onely safegarde, being most sure and steadfast.

Obiectio. 2.

They do greatly commend and set forth the felicity of them that haue worshipped the sayntes, and the misfortunes of them that haue neglected the worshipping of them.

Responsio.

The Lord sayth by the prophet Oleeas: *Fornicata est mater vestra, quia dixit, vadam post eos, qui me amant, et dant mihi panem et aquas.* &c. That is: Your mother hath committed fornication, because she sayd, I will go after them that loue me, and geue me bread, water, wool and flaxe, oyle and drinke, and she knew not that I my selfe gaue her cozne, wine, and oyle, and that I augmented her siluer and gold, which she made for Baal. Therefore I will be turned, and will take my cozne in his time, and my wine in his time, and I will violently take my wool and flaxe, and will cause all her ioy to cease, I will also destroy her vineyardes and figge trees, of whom she sayd: These are my marchandizes, which my louers haue geuen to me. &c.

Cap. 2.

By these wordes we vnderstand, how greatly it displeaseth God to say, that we receiue externall felicitie and goodes of the Gods. For as God onely geueth all thinges abundantly, so he alone wilbe knowne and taken for the geuer. He calleth that fornication, which these men call deuotion. God hath coupled our soules vnto him selfe by the bonde of wedlocke, that we may depend of him alone, euen as the spouse dependeth of the husband.

When we commit fornication, when we say, that we haue receiued the giftes geuen vnto vs of God, being our husband, of other louers, that is, of other Gods.

It is God that geueth all thinges necessary for our life, meate, drinke, clothing, and moderate recreations, not that we should bestow them vpon Gods, and vpon

Ec. 6.

their

Miscellanea

their idoles, but that we should occupy them, and be thankfull to the Lord bring the gener. But these idolaters sayd: these are our wares, which our louers gaue vnto vs. But our aduersaries say: we haue receiued these giftes by the bountifullnes of God, but yet by the merites of the saintes. Some men forgetting God, do thinke, that they haue receiued all thinges by the benefite of the saintes. But the Lord sayth to both these sortes: *Propterea conuertar, & accipiam frumentum meum. &c.* Therefore I will be turned, and will take my coyne. &c. For he threatneth barrenesse, so that our aduersaries proue nothing by their obiection.

Isa. 112.

We must rather beleue the Prophet, entreating of true felicitie, and saying thus: *Beatus vir qui timet dominum, & in mandatis eius complacet sibi valde. Potens in terra erit semen eius, generatio rectorum benedicetur. &c.* That is: Blessed is the man that feareth the Lord, he hath great delight in his commaundementes. His seede shall be mighty in earth, the generation of the righteous shall be blessed.

Obiectio.

It is a very auncient custome to inuocate the Saintes. For not to speake of many other thinges, hath not the East and West Churches, for these many yeares prayed and song: *Sancta Maria ora pro nobis, Omnes sancti, orate pro nobis.* That is, Holy Mary pray for vs, All saintes, pray for vs. Is not the Letany a very olde inuention of the fathers? It is not like to be true, that so many holy and learned men, yea the whole church haue erred so many yeares in praying to saintes.

Responsio.

There is nothing proued by antiquitie, which the authoritie of the scriptures hath not first approued, and beautified. The scripture teacheth many examples and precepts of praying and inuocating God, neyther yet hath it any precept, promise, or euident example of inuocating the saintes. And if antiquitie can do any thing at this present, vndoubtedly we haue the victorie, which antiquitie teacheth, that God only in Christ is to be inuocated. For this is the most auncientest doctrine which farre exceedeth that opinion of inuocating the saintes.

Cere. Lib. 6.

The Letany was found out long after the Apostles time, neither any auncient father mentioned one word of it. Durandus sayth, that the Letany is deuised into a greater and a lesser. The greater is vsed in the feast of saint Marke, and was inuented of S. Gregory. The lesser, which is the elder, was inuented at Vienna, of Mamerus the bishop, when Zeno was Emperour. The first was ordained about the yeare of our Lord. 490. The latter was instituted in the yeare. 590.

It is called in Greke, *Μαρία*, and signifieth supplication, in which the Gentiles made their bolues, and offered their giftes to the Gods.

But seeing that all antiquitie hath made their bolues onely to God, by Christ Iesu, and haue offered their spirituall giftes to God onely, let these men take heede with what spirit they were inspired to institute the Letanies, in which the glory onely due to Christ, is communicated to the saintes. For the auncient Catholike Churches of the East, and of the West, by the space of 500. and 600. yeares and moze, prayed onely to God by Christ.

John. 16.

Therefore, they that are pleased with a new doctrine and late institution, let them haue in reuerence the Letanie inuented by certaine priuate men, and delineated to the churches, without the authority of the scriptures, I iudge Christ onely to be folowed, which sayd: *Quaecunque petieritis patrem in nomine meo, dabit vobis.* That is: Whatsoeuer ye shall aske of my father in my name, he will geue it vnto you.

Let them not object vnto vs the errorrs of so many yeares. For they haue that old time which inuocated God by Christ onely, they haue the scriptures, that is, the Canonick verity, which they ought worthely to beleue. This verity confuteth all the sayinges that our aduersaries with great stoutnes object agaynst vs.

Furthermoze, Helias being but one & alone, let him selfe against many hundreds of Balaams priestes. Christ being but one, put him selfe agaynst the whole assembly of priestes and Pharisees. The Apostles being but few in number, and going through the whole world, had against them the religion and custome that was vsed in many yeares, the rites of countries, the iudgements, wordes, and doinges of very

bery wise, deuout, and righteous men, as they were counted.

But I pray you, why taught the Apostles true thinges, and the other wise woꝛldlinges, false thinges? We shall not finde the cause by eternall, but because what soeuer the Apostles taught, they taught it by the will of God, according to his woꝛd, and the other fetched their doinges from men, of whom it is written: *Omnis homo mendax*. All men be liars. 2. Pet. 1. Psal. 115.

Obiectio.

They say, that there is a certaine order with God, whereby men do come by inferiour meanes vnto the highest, and that is by saintes, to God himselfe, euen as in earth by the princes frendes, men come to the prince himselfe. Agayne they say, it is an impudency if any man, being a sinner, do forthwith thrust himselfe before the sight of Gods maiesty. It is a poynt of humility, when we commit our selues to God by intercessours.

Responsio.

We do graunt, that there is an order & certaine rule with God, by the which our prayers are commended vnto him. For first the saythfull commed them selues vnto God by praying one for another, and they do also beleue, that all their prayers are accepted of God by Christ, and by sayth in his promise, which he made to receiue our petitions. This order to be with God, the scripture testifieth.

But we do not knowledg that order which our aduersaries haue inuented and made of their owne heads, that is, that we ought to commend our prayers, first vnto saintes, as to intercessours, which may bring them in the end vnto God.

Other being folisher and moze phantasticall, inuenting a foolish and much moze baine thing, haue fained that sinners do make supplication vnto saintes, which saintes after do entreate the virgin Marye, and that she shewing out her byesses, doth besech her sonne, which at the last taketh all the cause vpon him, and than that he shewing his woundes, commeth before his father, of whom at the length he obtaineth the petitions of them that pray. But out of what scriptures will they proue these dreames? Do they not here paynt forth God to be an hater of man. God deuyth such wicked blasphemers, with all their degrees and payntinges.

The scripture setteth forth vnto vs in all poyntes, God to be a loue of man, and to be a most mercifull father. And God the Sonne, in the Gospell of saynt Iohn, sayth playnly: *Non dico vobis quod ego rogaturus sim patrem pro vobis, Ipse enim pater amat vos, quia vos me amastis, & credidistis quod a deo exiuerim*. That is, I say not vnto you that I will pray the Father for you, for the Father him selfe loueth you, because ye haue loued me, and haue beleued that I proceeded from the father. By the which woꝛdes, nothing is derogated from the Priesthode of Christ, for otherwise it appeareth that he is our aduocate, which maketh intercession for vs vnto God the father. But the fauour of God the father is shewed towarde the faithfull, and that we are ioyned to God the Father by Christ, so that we aske in the name of Christ, and beleue in him. Iohn. 16.

To be short, the Lord monisheth vs, that we neede not to imagine grossly, that our sauour sitteth at the right hand of God the father with bowed hammes, nor to vse any vocall talke, for the vertue and merite of Christ our reconciler, is alwayes in the sight and pꝛesence of the father.

Concerning the similitude by the which they iudge that men come to God by the meane of saintes, euen as a man commeth to his Prince by one of his frendes, we say, that it is not simile, but dissimile. For the Lord sayth in Esay: *Non sunt cogitationes meae, cogitationes vestrae, neque via vestra, via mea*. That is: Your thoughtes are not my thoughtes, nor your wayes, be my wayes. Esay. 55.

If the similitude and authoritie of man pꝛeuaill so much with them, why doth not that place of S. Ambrose pꝛeuaill, which writing against the Gentiles, defending theyr error with almost like arguments, sayth thus: *Solent misera vti excusatione, dicentes, per istos posse ire ad Deum: sicut per Comites peruenitur ad Regem. &c.* That is: They are wont to vse a miserable excuse, saying, that men may goe vnto God by the saintes, euen as they come vnto the king by his Lordes and officers. But is a man Comment. in op. ad Rot.

Miscellanea

man so mad, or so forgetfull of his owne weale, that he will geue the kinges honour to the officer? If any be found to entreat after this sorte, they might rightly be condemned of treason. But these men do not thinke themselves to be guilty, which geue the honoꝝ due vnto God, to a creature, and forsaking the Lord do worship the? fellow seruantes, as though it is somewhat a greater thing then to serue God. For men goe vnto the king by officers and wayters, because also the king is a man, and knoweth to whome he may commit the gouernment of his realme. But to discerne that we may goe vnto God, which knoweth all things, and all mens merites, we neede none intercessoꝝ, but onely a deuout minde.

Furthermoze, these shamelesse men cal the constant and holy confidence of faith, impudencie: But if in the tozmentes of sinne, it be an impudencie to goe first vnto Christ, then was the sinfull woman in the Gospell an impudent woman, which going to the feast, fell not at the fete of Peter, Androw, or Iohn, but she lay prostrate at the Lorde Iesu his fete. The Cananite also should be shameles, whiche with so great constancie cryed and desired help of Christ, and not of the Apostles, insonmch that they at the length being weery of her crying, sayd: Send her away, for she filleth the heauen with her cry, and wearyeth all mens eares.

Now let vs heare what the Lorde himselfe pronounced, of this impudencie of sinnes and sinners.

To the sinfull woman he sayd: *Fides tua te saluam fecit, vade in pace.* That is: Thy faith hath saued thee, goe thy way in peace. To the Cananite he sayd: *O mulier, magna est fides tua, fiat tibi sicut vis.* A woman, great is thy faith, be it done to thee as thou wilt. Againe in an other place the Lord sayth to sinners, *Venite ad me omnes qui laboratis.* &c. That is: Come vnto me all ye that labour and are laden, and I will refresh you. Whereupon Paul sayd to Timothy: *Certus sermo & dignus, quem omnibus modis amplectamur, quod Iesus Christus venit in mundum, ut peccatores saluos faceret.* That is: It is a sure saying, and worthy by all meanes to be embraced of vs, that Christ came into the world to saue sinners.

Againe he sayth: *Habentes ergo pontificem magnum qui penetravit celos.* &c. That is to say: We haue an high priest which pearced the heauen, Iesus the sonne of God, let vs holde the confession and sayth. For we haue not a priest which cannot feele our infirmities, but which was tempted as we are, proned in all thinges, and in all poyntes (sinne onely excepted.) Let vs come therfoze with sure hope to the throne of grace, that we may obtayne mercy, &c.

Let vs heare and belene these wordes, rather then the sayinges that these wretches do bring of hipocriticall humility, which is none other thing then a slendernes, and want of sayth.

They thinke it to be an vnworthy thing, that a sinfull man should thrust himselfe first into the sight of Christ: but vnlesse we do come befoze Christ with this confidence of sayth, our saluation is lost, we shall not be clenfed from sinne. For they onely are purged, which come vnto Christ himselfe, that is, to the throne of grace, with a true sayth.

Chrysostome sayth: *Non opus est patronis apud deum.* &c. That is: we neede not to haue patrones buto God, noz much running about to entreat other men: but although thou be alone, and lackest a patrone, and prayest by thy selfe vnto God, notwithstanding thou shalt obtayne thy petition, For God doth not so easly graunt our petitions when other men pray for vs, as when we our selues pray, although we be full of very many euils.

Agayne he sayth vpon these wordes: *O mulier, magna est fides tua,* That is, A woman, great is thy faith, *Fides quomodo mulier quae indigna erat.* &c. Thou seest how the woman, which befoze was vnworthy, is now made worthy, by her continuall crying. Wilt thou learne, that we preuaile more with God by our selues, than while others pray for vs? This woman cryed, and the Disciples came vnto Christ, saying: send her away, for she cryeth after vs: but he answered, *Non sum misus nisi ad oues quae perierunt domus Israel.* But when she perseuered in crying, saying: *Domine, nunquid & catuli edunt de mensa dominarum suarum?* That is: Lord, do not the whelpes

Luk 7.
Math. 15.

Math 11.

1 Cor. 5.

Homil. de pro
fectu euang.

Eadem hom.

whelpes also eate the bread of their maisters table: Then he did benefite her and sayd: *Fiat tibi sicut vis*, be it done vnto thee as thou wilt.

Thou seest how he put her backe when others prayed for her, but when she herselfe prayed and cryed for the gift, he graunted it vnto her. He sayd to the Disciples: I am not sent but to the lost sheepe of Israel. And he sayth to this woman: great is thy fayth, be it done to thee as thou wilt.

These be Chrysostomes wordes, neither our aduersaries haue any thing to answer vnto these so playne wordes.

Conclusio.

Let vs consider, in what maner we ought to innocate the Lord. This question cannot be better dissolued, then by waighing the principall circumstances. Let vs see therfore who ought to be innocated of them that pray, truly no man, but God onely and alone. For three thinges are required of him that is prayed vnto.

The first is, that he do heare the prayers of all men that be in the whole world, that he pearce their hartes, and do narrowly behold them, adde also this, that he do know all the prayers of men, better then the men themselves can declare.

The second is, that he be present in all places, and that he can do all thinges in heauen, earth, and hell, which knoweth all wayes and meanes to helpe men.

The third is, that his will be very prompt & ready, that he wil also do y he can do. But these condicions are found onely in God. For God alone searcheth the raines and the hartes. He alone beareth and seeth all thinges, he onely knoweth moze perfectly the thinges that are within and without a man, than doth the man himselfe: He alone is present in all places, he onely is omnipotent, he onely is wise, the most perfect will of God onely geneth good thinges to man, and his will is alwayes ready, and onely both most faythfully procure that which is profitable to man. Therfore God alone must be innocated.

Who is he that can attribute these conditions to the saintes in heauen, without blasphemy and sacriledge: Therfore the saintes lying in heauen with God, ought not to be innocated, chiefly for that the scripture with playne wordes testifieth, that Abraham and Iacob knew vs not, and it commaundeth vs to call vpon God, & prohibiteth vs to communicate those thinges that pertaine vnto God, to creatures.

To be short, to which of the saintes lying in heauen, can we say without shame: Our father which art in heauen, and as foloweth in the Lordes prayer?

Let vs therfore innocate and call vpon God alone that heauenly father, to whom all the saintes that euer were in the church did praye. Agayne, S. Paul sayth: *quomodo inuocabunt, in quem non credunt*: how shall they call vpon him, on whom they beleeue not? now none will be so fond, as to say, I beleeue in Mary, I beleeue in Peter Iohn or Iames, it were extreame madnes so to say.

Lactantius. 5.

Hierome doth declare that Lactantius was Arnobius his scholar (as it is thought) at Rome, where Arnobius taught a certayne space.

Lactantius was bozne in a castle called Firmium, in the country of Picenum in Italy. He tooke his name of eloquence, flowing with swete milke, or els of the perfect kinde of eloquence.

Hierome calleth him a river, flowing with Tullies eloquence, wherein he excelled (as many times it happeneth) his maister, whom Hierome declareth to be to confuse in declaring matters. But Lactantius few booke which are now extant, do shew that he was a perfect and well exercised rethorician & Philosopher, in which booke he letteth scape no authoys (what discipline & profession so euer they were of) but would vse their testimonies.

He liued in the times of Dioclesian and Constantine, Emperours of Rome. Hierome testifieth, that Dioclesian called him to Nicomedia, where he professed and taught Rethorique a certayne space. The which thing also he himselfe wrote in his first booke, where he sheweth, that he had to do with two impure Philosophers,

Fl. l.

losophers,

Epist ad
Palinum.

Lap. 11

losophers, that wrote two booke agaynst the religion and name of Christ. When he lacked audience in a cite of Greece, for that he taught in the Latin tounge. He gaue him selfe to write and to compose booke, hauing embraced Christs religion, before he came to Berhynia. Some do write, y^e Dioclesian sent for him to Rome, but Hieroms authoritie is to be preferred before them.

4 Eusebius writeth in his chronicle, that he was the eloquentest in his time, and so poze in all his life, that he lacked euen necessary thinges for his vse. He taught in Fraunce (as Hierome declareth) being an old man, where he was made master to Crispus Constantine his sonne, whom his father after ward slew, which crime Euagrius remoued and did put from him, being an Emperour of very great prayse

Lib. 3. ec-
cles. histo.
cap. 41.

Of his doctrine.

Lib. 1. cap.
9.
Lib. 2. cap.
9.

He taught many errors. First, he speaketh sometimes vnaptly and daungerously in wordes and sentences, both of God and of Christ. He sayth that God was created of himselfe, and that Christ once had no being as the doting Arrians also did contend. He sayth also, where as there was yet nothing beside God the father. &c. He brought forth a spirit like to him selfe, which was indued with the vertues of God the father. He disputeth also, that Christ once had a beginning, and to confirme that his opinion, he inuenteth two natiuities of Christ, affirming many absurdities, touching the office and sending of Christ.

First, he sayth thus: It behoued God the sonne to be twice bozne, y^e he might be as the father was, *ἀπαλῶς*, and *ἀμύλῶς*, that is, without father and mother. For in the first spirituall birth, he was *ἀμύλῶς*, that is, without mother, and in the second carnall natyuite, he was *ἀπαλῶς*, that is, without father.

He sayth also thus: When God perceined and saw the malice and worshippinges of false Gods to preuaile and take place, throught the whole world, insomuch that his name was almost out of mens mindes (for the Jewes also, to whom onely the secret counsell of God was committed, forsaking the luying God, and being entangled with deceites of the diuell, had strayed to the worshipping of vanities, nor would not returne againe to God by y^e counsell of the prophets) he sent his Sonne, being chiefe of y^e angels, vnto men, y^e he might conuert them from wicked & bayne worshippinges, vnto the knowledging and worshipping of the true God, and also that he might bring their mindes from foolishnes to wisdom, from iniquitie, to do the workes of iustice. These be the wayes wayes of God the father in which he commaunded him to walke, these are the preceptes that he commaunded him to keepe, and he saythfully did that God bad him to do. For he taught that there is a true God, and that he alone ought to be worshipped, nether at any time he called himselfe God, for he should not haue obserued his fidelitie toward God the father, being sent to take away straunge Gods, and to affirme to be but one God, if he should haue brought any other beside one God.

Lib. 4. cap.
24.

He iudgeth also, that Christ toke flesh, for no other end, but that he might declare, that flesh might participate vertue.

Cap. 20. He sayth further, that Christ went into Galile after his resurrection, because he would not shew himselfe to the Jewes, least he might moue them to repentance.

Cap. 29. Also he sayth thus: Being that the father maketh the sonne, and the sonne the father, there is but one minde, one spirite, and one substance of them both. But the father is as it were a plentifull well or fountayne, and the sonne is as a riuer flowing from him, the father is as the sunne, and Christ as the beame extended from the sunne.

Lib. 4. cap.
27.

He hath many superstitious and old wiues tales, of the efficacy of the image of the crosse of Christ. But who can rehearse all his errors? A man may iustly say, that Lactantius neuer vnderstode either the person, nor the office of the sonne of God: for he maketh him to be nothing els but a teacher, a ciuill law maker, and a reformer of mens liues.

Cap. 24. et.
26.

Like as he neuer well vnderstode the person and office of Christ, so also he was utterly ignoraunt of the holy ghost. Like Hierome in his epistle to Pammachius and

and Oceanus, and in his commentaries vpon the epistle to the Galathians, and there shall ye see moze.

He sayth, that the angels were appointed to keepe man, at such time as mankinde began first to be increased, God fearing, least men might be destroyed by the wickednes of the deuill. He affirmed also, that God from the beginning gaue the deuill power vpon earth, and that he made two kindes of diuels, that is, the one earthly, and the other heavenly.

As touching the creation of man, although he answereth the Epicure, that asked why God made man mortall and fraile, when he made the world for mans sake: yet he is of one iudgement with the Epicure, that is, that God made man at the first fraile, and such one as he was after his fall. For he sayth thus: *Chr mortalem finxit, et fragilem, cum illius causa mundum adificasset? &c.* That is: why did God make man mortall and fraile, forsomuch as he had made the world for his sake. &c.

First, that an infinite number of soules might be brought forth, & that he might replenish the whole earth with the multitude of them, and that he might geue vnto man vertue and power, that is patience of aduersities and labours, by the which he might obtayne the reward of immortality.

Agayne he sayth: *Mortalis atque imperfectus homo e terra factus est.* That is. Man was made of earth, mortall and vnperfect. Furthermoze, he iudged, that God suffered euill to raigne, that the way of vertue might appeare: for how could patience keepe properly his name, if there were nothing that could not be suffered, for which cause also he sayth, that God stirred by the deuill.

Making no mention in any place of sayth, he sayth, that the true worshipping of God consisteth in god workes.

Hierome declareth, that he held the errours of the Millinaries, which imagined that the saintes after their resurrection should liue in earth a pleasant and delicate life with Christ, by the space of a thousand yeares.

He encountreth with all the sectes of Philosophers, whom he calleth blind and sicke men in their owne philosophy.

Finally, he refuteth the opinion of the Stoickes, which taught, that all thinges which moued, ar to be had & numbred among Gods. He confuteth also other trifles touching the two partes of nature. He confuteth the errours & originall of the Epicures doctrine, and condemneth Epicurus himselfe, because he sayd, that the world began by his owne accord, & that it was not gouerned by the prouidence of God.

Agaynst which erroz, he setteth the industry, cunning, and artificiall state and condition, both of the world, and also of man. He refuteth also the dotage of Leucippus, which iudged all the world to be made of small mothes. He reprehendeth the foolish *μελαμπεδοισι*, of Pythagoras, because he sayd the soules went from one body into an other body, when the bodies were dead.

It shall not be superfluous to rehearse his wordes of the comming of the sonne of God at the last day, and of the state of the time following his wordes be these: *Veniet summi et maximi dei filius, &c.* That is. Almighty God his sonne shall come, who after he shall take away vnrighteousnes, and shall geue generall iudgement, and restore to life them that were iust, from the beginning, he shalbe conuersant among men, by the space of a thousand yeares, and shall gouerne them with the rule of equity: then they that shalbe aliue, shall not dye, but shall beget an infinite multitude in the sayd space of the 1000. yeares, and their offspring shalbe holy and loued of God, and they that shalbe raised from death, shall rule as iudges ouer the lying. The Gentiles shall not be utterly ertinguished, but some of them shalbe reserved for a viadory vnto God, that the righteous may triumphe ouer them, and subdue them to perpetuall bondage.

About that time also the prince of y denils shalbe bound with chaines, & shalbe inward of the celestiall Empire a thousand yeares, whereby righteousness shall raigne in the world, least the deuill might imagine any hurt agaynst the people of God.

After the comming of Christ, the righteous shalbe gathered out of all the earth, and the iudgement being done, the holy Citie shalbe placed in the middell of the

Miscellanea

earth, in which God him selfe shall abide with the righteous bearing rule. Then darknes wherewith the element was darkned, shall be taken out of the world, and the moone, shall receiue the clearenes of the sunne, nor shall be chaunged any more.

The sunne shall be made cleare then it is now by seuen times, The earth, shall bring forth fruites plentifully of his owne accord. The rockes shall sweate with honey, and the riuers shall runne with milke.

To be short, the world shall reioyce, and all nature shall be glad being deliuered from the dominion of euill, impietie, wickednes & error. At that time the beastes shall not be fedde with blood, nor the birdes with prayes, but all things shall be quiet and at rest. Lions and Calues shall stand together at one racke, the Wolfe shall not rauen the Sheepe, The Dogge shall not hunt, The Hawke and Eagles shall do no harme, The infant shall play with Serpentes.

To make an end, then shall those thinges come to passe, which the Poetes sayd were done in the golden world, when Saturne reigned. &c. These be sonde opinions of Lactantius.

Furthermoze, how Lactantius ended his life, it is not mentioned in any writers.

Anger. 6.

When Athenodorus the Philosopher, which liued very familiarly with Augustus the Emperour, being of great age and of many yeares, had obtayned a safe conduct or passeport of the king, to depart into his country, the last day which he minded to leaue Rome, geuing thanks vnto the Emperour, taking his leaue, and entring into his iourney, amonges other thinges he left this profitable and woorthy precept and admonition vnto Augustus, as a monument and token of him selfe being absent. At what time (¶ Caesar sayth he) anger shall stirre and moue thee, speake thou or do nothing before thou haue rehearsed with thy selfe the 24. Letters of the Alphabet in order. At these wordes Augustus beholding him with a cherefull countenance, and taking him gently by the hand, sayth in this sort: ¶ friend Athenodorus, I haue geuen thee leaue to depart into thy country at thy request, being moued with thy hoze head and olde age. But seeing that I haue more neede of thy presence now than I haue had before this, let it not be greuous vnto thee at my request likewise, to differ thy hasty iorney untill an other time. ¶ Therefore Athenodorus was constrained to tary a yeare longer in Rome with Augustus. By this lesson I gather, that there can be nothing well done which is done with an vnquiet and angry minde. ¶ Therefore angry and wayward men, being prone and geuen of them selues vnto irefull passions, are vnfit to haue any publique affaires in their handes, but are restrayned and kept from all offices and gouernementes, as trouble some persones and prone to moue debate. For it is vnlikely, that he which is thoroughly kindled with anger, will keepe him selfe within the boundes of equitie and iustice: for the angry man differeth in no other poynt from a mad man, but that the angry man is madde but a time, vncircumspect and to rashe harted. Many men by anger, haue done many thinges, of which it earnestly repented them afterward, for repentaunce is the fellows companion of anger. Anger hath punished and destroyed many men, yea and hath cast downe men, that otherwise were woorthy and noble, from the high estate of worldly felicitie vnto extreme misery. Furthermoze it hath vered and destroyed many Cities, much people and many realmes and countries. ¶ Whereupon some do say, that a wrathfull man because he is also out of his witte, is not to be reputed and taken for a man, but for a scarce and brute beast. For what other thing is man, when witte and reason is taken away, but a mere beast. ¶ What a monster and miserable thing may we thinke that to be, which transfozmeth a man into a brute beast? It is a most vnwoorthy thing for a man to degenerate so farre from him selfe and from his owne nature, that he be dispossessed from the right title of this name, man. ¶ We must therefore diligently labour, not onely to strine agaynst, but also to ouercome

nercome this euill, this pestilence so foule and so hurtfull to mankinde. And first of all let vs set the mekenes and patience of Christ, which is to be folowed of all mē, agaynst wrath and anger, which is an euident and playne snare of Satan, wherewith he goeth about to catch & to draw vs into the net of destructiō. If we do folow the doctrine and example of Christ with seruent desire, we shall not cause other men to rage and to be angry. And being prouoked and stirred our selues, we shall boldly ouercome all manner of wrathfull affections. For he may be thought to be a god and true christian man, that (casting all his hope and care vpon God in the variable and sondy chaunces of this deceitfull world, can with much patience suffer a like both right and wrong. And if any prosperitie chaunce, he geueth all praise to God: and if aduersitie do happen, he remitteth all reuengement to God. Also neither he can be moued from the veritie by threathninges or promises, nor by violence or flatteringes: but being alwayes one man, regardeth one and the selfe same scope, that is to wit, the precepts & will of God, & euermore is carefull, least by any meanes he swaue from them. For nothing is more contrary to Christian pietie, then burning anger and a minde flaming with reuengement. And contrariwise nothing more becommeth a Christian man, then a quiet and milde disposition. Wherunto agræth Iohn Chrysostome whose wordes be these. πολλὰ μὲν οὖν εἰσὶν ἀρεταὶ χριστιανοῖς ἀνδράσι προπρεπύσαι, μέζων δὲ ἀπάντων ἡ πραΐτης, τοὺς γὰρ, ἐν ταύτῃ διαλαμπόντας μονέει, τῷ θεῷ ζήλον δὲ χριστός οὐ νομάζει, that is, there be truly many vertues which become a Christian man, but the chiefeft of all is mildenes and patience. For Christ doth name them onely, which doth shine with this vertue, to be the followers and louers of God.

Mekenes is a frend to brotherly charitie, but anger is an enemy, without which charitie no man can be a christian.

But if there be any that cannot rule themselves through their natural crabbed disposition, whereby they may theles bere & greue their aduersaries when occasion is offered: let them by Athenodorus counsell keepe silence, and stay theyr violent fury for a time, vntill their burning & whote stomaches be aswaged & somewhat appeased.

For this counsell ought to be contemned, as though it were a trifle, bayne, and nothing worth. For Theodosius also the elder Emperour of Rome. Besides Augustus disdayned not to vse this counsell. And euery man may learne by daylie experience, how much wrath is the calling backe of mans irefull minde, even in the short time of the rehearsall of the 24. letters: and of how great force it is to pacifie and quiet the spirite of furious mindes, and to moderate all impotunitie of furious rages.

Nevertheless that which Athenodorus spake of the 24. letters, we may speake it of the Lords prayer: for the wordes of Christ haue in them a certaine pryncipall & wholesome soveraigne vertue, though they be pronounced sometimes not with a thorough deuout minde. And whatsoever hath bene wisely inuented & disputed of the Philosophers, that beyng ioyned and lincked to the Christian sayth is made much better.

It shall not be much impertinent in this place, to speake somewhat of rayling and taunting, which doth bud forth (as naturall bzaunches do out of a tree) out of hasty ire and anger.

Of rayling and taunting.

Leo Bizantius, when a certaine rayler among other euell wordes, objected and vpbayped him with the disease of his eyes as a shamefull fault, ἀνθρώπινον, inquit, πάθος οὐκ ἐνδεῖξαις ἐπιτοῦ νότου φερῶν τὴν νεμεσιν. He ought to be without fault, whiche will rayle against any man: otherwise he that speaketh what he lusteth, shall heare agayne that he would not heare, for Sophocles sayth very well.

φιλεῖ γὰρ, γλῶτταν ἐκχέας μάτην,
ἀκὼν ἀχρυσὴν οὐκ ἐκὼν ἐπιπλοῦς.

He that longeth a tongue full of hayne babling,
Shall heare that he would not, although he be vntoiling,
Therefore a man must consider what he speaketh against any man, for the taunts that are throtwne against a good man, do not sticke in him, but for the most part they

Miscellanea

returne backe on him that thzeto them. It is an olde saying : He spitteth into the element, and thzoweth a stone against a hard rocke, whosoever casteth any reproch, against a vertuous and godly man. These incommodities following, sickness, an vncomely and deformed face, a base stocke, want of household goddes and such like, with which a great number of good men by the will and secret iudgement of God, is burdened and afflicted, no man (being in his wittes) will lay and impute to mans reproch, for as they are not in our powers, so they are to be counted calamities, rather then faultes. God is prouoked to anger, if we handle despightfully them, that be in calamitie. He defendeth all poore people, and them that be oppressed with miseries.

Therefore whether we be whole or rich, let vs not stande to much in our owne conceites, bybzayding them that be diseased and stricken in pouerty, forasmuche as we know not certainly, how long we shal continue in one state our selues. No man is in so great felicitie and prosperitie in this world, but he may become in his time most wretched.

It is a christian mans part, neither to geue tauntes, nor beyng rayled vpon, to rayle againe. Who ought rather to suffer patiently despightes, then to handle any man despightfully: for it is not mete that we should rayle or speake euell wordes, against our neighbours, being commanded of God, to say & do wel euen to our enemies. Let the Ethnikes requite euil for euil, and defend or reuenge themselves, by the law and custome of the world: but let vs that be Christians, followe the patience of Christ, which for raylinges, will lay by in stowe for vs praye: for ignomie, glory: for losse, gayne: for sorrow, ioy: for temporall death, eternall life. The prouerbe sayth: *Αρχη του ανδρα δεικνυσιν*. that is, Authority maketh man. But I say, Patience declareth a christen man. For we can not finde a greater difference betwene a Christian and an Ethnike then this, that the christian hauing learned the patience of Christ, suffereth gently and quietly wrongs and iniuries done vnto him: but the Ethnike contrariwise being offended, yea at one worde spoken amisse, keepeth a sturre, and leaueth nothing vndone, vntill he had fulfilled his angry mind in reuenging and taking punishment on hys aduerfarie.

Patience is a goodly thing, and very agreeable and beseming a Christian man, which S. Ambrose calleth the perfection of charitie, by whose wordes, we may vnderstand, that it argueth not onely a Christian man, but also a perfect Christian man.

Tertullian also most auient of all the Latine diuines, sayth: *Ita proposita Dei rebus est patientia, ut nullum preceptum obire quis, nullum opus a domino complacitū perpetrare, extraneus a patientia possit*. that is, Patience is so set out among Gods bestes, that a man hauing not patience, can do no precept, nor no worke that please the Lord. Therefore let no man hope, that he shall greatly profite and go forwarde in the sayth of Christ, vnlesse he hath bene long and much acquainted with the most sayre Lady (of all christian vertues) Lady Patience.

To be short, that we may haue the redier mindes to suffer despightes and other iniuries, we must know, that patience is a most euident token of the holpe ghost dwelling in man, euen as impatience is a signe of the malignant and wicked sprite, which sprite doth entice and set forward the furious man, to reuenge and to inuent and practise some mischiefe against him, with whome he is moued. But oftentimes it chaunceth, that his malicious deuises fall vpon his owne pate, (as the Scripture sayth.) *Incidit in foveam quam fecit*. that is, He is fallen into the pitte that he made, himselfe.

Of reuengement.

A certaine woman named Naratia Budza, was very waitward, bitter and sharp and was as it were the very naturall type of the malice of a woman. She hauing a very good & honest man to her husband, accused him of adultery and in that behalfe quarelled by tauntes & checkes with him daily. At the last she consulted with herselfe, how she might rid him out of his life. She deuised to practise it by popson, and euer sought occasion how she might herein bring her purpose to passe. At the last she toke a long pipe, into the which she put the popson, and went about to blowe the popson

popson into her husbandes mouth being a flæpe, but enen as sone as she did put the ende of the pipe into his mouth, he bzething did blow the popson back into her own mouth and thzote, and so disconded into her hart. Now as sone as she felt the poison within her, she awakd her husband, and confesing the whole matter, forthwith fell do wne starke dead. And very well serued: for it is often sene, that, that mischiefe which some prouide for other, doth often light vpon themselves. As Hesiodorus sayth. *ὅς αὐτῷ κακὰ τεύχει ἄλλῃ κακὰ τεύχεται.*

A man to an other mischiefe imagening,
worketh to himselfe the very same thing.

As man doth vnto other, the same is oftentimes done to himselfe.

Adonibezek cut of the thumbe and toes of 70. kinges, who gathered bread vnder his table, but Iudah taking him, did cut of his thumbe and toes also. And this was Gods iust iudgement, that as he had done, so he did receyue.

Wond Aman was hanged vpon the same gallowes, which he had prepared for, *Hester. 7.*
Mardocheus.

Those men which caused Daniel to be cast into the Lions denne, were them *Daniell. 6.*
selues deuoured of the Lions.

The two olde men who would haue kylled Susanna, were iustly slayne them : *2 Mach. 4.*
selues of the people.

Andronicus was slayne in the same place where he selue Onias.

Daniel. 13.

Iason which cast away many men slaine into the graues, was at the last cast away himselfe vnbewapled and vnburied.

The wicked seruant in the gospell which would not forgeue his fellow seruant a small debt, was compelled to pay the whole debt, and a greater debt vnto his Lord and maister.

Britannia. 7.

That this Iland was called Britannia of Brutus, certaine learned men do say is nothing likely. All the olde Latin Historians agree, that the sonne of Siluius the second in succession from Aeneas, and of them named the sonne of Ascanius, was Aeneas, called also Siluius, wherevnto the Greekes do also accorde, but they name Siluius to be brother to Ascanius, and bozne after the death of Aeneas, and was therefore called Posthumus. But neither the Romaines, nor the Greekes do write of any man called Brutus, before Iulius Brutus, which expelled Tarquinus out of Rome, which name was also geuen vnto him by the sonnes of Tarquine in derision, because they toke him to be foolish and dullwitted. Moreover there is so much diuersitie betwene Britannia, and Brutus, that it seemeth agaynst reason, that the one should procede of the other. For if Brutus had bene the geuer of the first name to this Ile, he would haue called it Brutia, or Brutica, rather then Britannia, which hath no maner proportion or Analogie with Brutus.

S. Thomas Eliot writeth of this matter as followeth: I will declare a reasonable cause of coniecture, why this Ile was named Britannia. About 30. yeares since it happened in Wiltshire at Iule church about 2. miles from Sarisbury, as men digged to make a foundation, they found an hollow stone conered with an other stone, wherein they found a booke hauing in it litle about 20. leaues (as they say) of very thicke belime wherein was some thing written. But when it was shewed to priestes and chanoines which were there, they could not read it. Wherefore after they had tolled it from one to another (by the meane whereof it was tozne) they did neglect and cast it aside, long after a peece thereof happened to come to my handes, which notwithstanding it was all to rent and defaced, I shewed to M. Richard Pace, than chiefe Secretary to the kinges most royall maiesty, wherof he exceedingly reioyced. But because it was partly rent, partly defaced and bloured with wet which had fallen on it, he could not find any one sentence perfect. Notwithstanding after long beholding, he shewed me, it seemed that the sayd booke contained some auncient monumēt of this Ile, and that he perceived this word Pritan-

Miscellanea

nia to be put for Britannia, but at that time he said no more to me. Afterward I geuing much study and diligence to the reading of histories, considering wherof this worde Britannia first came, finding that all the Isles in this part of the Ocean were called Britannia, after my first coniecture of Albion, remembryng the sayd wysing, and by chaunce finding in Suidas, that Prytannia in Greke with a circumflexed aspiration doth signify mettals, sayres, and markets, also reuenues belonging to the common treasure: I than conceived this opinion that the Grekes flourishing in wisedom, prowes, and experience of sayling, being entred into the Ocean sea, found in the Isles great plenty of Tynne, Lead, Pron, Brasse, and in diuers places Gold and Siluer in great quantitie, they called all those Isles by this generall name Prytannia, signifying the place, by that which came out of it, as one would say, he went to market, when he goeth to Anwarpe or Barrowe: or to the sayre; whan he goeth to Sturbridge: or to his reuenues when he goeth to any place, from whence his reuenues come. And yet because this Ile excelled the other in euery condition, it was of some priuately called Albion, that is to say, more happy or richer. This coniecture approacheth more nigh to the true similitude, than the other inuentions, except there be any auncient history before the time of Geffrie of Monmouth or Beda, which may more probably confute that I haue declared. To such will I gladly geue place. Finally I thought it alwayes more honozable to haue receyued the first name by such occasion as I haue rehearsed: And the generation of the inhabitants of this land to be either equall with the most auncient, or mixed with the most wise and valiaunt people of Greece, banquishers and subduers of Troians, than to take the names first generation of a baine fable or of a man, if any such were, which after he had slayne his father wandred about the world, vncersayne where to dwell. Also to aduaunt vs to come of the Troians causers of theprouine countries destruction, by fauouring the aduouty of Helina, of whom neuer proceeded any other notable monument, but that they were also breakers of their othe and promise. Yet this folly is found almost in all people, which contend to haue thei progenitors come first out of Troy. Which fantasy may well be laughd at, among wise men: Thus farre Syr Thomas Eliot.

The sayth of Christ was receiued in this realme (as Gildas in his history sayth) in the time of Tiberius the Emperour, vnder whome Christ suffered. Some Chronicles do say, that Ioseph of Aramathia came hether and preached here. Polidorus Virgilius writeth, that when the Apostles were dispersed, Philip the Apostle being in Fraunce, sent this Ioseph hether into England with no small trayne, in the yeare of our Lord. 63.

Lib. 2. hist.

Polychro.
lib. 5. ca. 17

Beda writeth that in his time, here in Britaine, Easter was kept in the full mone, on what day in the weeke so euer it fell, and not on the sonday after, as we do now. Wherefore it appeares, that these preachers came from the East part of the world where it was so vsed, rather then from Rome which condemned that vse.

Auncient. 8.

This word *Authenticum*, commeth of the Greke verbe *Authentein*, which signifieth, *Approbare, auctoritatem meam accommodare*, to approue, to apply mine authoritie. And *Authenticum*, is, as you would say, *Authoratum, ut lex authentica, or decretum authenticum, quasi multorum auctoritate comprobatum*. A law, a writing, a decree, which hath a iust and lawfull authoritie, well approued by the authoritie of many.

Hostia incruenta. 9.

The schole diuines deuide, *Hostiam*, in *hostiam cruentam*, & *hostiam incruentam*, into a bloudy sacrifice, and an vnbloudy sacrifice, The bloudy sacrifice (say they) did they Priestes of Aarons order offer, and Christ him selfe was a bloudy sacrifice when he was slayne vpon the crosse, but the vnbloudy sacrifice is offered dayly in the Masse by the Priest. If they meane by the vnbloudy sacrifice, prayse, thancks geuing, and the memoriall of the death of Christ, so we will graunt that there is,

Hostia

Hostia cruenta offered and so the counsell of Nice doth graunt *Victimam, & uicual.* Notwithstanding we cannot well graunt, that they in their making *Masse* offer any such sacrifice, for they boast that they offer *Reale Corpus & realem Sanguinem*, as they terme it. The holy father Irenæus doth write, that the thing that is offered, receiveth his dignitie and worthines of him that doth offer, and that the sacrifice is accepted of God, because he that offereth it, is accepted of God, upon this I make this argument.

Every person that doth offer is of more worthines than the thing which he offereth. The priest doth offer the body of Christ *Ergo*, the Priest is of more worthines than the body of Christ. A blasphemy intollerable: But of this I will speake more by Gods grace in the second Tome.

Bread and Wine doth remayne. 10.

When Christ sayd this is my body, he ordayned a sacrament, that is, he gave the name of the thing to the signe, so that notwithstanding, the matter, nature, and substance of the signe remaineth, for onles this substance remayne, the bread is no sacrament: for sacramentes, sayth S. Austen are so called of similitude of those thinges, to which they be sacramentes.

Take away the matter, the substance, and nature of bread and wine, and there remaineth no more similitude.

Now all the fathers that were before Gregory, confesse, that the scriptures do witnes, that there must be 3. similitudes in this sacrament: a similitude of nourishing, a similitude of unitie, and a similitude of conuersion.

The similitude of nourishing is this: that as bread and wyne do nourish our body and comfort our outward man, so the body and blood of Christ be the meate and sode of our soules, and do comfort our inward man.

The similitude of unitie is this, that as the loafe of which we eate, was made of many cornes of wheat by the licour of water knneden into dough, and yet is but one loafe, and as the wine was made of the iuice of diuerse grapes, and yet is but one cup of wine, so all they that eate Christes body and drinke his blood, being many, are made one body and one flesh by the liquour of charitie and lone, are made (I say) the mysticall body of our sauour Christ, which is his Church, not his naturall body. For the bread is a sacrament, not onely of Christes naturall body, but also of the congregation and mysticall body. And therefore Paul sayth, that albeit we be many, yet notwithstanding, we are *Vnus panis, unum corpus* one loafe and one body. 1. Cor. 10. What a loafe are we: verely euen *Triticus panis*, a wheaten loafe, by the similitude of unitie which I haue declared.

The similitude of conuersion is this, that as the bread and wine is turned into the substance of our bodies, so by the receiuing of Christes body and blood, we are turned into the nature of them, we are chaunged & made bones of his bones, and flesh of his flesh. He eateth my flesh sayth Christ and drinketh my blood, he abydeth in me and I in him, that is to say, we be made one flesh and blood. And the same nature that my flesh and my blood hath, the same getteth he that eateth me.

These similitudes must be in the bread & wine, or els they be no sacramentes, now take away the substance, matter and nature of them, and what similitude remaineth either of nourishing, or of unitie, or of conuersion?

These similitudes be in the very substance and inward nature of bread and wine not in the outward shew of accidentes, which do neither nourish, neither are they chaunged, neither haue any similitude of any unitie.

Obiectio.

Cyprian in his treatise, which he wrighteth *De cæna Domini*, of the Lordes supper, sayth: *Panis non effigie mutatus. &c.* This bread is chaunged, not in the outward shew, but in the nature and substance: and Ignatius sayth the same, Ciril, and Ambrose, and Hierome, and Austen, and Chrysostome, whose doctrines we follow, and we do allowe, and embrace them.

Responsio.

Fl. b.

They

Miscellanea

They are nothing against this doctrine, but the pillars & maintainers thereof, if their writings be truly vnderstood, mark the phrases, compare their sayings together, one with another, & you shall finde, that many do foolishly flander the, and that they which boast & praise most of the doctors & old fathers, vnderstand not the fathers. So they say, that Elizeus chainged & altered the nature of iron, whē he made it to swim aboue the water. So they say, that Elias chainged the nature of fire, when through his prayer it fell from heauen, and consumed his sacrifice of wood, stones, and dust. The nature of fire was chainged, no man can denie it, at what time God appeared vnto Moses out of a bush in a flame, for the bush was not consumed. He commanded the fire not to hurt his faithfull seruants Sidrach, Misach, and Abednago, and preserved them harmelesse from the hote burning ouen. There agayne nature was altered. Elias and Elizeus, did not turne, alter, or chaunge the very substance or nature, but the naturall proprietie of them making the yron, which is heauy to borne aboue the waters, and causing the fire which is light to discend downward. Euen so the doctors and old fathers which we allow and follow, say, that bread and wine are chainged, that is the naturall proprietie of them, so that whereas befoze they were onely the meat of the body, now after the wordes rehearsed they are the foode of the soule also, for so much as they deliuer vnto vs Chyestes swete fleshe and comfortable bloud. Befoze it was no common bread and wine, now it is holy and sanctified, befoze it was no Sacrament, now it is a Sacrament of the blessed body and honozable bloud of our Sauour Iesus Christ. But for a more manifest pfoze that the olde fathers beloued the substance of bread to remayne after the consecration, I will alleage some of them. Irenæus sayth, that euery sacrament is made of two natures, of an heauenly nature, and of a terrenall or earthlye nature. So we take away the substance of bread, and what earthlie nature or substance remaineth in thys holic Sacrament?

Obiectio.

The papists say, that the earthly nature is Chyestes body which he toke of the earth when he was bozne of the blessed virgin Mary, for she was earth, & al men be earth.

Responsio.

To this I answer, that Chyestes body is earth in very deede, yet it is not the earthlie and terrenall nature of this Sacramēt, which must haue thre similitudes, that is, of vnitie, of nutrition, and of conuersion, as is declared befoze, which similitudes can not be in Chyestes body. Whereouer heare what Origene sayth: *Panis sanctificatus vadit in ventrem. The sacramentall bread entred into the belly. Wherfore entred it thether, but to nourish our bodies, to fede them, to be the meat of the fleshe: Wherefore the substance thereof is not turned, not chainged, not altered, but remaineth and continueth: for accidentes do neither fede nor nourish.* S. Austen also subscribeth vnto them, saying: *Accedat verbum elemento, & fit Sacramentum.* He sayth not, *Succedat*, but, *Accedat*, which is thus much to say, let the worde be added to the element, and then it is made a sacrament. Thus it is euident that the bread and wine which is the element, remaineth and is not transubstantiate, both by authenticall scriptures, which do allow thre similitudes, and also by the consent of all authenticall doctors and elder fathers: for out of doubt Athanasius, Basill, Nazianzene, Hierome, Chrysostome, & other both Latinistes and Grekes do not disagree with these. Whereouer the rocke was a sacrament of Chyestes bloud, and yet not transubstantiat: They and we drinke one spirituall drinke, as Paul receiveth, likewise Manna was a sacrament of his body without any such mutation.

Certaine auncient fathers both of the Greke Church, and also of the Latine Church, do most plainly asserme, that bread and wine do remayne in the Sacrament, as Origen, Chrysostome, Theodoretus, with other.

In Math 15

Origens wordes be these. *Quod si quicquid ingreditur in os, in ventrem abit, & in secessum abicitur? &c.* If euery thing that entred into the mouth discend into the belly and is cast into the draught, that meate also which is sanctified by the word of God and by prayer, as touching the matter thereof, goeth into the belly and is cast into the draught: but that thing which cometh to it by prayer, is profitable by the proportion

proposition of sayth, causing the minde to consider & to haue a respect to that which is profitable. For it is the matter of bread, but the word sayd vpon it, which doth profit him that eateth it, not vnworthely vnto the Lord: These are spoken of the typicall and symbollicall body.

Here you may see, that the materiall substance of the sacrament is eaten & digested, as the substance of other bread & meates are which could not be, if we should admit a transubstantiation.

Obiectio. 1.

This pæce of Origene was translated by Erasmus, and therefore is to be called into suspicion.

Responsio.

How frivolous, how dangerous, and how foolish this their replication is, *Lippis & conscribis notum est*, for by this meanes they may aswell reiect and refuse all other authours, which are of late brought to light by the industry and great study of learned men as the woorkes of Clemens, Alexandrinus, Theodoretus, Iustinus Nicephorus and other.

Obiectio. 2.

Origene was an hereticque, and erred in very many opinions, and this was one of them.

Responsio.

Haue you forgotten your sophistry? do you not remember, that your logicke teacheth you to reason, *A particulari ad vniuersale*, to be no good argument? as thus. He erred in this article & in that, and in an other article. Ergo, he erred in all, who would so conclude?

Aristotle sayth that, *Inductio est a singularibus ad vniuersale proressio*. Here is to be obserued that all the singulares and particulars, are to be nombred either *Explicite* or *Implicite*, which is done by this clause, *Et ita de omnibus*, otherwise it is no good induction, as for example.

Aliquis homo quiescit. Aliquis equus quiescit.

Aliquis canis quiescit, & alia plura animalia quiescunt.

Ergo omnia animalia quiescunt.

This induction is imperfect, because all the spices are not nombred, no more is this obiection of yours of any force or strength. But, if you will reason thus. Origene erred in this poynt of doctrine, and he erred also in that poynt of doctrine, and he erred in this article, and in that article, and so in all other articles. Ergo, Origene erred in all poynts & articles of doctrine. Now is your induction perfect in fourme. But when you shalbe hable to proue all the partes of the antecedent of your induction to be true, then will we also be gladly with you induced to say as you say. But we do graunt with you that Origene had his errors which were noted and described by S. Hierome and Epiphanius. But as touching the supper of the Lord, neither they nor any other auncient fathers euer noted or accused him, which they would haue done, if Origen had bene in any fault in this poynt.

Obiectio. 3.

Origene speaketh not in this place of the Sacrament but of that misticall bread which was wont to be geuen to the which were called Cathecumini, of the which bread S. Austen writeth in his booke *De peccatorum meritis*.

Lib. 2. cap.
16.

Responsio.

This vanitie, Origenes his selfe doth confute and refell: for Origenes doth confesse, that he doth graunt the figurate and misticall body, which profiteth them that eateth that bread not vnworthily vnto the Lord. And he doth significantly allude to the wordes of S. Paul. Agayne the bread geuen to the Cathecumins, was not in use in Origens time. But let it be, that it was, yet that bread could not make a Sacramentall body, for he calleth the bread the typicall & symbollicall body of Christ. Thus much for Origenes authoritie, now to Chrysostome.

Chrysostome speaking of them which do abuse their owne body, writeth after this matter, *Si hac vasa sanctificata ad priuatos usus transferre periculosum est, in quibus*

Miscellanea

non est verum corpus Christi, sed misterium eius continetur. &c. If it be dangerous to transferre to any pinate vse those holy vessels, in the which there is not the true body of Christ, but in whome the mystery of his body is conteyned, how much more ought we not to geue place to the deuill to worke any thing in the vessels of our body which God hath prepared to dwell in.

Replicatio.

It is to be doubted whether Chrysostom were autho^r of this booke or no. Againe the title doth argue that it is no perfect worke, for it is called, *Opus imperfectum*.

Responsio.

Who euer doubted of this booke to be good, before you? for whether it were Iohn Chrysostome Archbishop of Constantinople or any other, it maketh no great matter. It is most euident, that he was a man of that time learned and had in great estimation and that worke was not onely appoynted but also muche prayesed of all men, both then and euer sith, but what holes, will not fores finde to escape?

Replicatio.

Chrysostome in that place doth not make mention of the vessels of the Lordes table, but of such as were vsed in the old law.

Responsio.

Will you be blinde at none dayes? Put on your spectacles, and looke a litle better vpon Chrysostomes wordes. Those vessels (sayth he) in the which the mystery of the body was in, although not the true body. Now it is playne, that none of the fathers euer vsed that kinde of speech, of the vessels of the Iudaicall temple.

Replicatio.

The body of Christ is not conteyned in the vessels, *tantum in loco*, as in a place, *sed tantum in misterio*, as in a mystery.

Responsio.

This is a misicall and very fine answer: for by this meanes the body of Christ is not in the supper, nor in the priestes handes, nor in the bore. Therefore to be there after that sort, is to be no where. For as S. Austen sayth: *Aufer locum a corporibus & non erunt*. Take place from bodies, and then they shall be no bodies. Also Cirillus writeth, that bodies are not with out place & circumscription. His wordes be these: *Si vere sectionem & partitionem diuina natura (ut illi dicunt) reciperet, intelligeretur & corpus. Si autem hac & in loco omnino, & in magnitudine & quantitate: & si quantitas esset, non effugeret circumscriptionem*. That is, If the diuine nature (as they do say) do receiue diuision or partition, it should be vnderstand to be a body, if it be that, than allwayes in place and in bignes and in quantite, so if it be *quantitas*, it could not auoyde circumscription. But what neede I to discourse or entreate of this matter any further soasmuch as so many and great learned men haue made absolute and notable booke of this matter, to whom I will remit the gentle reader.

Both kindes. 11.

Besides the scriptures which are sufficient to confirme all verities, and to confute all heresies, as S. Ciprian writeth, saying: *Si ad diuina traditionis caput & originem reuertaris, cessat omnis error humanus*. If ye will returne to the head and beginning of Gods ordinance, all error of man will sone geue place.

Dist. 1.
cano.
Conperimus.

That both the kindes are to be receiued vnder the payne of sacriledge. Gelasius writeth, his wordes be these: *Comperimus autem quod quidam sumpta tantummodo corporis sacra portione, a calice sacri cruoris abstineant. Qui procul dubio (quoniam nescio qua superstitione docentur astringi) aut integrum sacrum percipiant, aut ab integris arceantur. Quia diuisio vnius eiusdemque misterij sine grandi sacrilegio non potest peruenire*. That is. We perceiue, that certaine receiuing onely the sacred portion of the body, do abstayne from the holy bloud, who without doubt, either let them receiue the whole, or els let them be restrained from the whole, for the diuision of one and the same mystery cannot be done without great sacriledge.

As for the glose which is written vpon this decreë, I compt no better then a vanberly glose, for the decreë semeth not so much to pertayne to the Priestes, as to the people. Theophilus Alexandrius writeth thus: *Si Christus mortuus fuisset pro diabolo, non negaretur ei poculum sanguinis.* If Christ had dyed for the diuell, the cup of the bloud should not be denyed vnto him.

S. Ambrose hath a very good and euident saying concerning this matter. *Valet (inquit) ad tuitionem corporis et anima quod percipimus, quia caro Christi pro salute corporis, sanguis vero pro anima nostra offertur, sicut præfigurauit Moyses, caro, inquit, pro corpore vestro, sanguis pro anima, sed tamen sub utraque specie sumitur, quod utrumque valet. Sub utraque sumitur totus ipse Christus. Sed si in altera tantum sumeretur ad alterius tantum, id est, anima vel corporis, non utriusque pariter, valere tuitionem significaretur. Hæc Ambrosius.* What which we receiue, auaieth to the tuition both of body and soule, because the flesh of Christ is offered for the health of the body, the bloud for the soule, as Moyses presumed saying: flesh is offred for the body, bloud for the soule. But yet it is receiued vnder both kindes, which auayleth vnto both, because vnder both Christ wholy is receiued. But if it should be receiued vnder one kinde, it should be signified, that it doth profite onely one part, that is, either body or soule, and doth not auayle to the tuition of both partes. What can be spoken or written more playne, than this? And by this you may perceiue, that Sathan practised euen at that time, in which he went about to ouerthrow the institution of Christ.

The same Ambrose (as it is recozded in the tripartite hystory) speaketh vnto Theodosius the Emperour, (who would haue presumed to communicate after his great murther) after this maner. *Quomodo huiusmodi manibus suscipies sanctum domini corpus? Qua temeritate ore tuo poculum sanguinis percipies? quando furore verborum tuorum tantus iniuste sanguis est effusus.* What is. How with those hands wouldest thou receiue the holy body of the Lorde? With what rashnes wilt thou receiue in thy mouth the cup of the precious bloude, seing so much bloud hath bene shed wrongfully by thy furious minde?

S. Austine. *Cum frangitur, inquit, hostia, dum sanguis de calice in ora fidelium funditur, quid aliud, quam dominici corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur?* What is. When the host is broken, when the bloud is poured out of the cup, into the mouthes of the faythfull, what other thing is signified, but the offering of the body vpon the crosse, and the effusion of his bloud out of his sides?

I trust you will not so restrayne S. Austines wordes, that you will call onely priestes faythfull, and seclude all lay men, you should doe then to much iniury vnto them.

Poor archfather of all papistes in his time (Pighius by name) doth graunt, that the receiuing of one kinde of the lay people, came into the west church by no institution or commaundement, either Synodal, or els of the Bishops of Rome, but by a secret consent, which continuing for a time, they made a custome, and so a lawe.

Gardener, the great god of the papistes of England, sayth, that it crept in by superstition of the lay sorte. By this you may perceiue that it was not from Christe, nor the Apostles time, nor long after that the one part was denied vnto the laitye. By this you may know, vpon what foundation it was builded, and how good it is.

They haue a rule in theirowne law. *Quæ a principio male inchoata fuit institutio, temporis contractu non conualescit.* that is, The thing that was naught at the beginning, cannot be good by procelle of time.

I much maruaile, that the generall councill of Trident, at the last Sessions, had no better regarde to this saying of the law.

But how wickedly they haue decreed, & how profoundly they be answered and confounded, it appeareth in the answer made vnto them in a certayne booke lately set forth, where you shall read at the full, how pithely they be answered.

Hieroboam. 12.

Hieroboam was Nabath his sonne, an Ephrateus by stocke, who (when Salomon

Eg. i.

mon

Miscellanea

mon being dead, and the kingdome by sedition deuided into two partes) was constituted and made king ouer ten tribes agaynst Roboam about .994. yeares before the comming of Christ, and reigned in Samaria. 22. yeares, he was in his youth very strong and marueilous stout.

Salomon constituted him chiefe ruler ouer the the tribe of Ioseph.

A prophet met this Hieroboam, when he iourneyed vpon a tyme to Hierusalem & tolde him how Salomon had sinned agaynst God by louing strainge women, and that after his death the kingdome should be deuided, and that the Lord would cause him to raigne ouer ten tribes. With these wordes Hieroboam being made proud, forthwith endeououred to perswade the people to goe from Salomon, and to yeld vp the kingdome vnto him. Which thing when Salomon knew, he sought meanes to attache him. But Hieroboam fled to Sisach king of Egypt, and abode with him vntill Salomons death.

When Salomon was dead, the chiefe of the people sent into Egypt, and called home agayne Hieroboam, which came vnto them in the citie of Sicyonia, & went with the people to Roboam Salomons sonne, and desired him to release somewhat of his sharpe seruitude. But when Roboam gaue him an hard answer, the people being turned to sedition, deuided Salomons kingdome,

How Hieroboam being made king in the citie of Sicyonia, that he might sepe- rat his complices from the tribe of Iuda, forthwith made new rites and maners of worshipping, least the people iourneying to Hierusalem, and keeping sollemne feast there, should be moued to repentaunce, and forsake him, and returne to the former king. Whereupon he made two golden Calues, and two Temples, one in the Citie Bethel, and the other in Dan.

Thus he seduced the people, and perswaded them to transgresse the lawes of the country and fathers, which thing was the beginning of all evils to the Iewes. For when he builded churches in the high groues, he made Priestes also, and making himselfe the chiefe bishop, he went vp to the altar with other priestes, and offered Calues in sacrifice. The prophet comming vnto him, reprobued him very sharply, in presence of the people, but the king disdainning it, while he was vpon the altar, held out his hand, and commaunded that the prophet should forthwith be taken. But he could not plucke backe his hand, being immediatly dyed vp, vntill the prophet by prayer, had caused it to be restozed vnto him. But when Hieroboam had purposed to returne agayne to God, a certayne malignant prophet bitterly turned away his minde, and prouoked him to wickednes, insomuch that he endeouored to work great dispite agaynst God, for whose wickednes the Lord not long after, toke great punishment vpon him and hys offspring, and bitterly destroyed hym and hys house.

At the length, all Israel became so stiffnecked, that they lost the rule together with the religion and sectes, and was brought into most foule seruitude.

Hieroboam dyed when he had reigned .xxij. yeares, as is aforesayd, leauing the kingdome to his sonne Nadab.

Milinarie. 13.

Otherwise called Chiliastr.

It is to be marueiled, that so grosse and phantasticall opinions should come into the heades of certayne learned men, which were not farre from the Apostles time, of which thys is one, that the godly should haue in this world a corporall kingdome after the resurrection, before the last iudgement and consummation of thinges.

Eusebius doth impute thys sayned error to Cerinthus, as the first author thereof, but in an other place he referreth it to Papias, where he calleth it a dreame and fabulous doctryne, and sayth that Papias was of a very dull and slender wit, & that he did not rightly consider the disputations and doctrines of the Apostles and other thinges which were deliuered vnto other of the Apostles.

But

But it appeareth, that this dreame came first from Iustine, as many other grosse and carnall thinges came from the Iewes. And although Iustinus doth say, that many godly and pure Christians do dissent from it, yet he himselfe doth affirme it, and goeth about to proue it by scriptures. His wordes be these, in his dialogue intituled (Triphon.) *Putatis ne unquam instauranda Hierosoloma, atq; ibi colligendum vestrum populum, in hilaritate victurum cum Christo & patriarchis & prophetis. &c.* that is, Do you thinke, that Hierusalem shall be restozed againe, and that your people shall be gathered thither, and shall liue with Christ, with the Patriarches and Prophetes in mirth and pleasure? He aunswereth, I with other, which iudge godly and christianly, do know, that there shall be both the resurrection of the dead, and a thousand yeares to line, euen then when Hierusalem is restozed againe, enlarged, and beautified, as the prophets Ezechiel, Esaïas, and other do affirme.

Esaï sayth: I will create new heauens, and a new earth, and the former shall Cap. 65. not be remembzred, nor come into minde. But be you glad, and reioyce for euer, in the thinges that I shall create. For behold, I will create Hierusalem, as a reioycing and her people as a ioy. And I will reioyce in Hierusalem, and ioy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying. There shall be no more there, a childe of yeares, nor an olde man that hath not filled his dayes. For he that shall be an hundred yeares olde, shall dye as a yong man, but the sinner being an hundred yeares olde, shall be accursed. And they shall build houses, and inhabite them, and they shall plant vineyardes, and eate the fruite of them. They shall not build and an other inhabite: they shall not plant and an other eate: For as the dayes of the trees are, so the dayes of my people, and mine electe shall enjoy in olde age the worke of theyr handes. They shall not labour in vayne, nor bring forth in feare, for they are the seede of the blessing of the Lord, and theyr buds with them. Yea before they call, I will aunswere, and whilst they speake, I will heare. The wolfe and the lambe shall feede together, and the Lion shall eate straw like the Bullocke, and to the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountayne (sayth the Lord.)

These be the wordes I say of the prophetic. We vnderstand the workes of the labour to signifie a thousand yeares misicallie. For as Adam, to whome it was sayd (In what day so euer thou shalt eate of the tree, thou shalt dye) did not fulfill a thousand yeares. So we vnderstand this sentence: *Dies Domini, ut mille anni.* The dayes of the Lord, as a thousand yeares, to tend to the same effect. For a certaine man among vs, whose name was Iohn, one of Christs Apostles, prophced in a certaine reuelation shewed vnto him, that as many which beloued in Christ should dwell in Hierusalem a thousand yeares, and after shall follow the vniuersall and eternall resurrection and generall iudgement, which also our Lord doth say: *Non ducent vxores. &c.* They shall not marry wines, nor geue any to marriage, but shall be like vnto aungels, seing they are the sonnes of God, & of the resurrection. These be Iustinus wordes.

To this point also seemeth that to appeare, which Ireneus sayth, that all people shall receiue a worthy habitation before the iudgement. For that is much discrepant from this which Clement dreameth in his Egloges, without testimonie of the holie Scriptures, that is, that men shall be chaunged into Aungels, whiche shall firste learne of other aungels, for the space of a thousand yeares, and shall after teach other men which are newly chaunged into Aungels, which at the last (the time being accomplished) shall be made Archangels.

Of this fond opinion of the Millinaries, were many learned men, as, Ireneus, Lactantius, Methodius, and other. *Omnis homo mendax.*

Dionisius. 14.

Erasmus in his annotations, writeth of this Dionisius in this maner. Laurentius refelleth the opinion of them, which thinke, that he was Areopagita, who was authoz of those bookes, which be entituled, *De Hierarchijs, & diuinis nominibus.* and that he was martyzed at Paris, making of three Dionisiuses, (as I suppose)

Eg. 9.

but

Miscellanea

but one.

First, the Ariopagites were Judges, & no Philosophers, but these men make Dionisius a great philosopher, which iudged by the eclips of the sunne, that nature was in ieopardie to perishe, whereas it is not cosonant that those darknes did reache, and come so far as Athens. For that the Euangelist sayth, that darknes came vpon all the earth, he ment the earth of that contrie. Hierome agreeing therunto, and also Origene, which denyeth plainly, that the darknes hapned by the default of the sunne, affirming, that it chaunced either by cloudes going betwene, or els by the thickness of the ayre that was gathered together.

in hom. i.
in Math.

And if this darknes had hapned throughout the whole world, surely some Latin or Græke writer, would haue made mention thereof.

Laurentius derideth that epistle which is written in Dionisius name vpon this matter, and in my iudgement, the Christians at that time had not so many ceremonies, as that epistle writeth. Furthermoze it is maruell (if he were so auncient an author, and wrote so many thinges) that he was alleaged of none of the else Latin and Græke authors, neyther of Origene, Chrysostome, nor yet of Hierome, that left nothing bnaflayde.

Also Gregory hymselfe being a man of approued sayth, when he did make mention of Dionisius hys letters, he declared not that he was called Areopagita. Agayne, sozasmuch as great mention is made in ecclesiasticall history of the booke of Dionisius Bishop of Corinth, it is not probable that Eusebius would haue talked nothing of hym being so great and worthy a scholar of Saint Pauls, if he had writ so many volumes.

Hierom recytleth one or two Dionisius, he maketh no mention of thys Dionisius hys booke.

In Catalo.
scripto-
rum illustri-
um.

Laurentius declareth, that there were very well learned men in hys time, that indged those booke to be made of Apollinarius. Albeit Hierom rehearseth two of that name, the one was bishop of Hierapolis, which flourished in *Marcus Antonius secundus* tyme: and the other was bishop of Laodicia in Syria, yet neuertheles he attributeth to neither of them any such woorkes, neither do I thinke that they are to be attributed to Apollinaris the hereticke.

Not many yeares hence (as I remember) William Grocinius a man of incomparable learning, as he was a great diuine, so in all kinde of learning he was exactly learned and exercised, when he began to expound the booke of celestiall Hierarchie in Pauls church, stidly affirmed in hys peface, that Dionysius Areopagita made that woork, greatly inueighing agaynst the impudentye of them that agreed not to the same. But befoze he had halfe made an end, when he did taste better of the matter, he openly and freely confessed befoze hys auditory, that he thought that Dionysius Areopagita made not that woork.

I meruell greatly why Bede thinketh that thys Dionysius was made bishop of Corinth, seing that the ecclesiasticall history playnly declareth, that it was an other Dionysius, bishop of Corinth, which wrote many woorkes. His authoritie is there alledged, which in a certayne Epistle that he wrote to the Athenians. Shewed, that Dionysius Areopagita was conuerted of Paul, and was made the first byshop of Athens being ordred by the sayd Apostle. There is none other thing mentioned of Dionysius Areopagita in the auncient writers. Whitherto Erasmus.

Acacius. 15.

There were diuers of that name, but thys Acacius was the byshop of the citie of Amidense. Thys Acacius was made moze worthy and moze noble then all other men of hys tyme, by a certayne notable act.

For when the army of the Romanes hauing vanquished y countrey of Azazen, had taken prisoners aboue seuen thousand Persians, and would in no wise restore them to theyr country when they were famished to death by litle and litle, and the king hearing of it was not a litle greued. This Acacius when he knew the matter, iudged, that it ought not so to be left of, but gathering together the Clergy that was

was vnder hys iurisdiction, sayd vnto them: Our God (O my sennes) nedeth no dishes, neyther careth for pots, for he nedeth neyther to eate nor to drinke. Seeing then that hys churches haue many treasures both of gold and siluer, which it hath gotten by the bounty and liberality of them that came vnto it, I iudge, that they ought to be layd out and bestowed vpon the redëming of the Persians being taken prisoners, and for theyr sustentation being afflicted with hunger.

After he had spoken these and many like wordes, forthwith he gathered those treasures, and payd out of them vnto the soldours, so much as he thought expedient. And when they were refreshed sufficiently with bittayle, and had all thinges necessary for theyr iourneyes, he sent them to theyr king.

This worthy act of Acacius moued the king of the Persians to humblenes, for the Romanes greatly studyed to haue the victoꝝ both by warre and also by good deedes. It is sayd, that the king of Persia desired to see Acacius that he might behold hym, and talke with hym, which he obtayned by Theodosius the Emperour bys commaundement.

After that God had geuen this worthy victoꝝ, the excellent learned men of that time did put forth booke in prayse of the Emperour, and dedicated them vnto him some that they might shew forth theyr great eloquence, which they had in many yeares gotten, and some also, to the end they might bring themselves into the Emperours acquaintance, and some for other pꝛetenses.

Not onely they that had studyed Rethorike did this, but Augusta also the Emperours wife wrote Hexametre verses to her husband the Emperour, for she was a very noble and well learned woman.

Spyridion. 16.

Spyridion was boꝛne in Cyprus. He got his lynning by husbandry, and keeping of cattell, and was of rude maners and conditions, but yet graue and lyberall. He was a godlie and holy man, and of many notable and marueilous vertues. He was at last made byshop of Trimethuntis in Cyprus. Under Constantinus, of a feeder of sheepe, he was a worthy feeder of men (as Socrates sayth) in which office he was famous in many talentes worthy of a godly pastour, as in almes to the poore, and in hospytalitie (which were hys naturall vertues before hys byshoprick) he was courteous, and also graue and fræ in reproving those thinges that were not decent as the example of Tryphilus, byshop of Ledranum doth shew, whom other wise he vsed familiarly. But in an assemble of the byshop of Cyprus when he was commaunded to make a sermon, and in the texte *Tolle grabatū tuū*, he chaunged this word *grabatū* into a finer word, as he thought. Spyridion reproued him sharply, asking hym openly in angry sharpe wordes, whither he were better then he that first spake this word *grabatū*. I leaue to rehearse the miracles done by Spyridion vnto the authoꝝ which wrote of hym, wherof this is one, that he toke in snares (which could not be sene) theues, which came by night to steale sheepe out of the folde, and when it was day, he chid them being taken, and losed them, and when he had geuen them a weather, let them go.

Also, he made (as they say) his daughter Irene being dead, and in her graue, to answer him, and shew him in what place she had certaine golde. He wrought many other miracles, which the interpreter rehearseth.

He was present at the Synode of Nice, not being one of the least among the Confessors, where he confuted a pꝛatling and bragging philosopher in this maner. For when this philosopher had babled many wicked thinges against Christ, and his religion, Spyridion comming vnto him, sayd: In the name of Iesu Christe, O Philosopher heare me. Which when he graunted, There is one God (sayd Spyridion) the maker of heauen and earth, and of all thinges that are in them: he that wrought the celestially vertues, which fashioned man out of the earth, and made all thinges visibible and inuisibible: By his worde and spirite heauen and earth was made, the sea spread abrood, the ayre extended, liuing thinges genēdꝛed, and man that great

Miscellanea

and marueylous worke was made, all thinges were made, the starres, lights, day, and night.

¶ We therefore knowing this word to be the sonne of God, and God him selfe of the same essence with the father, we do beleue, that he was bozne of the virgine, and crucified for vs, and buryed, and rose againe: Whom also we beleue will geue vs after our resurrection, an other eternall life, and shall be iudge of all men.

¶ These wordes vnto the philosopher, the Metaphrastes, and Nicephorus plainly ascribeth vnto Spyridion, howbeit it is marueyll that Sozomenus expressed not his name, which testifieth, that this happened in the Synode of Nice, saying that they were the wordes of some of the olde men, whiche were famous there for the confession of theyr faith, vnlesse he did meane Spyridion to be the olde man, who as we read, was of reuerend age, and simple playnnes. Sozomenus referreth this example following to Spyridions hospitalitie, whereby as I said befoze he was resolued, inso much that he layd by yearly some fruites to distribute and lende to the poore, but some do apply it, to shew what faith and doctrine he had. The example is this.

¶ There came one vnto him vpon a time, a wayfaring man (lent drawing nere) in which he and his household was accustomed to fast certayne dayes. When Spyridion saw him to be weery, he commaunded his daughter forthwith to washe the strangers feete, and to geue him meat. And when she answered that there was no meat left, because the next day was to be fasted, Spyridion bad her to seth the bacon that was in his house. When it was sod, she layd the table for the stranger, and set vnto him the meat. Spyridion began first to eate, and bad the man to eate with him: who answered, that it was not lawfull for him being a christian, to eate. Spyridion sayd: So much the lesse (O stranger) thou oughtest to abstayne, because thou art a Christian. For to the cleane all thinges are cleane, as Gods word doth testifie.

Priestes to marry. 17.

¶ Although it be both heresse and phrenesie to denie the mariage of priestes, yet somewhat to stop the mouthes of our aduersaries, I will aunswere to foure or fve of theyr strongest argumentes, which they do counte insoluble, and to be, *Nodos Gordianos*.

Obiectio prima.

¶ Mariage doth hinder and let prayers: For S. Paule doth say to the married persons: Desfraud not one another, except it be with consent for a time, that you may geue your selues to fasting & prayer. When soasmuch as the ministers of the church ought alwayes to pray, they are bound to liue single and sole, for otherwise they cannot execute theyr function and office duely and truly.

Responsio.

¶ First let vs know, of what maner of prayers Paule speaketh in this place, whether of priuate prayers, or of publique and solemne. If the text and circumstance thereof be well waighed, you must needs graunt that Paule speaketh of publique and solemne prayers. For in the primitive Church, when discipline toke place, and was put in vze, they gaue themselves to publique prayers. And this maner of prayer was indited and commaunded, either when some great calamity, or some sharp persecution did hang ouer the church, as it may appeare in the prophet Ioel, or els when some matter of great importance was to be done in the church, and in the common wealth, when the assistance of the holy ghost was most earnestly to be called vpon. As when Ministers and Pastors were to be ordered in the Church. A shew or step whereof was retayned in these 4. times of the yeare, whiche they call Angarias, or Amber, at which times, Ministers were wont to be made. The like president we read in the Actes of the Apostles, when Paule and Barnabas were separate into the ministry.

Also

Also that this place of Paule, is ment of publique fasting and prayers, the græke word *σκολαζετε*, which he vseth, both manifestly declare: for then they gaue them, *σκολαζετε*. selues wholie and utterly to those thinges, setting aside all other buisines.

Now if they will reason and say, that mariage both hinder and let prayers and fasting, and that therefore mariage is ill: I will by the like reason inferre and saye, Meate and drinke both hinder and let fasting and prayer: Ergo, Meate and drinke are ill. But to this aunswere may be made, that those thinges which are good in theyr owne nature, may sometimes hinder publique prayers and fasting: but nothing can let daily prayers and continency of life, except it be ill. In summe it is the parte of a Christen man to haue respect to the time, and to do euery thing orderlie, and in place.

Now to answer the obiection concerning common maner of liuing and other publique functions, the ministers are of the same sort and nature as the people are. Wherefore if they be married, they ought to refrayne and temper themselves, as other people do, and as the Apostle doth here counsell in publique fastings and prayers, but in all other vsuall affayres and buisines, they are not forbidden to vse matrimony: for otherwise they ought alwayes to fast also. For Paule willett them to abstayne for a time, and to geue them selues to fasting and prayer. When if they do infer by this place, a Priest is bound alwayes to pray, and therefore to abstaine from matrimonie, they must be bounde also to fast continually: for S. Paule doth couple and ioyne them both together. I dare say the priests would be loth to be brought to such a bondage, to be bound to continuall fasting.

Replicatio.

But S. Ambrose doth assigne this cause of the single life of priests: They must (sayth he) be alwayes in readines to minister Baptisme to those that be in danger and perill of life, and to minister the sacred and holy misteries, which was wont to be done but once in a weeke, sauing that when strangers came, it was the oftener executed. In the olde law (sayth he) priests might haue wiues, because they were not compelled daily to minister. And they were deuided into 24. courses, as it appeareth in the chronicles, and they ministered by course one after another, when the time came about as it appeareth in Luke, where mention is made of Zacharie the priest, Iohn Baptistes father. 1. Tim. 4.

Responsio.

In these wordes of Ambrose 2. thinges are to be examined and excused.

First, that the difference betwene the priests of the old law, and the priests of the new testament, be firme, sure, and good.

Secondly, it must be considered whether (as he taketh it) wedlocke both pollute and defyle both the ministers of the Church, the priests of the olde lawe.

To the first.

Those courses and turnes were ordayned for the Priests, of David, of Salomon, of Iosias, and other. But I pray you, what did they, and how did they befoze Dauids time, and befoze the courses were instituted and made. Truly we read in Exodus, that it was the office and duety of the high Priest to offer sacrifice daily both morning and euening, and alwayes to minister in the temple. And concerning the courses which were afterward constitute, they did not moze respect the ade of matrimony, then the rest and ease to be geuen sometimes to the priests. S. Austen did see, that the courses and turnes made to the priests were not sufficient to proue that mariage did pollute the priests. For writing vpon Leuiticus, he disputeth and reasoneth purposely, how the high priest was able to offer daily sacrifices, both in the morning, and at night.

If (sayth he) any will contend, that sicknes and diseases might sometimes let hym, it may be aunswered, that God by a singular priuiledge and fauour might preserue him, that he should not be sicke. But concerning the procreation of children, what is to be said: for when he was made vncleane by reason of copulation, he could

Eg. iij.

not

Miscellanea

not come to the holy things. On the other side, it is harde to say, that he abstained from the company of his wife, for the priestes both had wiues, and also begat children. And els (sayth Austen) the sacrifice might be sometime intermitted and leste vndone: but the scripture doth not seeme to suffer that, for it was an expresse commaundement to be done daily: or els (sayth he) the priest might haue attributed vnto him a certaine peculiar holines, or a certaine prerogative about other men, that the acte of matrimony should not defile him at any time.

But in his booke of retractations he bringeth in an other solution. The law, saith he, doth commaund, that a man after copulation should be vncleane vntill the euening, and then he should wash his clothes, and so be cleane, where he had bene vncleane all the day before.

The high priest therefore might, when he had offered his sacrifice in the morning haue company with his wife for the procreation of children, and so to remaine vncleane vntill the euening, and then to wash his clothes, and so to purifie him selfe, and to be made cleane, and so to offer the euening sacrifice. Here you see that S. Austen did not say for a solution vnto the 24. courses, for they were not for euer before Dauids time, yet he doth consent with Ambrose, that the acte of matrimony both contaminate the husbands: but how truly let the scriptures try and iudge.

In S. Ambrose time there were (as he him selfe saith) a very few ministers, and they did minister daily. But in these dayes, seeing there is such a number of priestes, and a great company, which scarcely do minister the sacrament twise or thrise in the yeare, and do neuer baptise, why should they by this rule of Ambrose, be forbidden to mary, for so much as so many of them do burne, and liue in whoredome?

Epiphanius wrighting *Contra Valesios hereticos*. doth graunt, that there was a certaine canon and tradition of the single life of priestes, but (as he sayth) this canon was not obserued in his time. For many being then in the ministry, were married, and had children: and yet Epiphanius did not condemne them, nor iudgeth them to be deposed, but that was (sayth he) because discipline was then colde, and he doth excuse it by the reason of the multitude of the saythfull, and by the fettonesse of the ministers. But those priestes did daily minister, and yet liued in matrimonie.

To the seconde.

Now it remaineth to be enquired whether the acte of matrimony did pollute priestes in the olde law, y they ought therefore to abstaine from holy action & doings.

They alledge out of Leuiticus thys sentence. *Vir de quo egreditur semen coitus, lanabit aqua corpus suum & immundus erit usq; ad vesperem*. That man from whom an issue of seede doth departe, shall wash all his flesh with water and be vncleane vnto the euen: and thys is ment of matrimoniall copulation (as Lyranus and *Glosa ordinaria*, doth expounde it.)

Leuit. 15.

Responso.

Our aduersaries do not vnderstand this place, nor it is in the Hebrue *Semen coitus*, but *Semen Schicuath*, as you would say *Semen somniale*, for thys Hebrue woorde *Schicuath*, doth signify *Iacere*, to lye downe and to be at rest, and so it may be called *Semen alicuius quiescentis & somniantis*. And Caietanus doth so expounde it, bys woordes be these. *Et vir quando exibat de ipso iacere semen*. Here is no mention made sayth he of copulation, but of a nightly pollution, and therefore he significantly doth say, *Quando exierit de ipso*, to make a difference from thys, *Quando vir sponte seminat*, so that here is mention made onely, *De semine somniantis quod egreditur præter dormientis voluntatem*, and the Hebrues do call it, *Semen strati atque huius seminis fluxionem* *Augustinus & Canonista negant esse peccatum, quamuis iuxta legem redderet hominem immundum*. Of thys issue the Iewes do baynely dreame and phantastically write maruelous horrible thinges, that is, that *Ex hoc semine*, spirites of the ayre and other terrible sights in the night are gendered, whom they call *Lilich*, But such thinges are not woorthy to be rehearsed, much lesse to be thought true.

Obiectio.

It is mentioned in the first booke of Samuel, that when Abimelech the Priest was about to geue the shew bread called *Panis propositionis*, vnto king David, he asked of

ked of hym whether hys company were cleane from women, or no. To whom David made answer, that concerning women both he and also hys seruantes were cleane, for they were separate from women thre dayes before. It is not credibis that Abimelech demaunded thys of harlots and strompets, for such were not suffered to liue in Israel. Therfore he meant of the act of matrimony. And by thys it appeareth, and ought to be graunted, that (forasmuch as they of the olde law could not be suffered to eate the shew bread which was but a figure, if they had the vse of matrimony) the Priestes of the new law ought much moze to abstayne from marriage, because they do receiue and minister the mysticall bread, which is the veritie.

Responsio.

The Priest asked chiefly of women before all other thinges, because that men mought sone be counted and made vncleane by theyr company diuerse and sondry wayes, according to the prescription of the law, for the law pronounced not onely the woman hauing her monethly disease vncleane, but also all them which touched her, her clothes, bed, her seat or any thing of hers. And thys law was also geuen of the woman that was lately deliuered. Therfore David sayd, we came in no company of women, nor touched any thing of theirs being vncleane, for we haue bene separate from them these thre dayes, we chaunged our garmentes when we came forth, and the vesselles of the chyldren be cleane, that is the vesselles in the which the bread is to be carryed. It is not therefore necessary that the Priestes question and Davids answer be restrayned and vnderstand of the simple copulation with the wiues, for the law there findeth no vncleannes in that. Therfore there might be many other cases whereby the company of women might contaminat man by the law, as the monethly disease, the bloudy flure, late deliuerance and many such other, yea the touching of them or any thing of theirs did pollute man by the law. Therfore seing there might be many other causes of thys contamination beside matrimony, to bring in onely one cause is to bring in not a firme argument, but *Paralogismum non cause vt cause*, and specially to bring that cause, which doth not by the old law pollute man.

Replicatio.

This place must needs be vnderstand of copulation, for 5 vesselles are ment here the bodys of the yong men (as great diuines both authentical and neotericall do expound them.) And S. Paul also alludeth to thys, where he sayth, *Possideat unusquisque vas suum in sanctificatione*. Let every man possesse hys vessel in holynes. Therfore thys place must be vnderstand of the act of matrimony with theyr owne wiues.

Responsio.

Although *Vasa*, may be so taken. Yet in my simple iudgement Munsterus goeth most nere the text, who expoundeth in this place this Hebrue word *Cheli* indumenta clothes, or as other great learned men will, baskettes or vesselles to beare thinges in, for as *Reuclinus* writeth, as thys word *Arma*, betokeneth in Latin all thinges that do come to the vse of mans hand so in the Hebrue thys word *Cheli*, doth signify a vessel, an instrument, basket, clothes, or what so euer it be that may serue mans vse. Agayne thys word *Ischschah*, doth not alwayes signify a wife, but as in the Greke thys word *γυνή*, doth betoken somtimes a wife somtimes a woman what soeuer she be, so thys word *Ischschah*, doth signify aswell any other woman as a wife. But by the text and by certayne circumstaunces it may easely be perceiued when it is taken for the one and when for the other, Some do gesse, that when it hath Iod after Aleph it doth signify, a wife, and when it is written without Iod than it signifieth any other woman that is not married. Forsterus in his dictionary writeth a mery note which he receiued of a certayne Rab. of Praga, as he sayth, I will put forth his wordes in Latin as he wrote them, for in English they will not haue so much grace. His wordes be these. *Sed quam ex Rabino quodam Pragensi Rabulam audini, huc loci gratia referre libuit, qui ista duo Ischschah, & Isch, asserbat coniugij esse vocabula atque autoris coniugij nomen Iah, continere, quando autem in coniugio non adesset Iah. & adimeretur ex Isch, Iod litera media, & ex Ischschah, ultima litera, qua simul diuinum nomen constituunt, abesset ipse Iah, atq; vera dei inuocatio in coniugio, atque dilectio,*

Miscellanea

dilectio, vera fides & timor dei, manere utrinq, Esch, & Esch, ignem & ignem, hic ignem purgatorij & illic ignem gehenna & aeternum.

To our purpose agayne. Let vs graunt, that Abimelech and David meant wines and the acte of matrimony, and that there was therein some contamination by the law (which notwithstanding cannot be proued by the Scriptures) will you therfore say, that it was sinne: no verely, you cannot, noz ought so to say, welk than if it be no sinne, why than should that action restrayne any man from ministracion of holy thinges? The mensuons sure did make the woman uncleane. But I pray you who will be so foolish to say, that affection or passion of the body to be sinne? To touch a dead corse in the law was counted uncleane, shall we therfore say that they sinned which buried bodies being dead? No man will be so fonde to say so. By what means than will you say, that the lawfull coniunction of husband and wife ought to remoue them from the ministry, specially if it be done for the cause of procreation, it is without sinne (sayth S. Austen) yea and without sinne also say I, if it be done for thys cause, to auoyde fornication, the holy Ghost speaketh by the mouth of Paul saying. Let every man haue hys wife to auoyde fornication. To conclude therfore if it be not sinne, it cannot impaire, let or hinder the holy ministry. I do not speake this for I do condemne or improue those marved ministers, or other which will temper them selues and refrayne somtimes from the act of matrimony, specially when they shall eyther minister or receyue the Sacramentes.

To end, I do not a litle mervell to heare, that some reason after this sort. It is good for marved persons to abstayne for a few dayes, to geue them selues to prayer and fasting, therfore it is much better so to do for many dayes: But it is best of all if they do it continually. I will make the like reason. This man can beare ten poundes, therfore he can beare 20. poundes: if he can beare twenty poundes he can beare forty poundes, and so forth. A double folly, there is a regard to be had of mans infirmity.

A man may temper and refrayne for a time, but to do it perpetually were intolerable.

Obiectio.

S. Paul sayth *Adolescentiores viduas deuita*. Refuse the yonger widowes, for when they haue begon to ware wanton agaynst Christ, they will marry, hauing damnation because they haue broken the first sayth. What other thing doth the Apostle call here the first sayth, but the sayth of the bowe, for these widowes did bequeath vnto God by a solenne vowe perpetuall continency, which they corrupted when they would marry, and therfore sayth the Apostle they purchase to them selues eternall damnation. Now if widowes were so strapte bounde to kepe their bowe vnder the payne of damnation, how much more ought the votary Priestes to kepe their bowes, and not to marry vnder the payne of damnation.

Responsio.

Thys place is the very hot anker of our aduersaries, whereby they thinke to proue, that Priestes ought not to marry. But because ambiguitie of wordes both in argument gender contention and strife & causeth the sentence to be vnderstanded of some this way, and of other that way, therfore I will orderly speake of those clauses which in thys place may be taken ambiguously, they be in number foure which be these.

- | | |
|----------------------------------|-------------------------------------|
| 1. <i>Fides.</i> | 1. <i>Fayth.</i> |
| 2. <i>Prima.</i> | 2. <i>First.</i> |
| 3. <i>Damnatio.</i> | 3. <i>Damnation.</i> |
| 4. <i>Abierunt post Satanam.</i> | 4. <i>They be gone after Satan.</i> |

Of this word *Fides*.

What *Fides*, is & how many significacions it hath, I haue sufficiently declared befoze. Notwithstanding I will shortly touch what it doth signify in this place.

Our aduersaries do say, that *Fides*, here doth betoken the bow of single life: but I say with the assent of great learned men, that *Fides*, may signify in this place a certayne conuention and coneuant made with the Church, when she receiued widowes.

widowes. For it is most euident, that the state of matrimony could not agree with that state vnto the which widowes came, that is, that they should serue the Church, and should liue all together in one company: but a woman that is married is subiect to her husband, and is bound of necessitie to obey him.

The widowes of whom Paul speaketh, were bounde in their ministry to obey the Church, in taking care and ouer sight of the weake, the sicke, the diseased, and in inforiming of rude maydens and other women, vnto whom the ministers of the Church had no frequent nor iust acceſſe or repayze.

This was the chiefest and speciall ministry of the widowes in the Church. And doubtles they which were so admitted, and had made such compact with the church ought to abstaine from marriage, so long as they occupied that place and roome. And although they promised vnto the church to liue purelie and chaste, yet they bound them selves with no vow, for all men are bound by the law of God to liue purelie and chaste, in the state and condition to the which they be called. The sculdiers when they are bound by couenaut to do seruice, as long as they be in the warres, are not properly sayd to make any vow, but they geue theiſſe faithfull promise vnto the prince or capitaine to do their seruice truly. Euen so such was the sayth and promise of the widowes which they made vnto the church, that is, as long as they wayped on the church, and were founde by the church, to liue singlie, purelie, and chaste, and after this interpretation it may be easely vnderstand what Paul would haue to be vnderstand concerning widowes.

When yonger widowes were receiued of the church in many places to be found and nourished after the sort which I haue sayd, they geuing themselves to idleness, to excessive fare and other pleasures and lustes engrafted in yong and tender age) were enticed and stirred to fleshly desires and concupiscences, and so to liue incontinently (as the Apostle sayth) they become wanton against Christ, that is, they liued impurely in fornication and whozedom.

And Hierom wrighting *ad Geruntiam*, doth so interpret this worde *κατασκευασται*, So doth Sophilus be it, *apud Athenenm*, whose wordes be these, *ἐσθλὴν πρὸς κατασκευασταὶ οὐκ ἔστιν. Laſcīnīam deuoratis cibis*, When I had deuoured meate by to the gorge, I began to wane wanton. To this alludeth the common prouerbe. *Saturo venus adest, famelico nequaquam adest*, as the common saying in Terence is *Sine Cerere et Baccho, friget Venus*. Now these widowes being taken, and espyed in fornication, would marry, and sayd, that they would reuolte from the ministry: but to marry was not of it selfe damnable, for who should forbid them to marry when they would. But they had damnation not because they would marry, but because they brake theiſſe saythe, couenaut and promise which they made before vnto the church: by the which they promised, that they would liue chaste, which they perfourmed not, but fel to wantonnes and whozedom, which thing made them damnable before God and man. And therefore Paule sayth plainly, that they had iudgement or damnation, because that by fornication and whozedom, they made boyde the promise geuen to the church.ouer and beside they added to this, an other mischief, that is when they were taken in this wantonnes, and coulde not abide the contumely which the church layd to theiſſe charge, they maryed heathen and infidels, and so were alienate from Christ. Therefore, that no such offendiciles should chance in the church, Paule ordained, that no widdow should be chosen vnder the age of 40. yeares, as one that was not like to be subiecte to this kinde of wanton life: for commonly (although it be not generally) the flames of fleshly concupiscence is in such age extinguished. They will marry (sayth Paule) which they would not haue done, if they had not bene taken and espyed in fornication, for that kinde of life pleased them better in the which they might liue at libertie and in wantonnes and pleasure, being found of the church, which was against Christ, for that the Gospell of Christ was ill reported of by the heathen, who saue and hearde of such filthines to be among them, which should liue purely and honestly.

Our aduersaries therefore cannot gather of this place, that these widdowes had damnation for that they would marry, but because they liued wickedly, and then

Miscellanea

did pretende mariage when they were taken, which otherwise they woulde neuer haue attempted: And thus may the aduersarie see, that Paule meaneth not here of any bow, but a certaine paction and couenaint made with the church to liue single as long as they should continue in that state and function. We haue here in England almost the like example. In the collegies of the vniuersitie scholars that be fellows of the house, must liue single and without wife, as long as they remayne fellows of the colledge. But yet they make no bow not to marry, for they may marry if they will go out of the college.

Now to the second clause of ambiguitie, which lyeth in this word, Prima, First.

Prima, Firſte.

Our aduersaries do erre this worde Primam, the first sayth, vnto the sayth of the bowe which the widowes made before they were receiued of the church, which bow if they breake and would after marry, they call them bowe breakers, and say that they haue damnation.

But great learned men more deeply and diligently weighing this worde Primam, do say, that it is not vnderstand of the promise of any bow of chastitie, but of the profession of christianity, which the wanton widowes (marrying without Christ) had broken and forsaken, for if the bow of chastity should be here meant, it should not be called Prima, but Secunda fides.

And where they brag, that the signification of this word *πρώτος*, is sometimes taken and vsed comparatiue, let them perswade themselves, that better learned then they in the Græke tongue, do know when it is vsed comparatiue, and when positine, specially when *πρώτος*, is ioyned as an adiectiue with his substantiue, as here *πρώτη πίστις*. I pray you, is it taken comparatiue, or els positine? Let them that be expert in the tongue, iudge. But let vs graunt (which notwithstanding the pure diuines will not do) that the first sayth doth signifie here aswell a bow as promise of chastendome, what will you winne thereby? Truly nothing: for it is a state of ambiguitie, and therefore can not certainly be asserted. But if you wil biew the texte and circumstance thereof, that exposition of Lutherus and Caluinus, who take it for the promise of Christianity, is more probable and more agreeable to the texte. Thus much for this worde Prima.

Damnatio.

The third ambiguitie and doubt is this word condemnation. They that do fauour the bowe of single life more than lawfull mariage, do iudge, that those widowes shall entre into the iudgement of God, because forsaking the bowe which they had begon to take in hand, they do purpose to marry, and that they do so grauouly sinne, that vnlesse they do repent and forsake their mariage which they had begon, they shall be damned with the deuill for euer.

But other men seeing that matrimony is an holy thing among all men, and that the knotte thereof (by the witness of Christ and his Apostles) is not to be broken, but for adultery or by the going away of either the husband or the wife, will not attribute so much to the bow of widowes continence, for that it is a thing inuented by man, which doth vnlose mariage agaynst the minde of Christ and his Apostles, because the will of God is to be preferred before mans inuention.

Furthermore they thincke, that it is the Apostles commaundement, that they do marry which do not liue chaste, and that it is better to marry then to burne.

Wherupon although they graunt that those widowes which were receyued at that time in the church, commaunded (or as our aduersaries will, bowed single life and honest conuersation) yet notwithstanding if they did marry, it followeth not that they were condemned.

For they say that this word *ἡμιμα*, which Paul now vseth, must be referred to men, that is, because the widowes were counted of men vnconstant, and were reported of most men to be of an ill lightnes, for that they altered their purpose which seemed so holy. And when it thus chaunced many times by taking in of yonger widowes into the church, Paul goeth about to prevent them to stay them, least these offences

offences and perturbations might still happen in the church. The widowes therefore which had thus chaunged their intention through their infirmities, not suffering the rebukes of the saythfull were turned from Christ, and went by a litle and litle after Satan.

Forasmuch therefore as this word *xpīa*, may be taken two wayes, aswell to God as to men, our aduersaries cannot proue (as they alwayes say) that it is not lawfull by the word of God to passe from the bowe of single life vnto mariage, when the Apostles wordes may be vnderstode of the iudgement of men: neither yet if they do marry, they may be sayd to haue broken their bowe, whereas they do rather amende their foolish promise. For we ought to promise nothing to God, wherewith we know that he will not be delighted and pleased.

The double vnderstanding of this word *xpīa*, did Martine Bucer well see, and very learnedly entreat agaynst Latomus.

And that this word *xpīa*, may be taken aswell for the iudgement of man as of God, I will bring you the testimonies of certayne learned fathers. Although I am not ignozaunt, that some of the fathers doth vpon thys place of Paul father their bowes.

Epiphanius after he had declared, that it was not lawfull after the bowe of virginity or widowhead made, to be coupled in mariage, and they that so did, to sinne, yet he addeth these wordes. *Sed melius est iudicium quam condemnatio. Qui enim ut* Here. 61.
ne confundantur apud homines, occulte scortantur, & sub solitudinis aut continentie specie Li. 2. To-
libidinem curant, non apud homines habent confusionem sed apud deum, qui videt occulta mo. 1.
& redarguit omnem carnem in suo aduentu, prout quisque peccauit. Melius est enim v-
num peccatum habere & non plura, melius est lapsum a cursu palam sibi uxorem sumere
secundum legem, & ex virginitate multo tempore penitentiam agere, & sic rursus ad Ec-
clesiam induci, velut qui mala operatus est, velut lapsum & fractum & obligatione opus
habentem, & non quotidie occultis iaculis sauciari ab improbitate, qua ex diaboli opere in-
fertur. Hac Epiphanius. That is. Better is iudgement than condemnation, for they
which lye in whozedom secretly, least they should sustayne shame among men,
and vnder the colour of single life and continency do pamper there pleasure they
haue not shame with men, but with God who seeth all secretes and reponeth all
flesh in his conuincing as euery one hath offended. For it is better to haue one fault
than many. And better it is for one that hath reuolted from his course, to take a
wife openly accordyng to the law, and after the learning of his virginity long time
to repent and so to be brought agayne into the church (as one which hath wrought
euill) and as a man that hath fallen and one broken, & hauing neede of a bond, then
daily to be wounded with many darts of wickednes, which is wrought by the
wozke of the denill.

By this you may see, that the fathers were so austre & cruell as the canonisses & Papisses be in these dayes, for these do cry, that matrimony entred after the bowe, is not mariage but incest and adultery, and they do dissolue it, and cannot abyde it, where the olde do ratefy it, although they say, that such as do marry do sinne: not for because they do marry, but because they haue promised that which they will not nor cannot perfozme, which is the bowe of virginity, but although they do so say that it is sinne, let them shew it out of holy Scriptures.

Epiphanius in this place doth put a difference betwene *xpīa*, and *καταxpīa*, inter iudicium inquit & condemnationem, that is, betwene the iudgement of man & the iudgement of God.

Basilius Magnus, in his booke *De virginitate*, doth not much vary from the minde of Epiphanius, he speaking of a virgin, which being in that state, did not serue Christ with sounde integritie, but is wozapped with the care of this world, & contaminate with euil affections, writeth as followeth: *Nam si abiecto viri iugo, & ad vitam*
ad quam conseruanda domus & procreandorum liberorum gratia facta est inutilis & profes-
se virginitati pudenda futura est, tota res damni plena est, dum & ineruditis cogitationibus
animo, & remissis exultationibus corpus corrumpit. Et longe sane prastabilis esset, ipsam
viro coniunctam ad vitam gubernari, & quod ad opem rei domestica ferendam conducit

Miscellanea

salonis vice pro praefectura ipsi rependere, & liberos senum nutritores ad generis successionem bonos producere. Hac Basilus. The summe of these wordes consist in this, that it is farre better for a virgine which liueth not purely and vncorruptly without all euill affections in the state of virginitie, to be ioyned to a man in mariage, and so to gouerne and helpe domestickall affaires, and to bring forth good children, then to liue in virginitie being subiect to cares and wooldly affections.

S. Cyprian writing of certayne virgines which had to much familiaritie with men, because they liued not onely in one house but also lay in one bed, and would neuertheles be counted birgins, wherupon rose great offences in the church, he not suffering it, wrote these wordes vnto Pomponius. *Quod si sese ex fide Christo dicauerunt, pudice & caste sine vlla fabula perseuerent: si autem perseuerare nolunt aut non possunt, melius est ut nubant, quam ut in ignem suis delictis cadant.* Hac Cyprianus. I haue Englished these wordes befoze in the title, where I spake of bowes, there you may read them with other profitable notes concerning this matter.

He speaketh here not of all sortes of virgines, but namely of those which haue professed virginitie.

Obiectio. 1.

Our aduersaries do say, that these wordes of Cyprian are not to be vnderstanded *De virginibus velatis*, but of others.

Responsio.

What know they the maner to haue bene at that time, that virgines should be couered, that vs was brought in after Cyprians time, as farre as I can read.

Obiectio. 2.

Tertullian who was befoze Cyprian, wrote a booke *De virginibus velandis*. Ergo, Cyprian ment *De virginibus velatis*.

Responsio.

Tertullian in deede doth speake of certayne virgines of God, which were in the church, and doth name certaine of them *Virgines Ordinatas*, who as the Papistes do thinke were consecrate of the Bishop, but that maner began not befoze the time of Ambrose, when the church had gotten some rest and peace. It is most certayne, that Tertullian meant not birgins consecrate of Bishops, for the virgines at Carthage, came into the Temple bare headed, but when this doing was reprehended and repproued of many by the wordes of Paul to the Corintheians, the inhabitantes of Carthage answered, that, that place of Paul was to be vnderstand of maryed women, and not of virgines. Tertullian therefore writeth therefore and proueth the wordes of Paul to pertayne to all women, aswell the virgines as the maryed women ought to be couered in the congregation: but after the time of Tertullian certayne virgines which had bowed in minde perpetuall chastitie, were couered with an holy bayle. The maner was this: The Bishop in the open assembly of the church, receiued them not without certayne ceremonies. These virgines remayned first in their parentes house, and neuer came abrode, excepte it were to offer Sacrifice or els to visite the Christian brother being in prison, or els to heare some Sermon. S. Hierome praysed one Asellam, because she was wont to repayze to such thinges, and doth oftentimes exhorthe virgines, that they might moze safely keepe their chastitie, to seeke Partirs in their chambers.

After this by the labour and meanes of Marcella and Paula, Colleges & houses for virgines were institute and made at Rome. These virgines did there their heades, and did offer their shorne heares to their mother. The cause (sayth Saint Hierome) why they were shorne, was, for to anoyde vermine and lyse, which do breed in the beare and the skinne. And when they were shorne, the Bishop couered their head and face with a bayle, leass they should wantonly see or be seene, leass they should loue, or be beloved. This maner of couering of virgines was after the time both of Tertullian and of Cyprian.

Obiectio. 3.

These birgins of whom Cyprian speaketh, did not liue in monasteries as ours do now. Ergo, they were no virgines.

Respon-

Responsio.

As though the church when it had yet no peace vnder Valerianus and Galienus (in whose time Cyprian liued and dyed) should haue builded monasteries, where the virgines should haue bene included. No sir, no such thing was done, but if any virgine had consecrated her selfe to God, she remayned either in her owne house, or els with her kindred where she had two or thre copartners with her of the same profession.

Obiectio 4.

Cyprian speaketh here onely of those virgins, which hauing no regard of their owne strength and power, bowed rashlie, and such may marry.

Responsio.

We graunt that which you say. For when no person is certaine and sure of his gift, how long he shall continue therein, and when all men do knowe, that none hath a chaste, pure, and cleane hart of his owne power, it followeth evidently, that the single kinde of life, and virginity, is not to be bowed. Therfore sayth Cyprian of certaine virgins: *Et si nolint, aut si non possint in virginitate durare: nubant.* That is, If they will not, or if they can not continue in virginity: let them marry.

Obiectio 5.

S. Augustine doth wright, that to marry after the bow, is not onely sinne, but also to will to marry is damnable. His wordes be these: *Non solum capescere nuptias, sed etiam si non nubant, nubere velle damnabile est.* Ergo, the marriages of botaries be damnable.

Reponso.

First, I set Augustine agaynst him selfe, who wrighting *ad Iulianum*, hath wordes repugnant vnto these: *Quidam (inquit) nubentes post votum, asserunt adulteros esse, ego autem dico vobis, quod grauiter peccant qui tales diuidunt.* that is, Some do asfirm those to be adulterers, which marry after their bow, but I do say vnto you, that they do grauously offend, which do seporate such and put them a sunder. By these wordes it appeareth, that the marriages of botaries are not damnable, for then why should Augustine say, it to be a grauous offence to deuide such. But because I will not leane to one onely testimonie, I will produce the wordes of S. Gregory, who speaking of this matter, wrighteth thus: *Tanta vis est in matrimonio, ut etiam post voti violationem non debet dirimi.* that is, There is so great power and strength in matrimony, that after the breach of the bow, it ought not to be broken, how little I pray you did certaine of late time regarde the wordes, either of Augustine, or of Gregorie, which did not onely seporate ecclesiasticall ministers from theyr wiues, but also toke from them theyr liuinges, yea and theyr liues. Because in the mouth of two or thre euery word standeth, I will bring the thirde man, which also doth assent to that which I haue before spoken.

Theodorus (as it is in the decrees) hath these wordes: *Si vir simplex votum virginitaris habens, adiungitur uxori, postea non dimittet uxorem, sed tribus annis peniteat.* If a man hauing a simple bow of virginity, be coupled to a wife, let him not after forsake her, but let him repent thre yeares. Here you see, that both Gregorie, Theodorus, and also Austen him selfe, will not those marriages to be broken, which are celebrate after the bow. Again Austen in his owne wordes following this obiecti on doth not say, that the matrimony in it selfe is damnable, but that the breach of the bow is damnable: his wordes be these: *Damnantur tales, non quia coniugalem fidem posterius inierunt, sed quia continentia fidem primam fidem irritam fecerunt.* Such are condemned, not because they haue afterward entred into coniugall faith, but because they haue made frustrate the first faith of theyr continencie. And a little after he sayth: *Proinde qui dicunt talium nuptias non esse nuptias, sed potius adulteria, non mihi videntur satis acute ac diligenter considerare quid dicant.* Therfore they which say, that the marriages of such are not marriages, but rather adulteries, seme to me not sharply and diligently to consider what they say. &c.

I am not ignoraunt, that S. Austen with other of the fathers do count the breac-

Miscellanea

king of the bolw to be damnable, being moued thereto by this place of Paule, and that they take this worde *xpiua*, to signifie damnation eternall.

Notwithstanding some other fathers (as I haue alleaged before) do take it, *pro iudicio humano*, as Erasmus geueth vpon these wordes, *Habentes damnationem*, they paraphrase, *Contrahunt sibi maculam infamia*. they purchase to themselves a spot of infamie, they runne into obloquie, in that they were so rash to professe, and take vpon them that which they were not able to perfoyme. Wherefore seeing that the place is ambiguous, why should we consent to any man, making an assertion of it, after his owne iudgement? *Sit sacra pagina Lydins lapis*. Let the Scriptures be the true touchstone to trye all verities, which will soone be perceyued, if the sentences be well expended and conference of places duely viewed.

If it were damnable to breake a bolw, why do they in their own law geue these rules: *In malis promissis rescinde fidem. In turpi voto muta decretum. Quod incaute uouisti ne facias. Impia est promissio qua scelere adimpletur. &c.* Let this be sufficient for the third ambiguitie concerning this worde *xpiua*, condemnation. Nowe to the fourth ambiguitie.

Abire post satanam. To goe after sathan.

Our aduersaries do thinke, that, To go after Sathan, is no more but to reuolt from the bolw, & they cal such mariages which are made after the bolw, the counsels of sathan. From this sentence men both godly and notably lerned do dissent. They do interprete, to go after sathan, is to reuolte and forsake the sayth of Christ, which they professed in baptisme. Other godly and learned men do take, To goe after Sathan, to be nothing els, but to liue impurely, and vnder the pretence and coulour of chastitie, to liue in scoztation and whozedom.

Thus you see, that this place of Paule hath many ambiguities: notwithstanding if the antecedents, the consequentes, and other places of the Apostle be truely marked, the minde of the Apostle is soone and easilie obtayned.

Notio.

Now let vs consider, whether this place of Paule do make for bolwes (as our aduersaries do grate and ground vpon it) or els whether it be utterly repugnant against bolwes.

S. Paule willett yonger widowes to mary, and to bring forth children, lest vnder the coulour and state of single life, they should shamefully slide and fall. He willett also that no widow be chosen vnder the age of 40. yerres, because yonger widowes might easely by frailtie fall to wantonnes and whozedom. These wordes shewe manifestly that Paule is against the bolw of single life, for feare of daunger and offence to be geuen. If bolwes had so well pleased him, he would haue gone an other way to worke, then to haue reiected the yonger widowes. He sayth to the Corinthians: That he will not cast or lay any snare to any. By the which wordes he signifieth, that single life when it is kept and obserued, ought to be free, and that no man ought to be byged aboute his power.

Obiectio.

It is one thing to be admitted to the bolw of single life, and an other to be receiued of the church, to be sustayned and found. Paule doth define that widowes one lie of thre score yeares of age should be receyued of the church, that they by the goods of the church, might be releued: yet here is no let or impediment, but that yonger widowes also should be admitted to the bolwes of perpetuall continencie.

Responsio.

Paule in this place doth not onely repell the yonger widowes from the sustentation of the church, but also from the necessitie and bondage of single life, for because (sayth he) they brake they first sayth, in becomming wanton against Christ.

Obiectio.

But S. Paule in an other place doth greatly allure persons to bolw, as Christ him selfe doth prouoke vnto the same, when he speaketh of these eunuches, which hath gelded themselves for the kingdome of God. And I pray you, how can it be then, that S. Paule should forbidd the bolw of single life?

Responsio

Responsio.

Concerning your distinction mentioned in the other former obiection, it doth little helpe your cause, for we say, that Paule doth not speak of the bow of single life, when he sayth yonger widowes ought to be reiected for this kinde of bow was vnterlic vnknewe vnto Paule. It must therefore follow, that Paule doth speake onely of those widowes of thre score yeares of age, which were receiued of the church, to be sustayned and releued.

But because these widowes were not admitted, but vnder a conuention and pacte, that they should liue sole and purely, therefore when the Apostle will haue none to be admitted vnder the age of thre score yeares, it must needs be graunted that Paul would not haue the yonger widowes to be diuened to any such conditions whereby they might be restrayned from marriage. Therefore I pray you, expende the matter well, wherefore Paule doth reiect the yonger widowes: perchance you will say, least the church should be burthened with them. I know indeede that Paule doth perswade the saythfull, who had any widowes pertayning vnto them, to releue and finde them, least the church should be burthened. And this sentence of his is to be taken vniuersally, as well of the yonger widowes, as of the elder. And by this Paule doth vnderstand here those widowes, which be desolate and comfortles, to be receyued of the church, and none other.

Now may you see, both how foolish your distinction is, and also that this place of Paule doth make nothing for bowes.

Quæstio.

Why is single and chaste life no better then matrimony, and be they both of one perfection? S. Paule sayth, he that putteth not his daughter to marry, doth better: therefore single life is better.

Responsio.

Athanasius wrighteth, that there was a thomaker or courier of Alexandria, being a married man, who was by an oracle of God made equall and counted as good as holy Anthonius the first Ermite and moncke. The saying of S. Augustine, in his booke *De bono coniugali*, is not dissonant from this history of Athanasius. His wordes be these: *Non est impar continentie meritum in Iohanne, qui nullas expertus est nuptias, & in Abrahamo, qui filios genuit: nam ut Ioannes in opere, ita Abraham in solo habitu continentiam colebat: melior est autem castitas Iohannis quam nuptiarum, quarum unam Abraham habebat in usu, ambas in habitu, castus enim et coniugaliter vixit.* that is The merite of continencie is not vnequall in Iohn, which was not married, and in Abraham which begat children. For as Iohn did embrace continencie in worke, so Abraham did in habite onely. Better is the chastitie of the single persons, then of the married, whereof Abraham had the one in vse, and the other in habite, for he liued coniugally, and also chaste. We do not produce these testimonies to extenuate the giftes of God, among which we count the chaste single life to be one: but we say, that this kinde of life is not by it selfe, and of his owne nature, a christian perfection. For fasting, single life, and virginity haue not by theyr nature any state of vertue in them selues, except they be directed to some other good ende and thing, which by it selfe, and for it selfe is to be desired and practised, as to prayers, and to holy studies. To be playne, if great and equall perfection be found as well in matrimony, as in single life, must it not needs follow, then that there is no proper perfection, neither to matrimony, nor to single life: For if either of them were by his owne nature a perfection, it would increase and augment perfection in him in whome it is found, but it did not increase that perfection in Anthonie, which was a chaste single man, and declared by the oracle of God, to be equall to a married man.

Therefore it full well followeth, that single life by his nature is no perfection, but as pertayning to faith, hope, and charity (which be the true measures of the Euangelicall perfection) Anthony and the Courier were both equall & like. Whereupon it may be concluded, that single life made not Anthony more acceptable or worthier vnto God. For if it did, then we might make this argument which the Logicians

Miscellanea

gicians call, *Argumentum a coniugatis, Celibatus natura sua est perfectio, ergo iste celebs est perfectus*. I cannot say whither you will graunt the consequent, or no. If this argument be not good, then single life is by it selfe no perfection.

Obiectio.

The dignity of Abraham and of Iohn are equall all and like, the mariage of the Couriar, and the single life of Iohn be equall and like. This is true in deede in one respect, for that which lacketh to one, as concerning virginittie and single life, is supplied in the other, by sayth, hope, and charity, and other good woꝝkes flowing out of the same.

Responsio.

Here we do demanda, whither ye will affirme, that Abraham had moze sayth, hope and charity, then Iohn the Baptiste? And whether the Couriar, moze then Anthony? If you affirme that Abraham had moze, then Abraham must farre excell Iohn, and must haue moze merite, because he had moze charitie, because the whole reason of merite (as both you and the scholemen do say) doth depend of charity. Now, if ye deny it, than also they be not like and equall. For then they haue sayth, hope, and charity equall, but to one of them beside those vertues rehearsed there commeth virginittie, which (as you say) is the Euangelicall perfection. Therefore they are vnequall, contrary to the testimony of Augustine, and the history of Athanasius.

To make the matter playne, the argument wherewith we presse you, is this. Either you attribute vnto Abraham, equall charity with that which Iohn had or els vnequall. If ye attribute equall, than Iohn is moze perfecter then Abraham, because beside charity, he had also virginittie, which you call euangelicall perfection. But if Abraham had moze charity then Iohn, then he had also moze merite then Iohn. For merite (as you say) dependeth not of virginittie, but of charity. But saint Augustine writeth, that matrimonie in Abraham, and continency in Iohn, be of like and equall merite. It could not be of equall merite, vnlesse equall charitye were of both partes.

Neither virginittie hath by it selfe, of her owne nature, and in it selfe, any faculty or vertue to make a man moze acceptable vnto God, but that it hath onely of that which is ioyned vnto it, that is, of sayth and charity, and the selfe same thing is to be graunted in matrimony. But if you will make Abraham woꝝ then Fraunces the gray frier, it is an other matter. That were in my iudgement a great absurdity. And where you contend that the condition and state of virginittie and single life is to be preferred before matrimony, we will graunt you, but not in such behalfe, that it is an Euangelicall perfection. But because it is a moze expedite and easy way, to spread abroad, and to promulgate the kingdome of heauen, that is, the woꝝd of God. And this is true concerning certayne persons, but not concerning all persons. Thus I trust, our aduersaries be answered for the mariage of priestes at the full, if they will (at the least) be answered.

Eutyches. 18.

Eutyches an Archehereticke, was an Abbot of Constantinople. He fell into his heresy, being aged. He affirmed that the nature of the woꝝd of God and the flesh was all one, and so did confounde both natures in Christ to be one. Which heresy when Flavianus the byshop had condemned, there was (by the commaundement of Theodosius) a councell indited at Ephesus, called the second counsell of Ephesus, in which Dioscorus, byshop of Alexandria was present. Who fauouring Eutyches part, remoued Flavianus from the gouernment of the church of Constantinople. But after in the fourth generall councell, the councell of Chalcedon, which was kept about the yeare after Christ. 458. Eutyches was condemned, and Dioscorus the byshop also, and Eutyches was sent into exile. Leo calleth him in his Epistles an impudent and an vnlearned hereticke, and desired the Emperour to send him into exile, farther of, from those partes.

The

Councell of Constance. 19.

The councell of Constance was begonne in the time of Sigismund the Emperour, in the yeare of the Lord. 1414. in the moneth of Nouember.

Iohn the 23. Pope came thither, but a few dayes after he fled away priuily, and being after cited, when he would not come, he was deposed from the Papacy, by the sentence of the councell. In the 8. Session it condemned. 25. articles, taken out of Iohn Wickliffes booke.

In the xij. Session it toke away the one kinde of the Sacrament from the lay people, among other thinges speaking these wordes. This present holy generall Councell of Constance, lawfully gathered in the Holy ghost, declareth, decreeth, and defineth, that although Christ after supper, instituted and ministred to his Disciples vnder both kindes of bread and wine, this godly Sacrament, yet this notwithstanding, although in the p[ri]matine church the Sacrament was receiued of the saythfull vnder both kindes, the church hath obserued, and doth yet obserue the approued custome, that is, it is receiued of the consecrater vnto both kindes, and of the lay people, vnder the kinde of bread onely.

In the xv. Session, Anno. 1415. the sixt of July was condemned Iohn Husse, and 30. articles were reproued, which were taken out of his booke, among the which was the chiefest, that there was but one holy vniuersall church, which is the vniuersall number of them that be predestinate.

In the xxi. Session, Anno. 1416. the xiiij. of May, Hierom of Praga was condemned, which was Hussies companion.

In the xxvij. Session, Anno. 1417. the xviij. of July was deposed Peter de Luna, which had named him selfe Benedi[ct] the xij. and in the time of Scyfine he bare him selfe as Pope in Auiniona and Spayne.

In the xxx. Session it was decreed, that after euery fift yeare, than after seven yeares, and last of all from tenne yeares to tenne yeares a generall councell should be kept.

In the forty Session was proposed xliij. articles pertayning to the reformation of the church of Rome.

In the xli. Session, Anno. 1417. the eight day of Nouember, was elected Pope Otho de Columna, which toke the name of Martin the fift.

The xliij. Session, Anno. 1418. the xij. day of April, the next councell was appointed to be kept at Papia. It was translated from thence to Sene, where it was concluded, Anno. 1424. that the next Synode should be kept at Basile.

This councell of Constance hath two contraries.

First, it was decreed there, that the councell is aboue the Pope, which thing is most true, for Hierome writeth to Euagrius thus: *Si autoritas queritur, maior est orbis uerbo.* &c. That is. If authoritie be required, the world is greater then a Citie: so the whole church is greater then one church of Rome, and the church of Rome is not aboue the whole vniuersall church, but contrariwise the whole church and the councell, which representeth the church, is aboue the church of Rome.

Secondly, it condemned this article of Iohn Hussey. The Pope is not by the law of God aboue all churches. And this determination playnly gayne sayth the first. In this seconde determination agaynst Husse, the whole church of the East and of Africa was gaynsayd, and it is also agaynst the counsels of Nice & of Africa.

Because mencion is made here of Pope Iohn the xij. deposed by this councell, I shall thinke it not impertinent to this part, to describe and set forth vnto you the whole life of the sayd Pope Iohn.

This Iohn was a Frenchman, named befoze Iacobus Catucensis. He was a Cardinall, and byshop of Portua. And after two yeares, in the which the sea was vacant, by the alterations of 22. Cardinals, he was denounced Pope at Lyons. He was so much desirous of new thinges, that he deuided single byshoppricks into two. And after they were deuided, he conuerted them agayne to one, and he translated Monasteries also into byshoppricks, and likewise byshoppricks into Monasteries.

Miscellanea

He ordeined that thise in the day the Ave bels should be knoled, that the people kneeling, might idolatrously say the salutacion of the Angell to the virgin Mary. He called them obstinate heretickes, which would affirme, that Christ and the Apostles had nothing proper to them selues, and he sent buls to the vniuersities, that the scholemen durst not dispute of that thing. He taught certayne errorrs, & chiefly, that the soules after they be dead, do not see God befoze the latter day.

lib. 1. cap. 7 John Mandeuil sayth, that this Pope wrote largely to the Greekes, that there is but one Christian church, and that he was the head thereof, and Christs vicar, to whom the Greekes briefly answered thus: We beleue thy great power and rule ouer thy subiectes, we cannot suffer thy great pride, we cannot satisfy thy auarice. The diuel is with thee, because the Lord is with vs. By the which brieft talke, they shewed all the manner and state of the Pope.

When Lewes the Emperour, and the noble men of Rome did very well knowe the wicked doinges of this Pope, and the people of Rome, from the greatest to the lesse, was agreed, that the embassadours, which they sent vnto him, was deluded and laughed to scozne, they all agreed, that the auncient custome of chusing the Pope, should be brought into the church agayne, that is, that the Pope being elected of the people of Rome, should haue his confirmation of the Emperour. Therfoze one Peter of Cabaria, a minozite Friar, was created Pope of Rome, & was called Nicholas the first. And they pronounced Iohn to be an hereticke, and a tirant of the church, and not a pastour, but a disturber of common peace among the Christians.

He dyed in Auinion, and was buried in the Cathedrall church with a great funerall pompe. He left so great a treasure, as no Pope left, that is, two hundred and fife thousand peces of go'd.

Pigghius sayth, that this counsell of Constance decreed a falshode, and was in an error, because it put downe the pope from his sea. And therfoze Caietanvs sayth, that this counsell was afterward iustly abrogated.

Epiphanius. 20.

lib. 6. ca. 32 There is put befoze Epiphanius booke, which he himselte intituled Anchoratum, a brieft naration of his life, which declareth that he was bozne at Eleutheropolis, which thing Sozomenus moze plainly declaring, sayth, that he was bozne at in a certaine vilage called Besaduce, being neare vnto Eleutheropolis in Palestine. But what parentes he had, neither the sayd narration mentioneth, nor yet Sozomenus. He was sent into Egypt, being but a boy, and had to his teachers and maisters (as Sozomenus testifieth) very good and godly monckes, whose company and discipline he vsed, as it seemeth certaine yeares, that is, vnto the twenty yeare of his age. He him selfe affirmeth, that he was in Egypt, being a yong man. lib. 1. Tom 2. heres. 26. He sayth that the women of the heretikes called Gnostici, did stirre and prouoke him to heresie, but he did not followe thei? mindes.

In pref. et li. 1. tom. 3. heret. Going out of Egypt, he returned to the coastes of Eleutheropolis in Palestine, whereas the foresayd narration declareth, he builded a monastierie, where he him selfe was exercised in monestricall philosophy a certaine space with great prayse, as Sozomenus testifieth. For it is to be doubted, but that he in this monastricall contemplation wrote that long and famous worke against al heresies, in the raigne of Valentinian and Valens ioynded emperors, as he him selfe declareth.

Sozomenus also declareth, that Epiphanius dwelled in Palestine, befoze he went to Cyprus, in the time of the empyze of Valens and Valentinian. Hierome testifieth, that he was priest of the monastery.

epist. aduersus errores Ioan. Hierosoly. We be not able to affirme, by what occasion, or at what time he was called to the bishopricke of Salamine, which after was called Constantia, being the metropolis of the country of Cyprus (as Hierome and Suidas haue testified.) This we can declare out of the testimonies of many men, tohome we will recite, that he was adorned with many excellent vertues, both in his monastricall profession, and also in the

the byshopricke of Constance. For Socrates attributeth vnto him excellent pietie, which is a chiefe and worthy prayse in a Christian, and also he sayth, that he was of a playne witte. Lib. 6. cap. 10.

Hierome, which sometime reuerently nameth him holy father, ascribeth vnto him these vertues: knowledge, and worthy life, authoritie, grauitie, and reuerence so great, that Valens the emperour, being the greatest enemy to sincere pietie, and a great defender of the Arrians, and Eunominians (which were dispersed throug all the world) neuer intreated him violently, and the heretickes that then raigned, counted it to the emperour an ignominie and reproch, if he would persecute so excellent and reuerend a man.

Augustine also attributeth vnto him great prayse of notable doctrine in the catholique sayth.

Sozomenus reherseth other of his vertues most worthy and besëming a byshop, as benenolence and liberalitie towarde the poore, & towarde them that had taken shipwacke, or were fallen into calamitie by any other meanes. He sheweth also that Epiphanius layd out for the vse of the poore, both his owne goodes, and also the common goodes of the church.

Sozomenus addeth this also, that whosoever would do good to the poore, did send theyr mony to Epiphanius, as to a common steward, declaring also, that his pietie was approued and confirmed by a certaine miracle. For when he had consumed all the treasure of the church, by distributing to the poore, the treasurer of the church being angry and agræued, repproued Epiphanius somewhat sharplie, calling him a prodigall mā. But not long after, there were brought (it can not be tolde how) bags full of golde into the treasurers house, nor it coulde be knowne at any time after, either who it was, or out of what place, or in whose name the gold was brought. Li. 2. To- mo. 2. he- ref. 69. Yet is this also a small commendation, for that he denyeth himselfe to be of any great audacitie, but did acknowledge himself to be simple and plaine. His writings do testifie, how much he excelled in learning.

Epiphanius wrighteth certaine traditions, among which this is one: that it was the constitution of the Apostles alwayes to fast, Pentecost onely excepted, and that five dayes immediatly before easter, men should eate none other thing, then bread, Li. 3. To- mo. 1. Heref. 48. salte, and water.

Finally, he varyeth from other men in many historிக்கal narattons, and chiefly in *temporum ratione*, which thing the reader shall easely perceiue.

Sometime also he is sowly deceaued: as when he affirmeth that Iustinus Martyr suffered martyrdome in Adrianus the emperours raigne, when he was of the age of thirty yeares: where as notwithstanding it is most certaine, that he liued vnder the emperour named Comodi, to whom he wrote apologies for the Christians.

Besides foure score heresies which he confuteth, he refelleth also oftentimes Iudaicall doctrine, and the ethnick philosophers, whose errors he doth recite in certaine places. He signifyeth also, that he wrote agaynst Marcion, before he made his booke agaynst 80. heresies. Initio Pa- na et in com. doct. eccl.

He confuted also in his time Apollinarius, whome he toke as his dære frende, (as he him selfe testifieth) before he fell to heresie.

He confuted also the Antidicomarianites, and them that offred to Marie, and the Masilians.

He condemneth Origenes bookes in open wordes (as Hierom witnesseth) and in his wrightinges, and also in synodes gathered in Cyprus, and in other places, (as Socrates also declareth.) Li. 1. Tom. heref. 42. Añuerfus. Ioan. Hie- tofol.

Hierome also sheweth, that Epiphanius disputed agaynst Origen and his defender Ruffinus in siue townes, and therfore calleth him *πνιλα γλῶσσου*. For when he was long tūne suspected of heresy vnto Theophilus Byshop of Alexandria to be in the Anthropomorphites error, yet when Theophilus had knowen that Epiphanius iudged a right of God, he fauoured him agayne, and brought to passe, that Epiphanius might condemne Origenes bookes in the Synode gathered in Cyprus. In which thing Epiphanius followed Theophilus his minde, and wrote al-

Miscellanea

so to Iohn the byshop of Constantinople, to gather a Synode, & that he also would condemne Origenes booke. But Iohn delayed the matter. Whereupon Epiphanius came a lytle after to Constantinople, whom Iohn with all the Clergy came forth to mete, and that he might gratify Theophilus, he brought with him the condemnation of Origenes booke, and openly declared the variaunce which he had with Iohn: yet notwithstanding he did not p̄ueale with all men to subscribe to the condemnation of Origenes booke. For one Theotinus, byshop of Scythia answered him thus: I, Epiphanius will neither dispute agaynst him that hath bene long time dead, neither I dare attempt such blasphemy, as to reprove those things which our Elders haue not reprovēd.

Epiphanius than toke vpon him a bold and licentious enterpryse in the church of Constantinople, that he might pleasure Theophilus, who was great enemy to Iohn, in that he ordered a Deacon, contrary to the Canons, & also that with sharpe checkes he taunted Iohn the Byshop openly in his Sermon.

Whereupon Iohn commaunded Serapion the Priest, to tell Epiphanius, that he did many things beside the authority of the Canons, and therefore ought to take heed lest the people, making a tumult, would imprison him, and lay hym in bondes.

Epiphanius disdayning the matter, purposed to returne into Cyprus, either because it repented him that he came into Constantinople, or els because he was admonished & perswaded thereunto of God, as Sozomenus rehearseth, who also addeyth thys, that Epiphanius entring into the ship, sayd vnto them that had folloved hym vnto the sea: I leaue vnto you thys Citie, thys Court, and thys Hypocrisy, but I go hence speedely.

Socrat. lib.
6. cap. 10
Sozo. lib. 8
cap. 8.

Socrates wrote, that he heard some men say, that Epiphanius, (when he went from Constantinople) sayd thus vnto Iohn the Byshop, I hope that thou shalt not dye a Byshop. And Iohn answered hym agayne: I hope that thou shalt not returne into thy country.

Socrates and Sozomenus declare that both their sayinges toke place, and that Epiphanius dyed in the shippe, before he came agayne into Cyprus, and that Iohn was banished.

Of thys controuersy betwene Epiphanius and Chrysostome, is more spoken before in the note of Chrysostome.

Sozomenus wyrteth a marueilous notable history of Epiphanius, which is thys.

Two beggars wayting in the high way for Epiphanius (when he went a time from home) that they might get the larger almes of him, the one of them prostrating hym selfe on the ground, did lye as though he had bene dead, and the other standing by him, wept, as though he had lamented his fellowes death, and complayned vnto Epiphanius of his pouerty, because he was not able to bury the dead man lying on the ground, and to bring him to his graue, for lacke of money. And Epiphanius sayd, let hym lye in rest and peace. And geuing the other man thinges necessary for the buriall, sayd vnto hym: see vnto the buriall my sonne, and cease from weeping, for he shall not rise agayne at thys present. That which hath now happened cannot be reuoked and vndone, and it ought to be taken patiently. When he had spoken these wordes, he went onward. Afterwarde when none appeared in sight, the begger that stood by him, spurning hym lying on the ground, & also prayling hym that he counterfeited so well a dead man sayd vnto hym: aryse, that we may passe away thys day merily. But when he neuerthelesse lay still on the ground, and heard not the other man crying and speaking aloud vnto him, neither felt him when he beate hym with his fete with all his might, this other man comming hastily vnto the byshop, tolde him what crafty practise they had vsed, and weeping and pulling his heare, prayeth him to rapse his fellow agayne. Epiphanius exhorted the man not to take greuously that which had happened, and sayd, let him go, for God will not vndo that he had done. Whereby he doth signify vnto all men, that they which so behaue them selues towarde Gods Ministers, go about to disceane God, who heareth

heareth and saith all things.

Dioscorus. 21.

Dioscorus was Archdeacon of Alexandria. He succeeded Cyrillus, Theodosius the younger being Emperour.

He was a wicked and impure man, he did greatly hate Cyrillus family, which he ought to haue helped for his testaments sake, but he sought craftily for their goods and liues, as appeareth by Athanasius and Theodorus bookes.

He remoued from the ministry, godly and innocent men, & appoynted in their roomes, them that serued for his wickednes, as Ischirion objected agaynst him in the Synode of Chalcedon.

He polluted him selfe with many other offences, done agaynst the first and second table. He spake blasphemy agaynst the holy Trinitie, he embraced and confirmed the heresy of Eutyches, and impugned the true sayth, as foure accusers objected agaynst him, in the counsell of Chalcedon.

Sophronius semeth to lay to his charge, that he had committed treason, and had coveted the empeire and rule of Egypt, for he sayth thus.

Dioscorus was greued, that such an one should be called Lord and gouernour of the world, for he would haue ruled the diocesse of Egypt.

Ischyron and Theodorus the Deacons, among other crimes, do lay agaynst him murders, that he was occasioned to commit. It appeareth in the actes done in the council of Chalcedon, and specially in the accusations of Eusebius Doryleus, that Dioscorus was the causer of Flauinianus the byshop of Constantinople his death in the second Synode of Ephesus.

Neither he was boyde of theft, for the churches of Lybia were wont to haue coine geuen them out of Egypt by the emperours liberalitie, because they gathered no frutes of coine there, by the reason of the dyinesse of the places. This Dioscorus taking by the coine by the way, & buying it to himself with very great summes of mony, sold it againe for much more money then he bought it.

Furthermoze, periuie was layd to his charge, in the causes of his condemnation, because he had promised by an othe, that he would exhibite an epistle to be openly read, which Leo byshop of Rome, had sent to the synode of Ephesus. But Dioscorus neglecting the othe, refused to haue it read.

This was the disposition and pietie, these were the vertues of this so great a monster of the church, rather then of a byshop, of a tyrant and a wolfe, rather then of a true pastour.

His accusers sayd, that no man was free from his crueltie, insomuch that things hauing no life were not free from his furious ragings. For he did cut down trees and rased by fiers, and plucked downe houses.

Athanasius concluding all his accusations with these few wordes, sayd that Dioscorus had committed such offences, that were not onely forbidden by lawes, but also which exceeded all crueltie of the most fierce and cruell barbarous people.

When he had bene thre times called to the counsell of Ephesus to make answer to his wicked doinges, and came not, he was condemned by the voyces of all the fathers, to be put from all the dignities of a byshop, and to be boyde from all manner of ecclesiasticall functions.

The causes of his condemnation were these.

Because agreeing with Eutiches, he receiued him to the communion, befoze he had talked and consulted with his fellow byethzen in the counsell of Ephesus.

Because he had vniustly condemned Flauinianus, Eusebius, and others of errors, being guiltie to none.

Because he added some thinges to the counsell of Ephesus, which were not spoken of the Fathers.

Because he admitted not the reading of the byshop of Romes epistle, being often warned thereto.

Because

Acti. 3. &
Euse. Do-
rileus ad
Euagrium
lib. 2. ca. 4.

Euagrius
lib. 2. ca. 4.
& alibi.

Euagrius
lib. 2. ca. 4.

Miscellanea

Because he had pronounced the bishop of Rome to be excommunicate.
Because he had contrary to the lawes, receiued them that were lawfully deposed by diuers Synodes.

Finally, because other his fellowe companions, confessing theyr offence, had desired pardon, but he continued in his wickednes, nor came to the Synode, being thysie called. At the last he was sent into exile, into a certaine place called Gangia, a citie of the Paphlagones.

Ariminensis Synodus.

Ariminum was a towne in Italie. This citie had a notable porte or haven, which in times past diuided Italie from Fraunce. In this citie was the counsell called *Consilium Ariminense*, kept. The cause and beginning of this counsell, was this: When the Arrians after the counsell of Nice, had with lyes and fallshode inueigled the minde of Constantine the emperoz, Constantine calling some of them from exile, and purposing to call an other counsell, to heare the matter better discussed, but death pzenented him, but he commaunded his eldest sonne Constantius to performe that which his father had purposed, who at the last called a counsell to be kept at Ariminum. Before, which counsell many other assemblies were celebrate and kept, in which this question was greatly reasoned and disputed, whether the sonne were consubstantiall and equall in substance with the father. All refused to teach or say that the sonne was vnequall in substance vnto the father, vntill one E-tius a Syrmian taught the contrary, but yet very perversly and falsly. For the which cause Constantius commaunded all the byshops to come to Ariminum and Selsuciam, to rectifie this opinion. He had thought to haue brought all the byshops of the West into the west partes, seeking all occasions to make an vniforme concord among them: but the farre distance of place caused him to alter and chainge his minde, so that he decreed, that there should be but one counsell, but kept in two places, and that the byshops of the west should be at Ariminum, and the byshops of the east at Seleucia. But they did not agree in neither place, but great dissention rose among them, there were at Ariminum about 300. persons.

Lib. 4. cap.
17.

As Sozomenus doth declare, when a question was proposed how they should beleue, Valens and Vrsacius stepping forth (whose cause Germinius, Auxentius, Gaius, and Demophilus fauoured) required that all that which was written before of the faith, should be made voyd and bayne, and that, that should take place which long before that time was composed in the latin tongue at Syrmium, where it was defined, that the sonne was like the father, according to the saying of the scriptures, but that there should be no mention made of one essence, and they sayd that this exposition was greatly approued of the emperoz, and that it ought also to be receyued of the Synode. So at the last they graunted, nay rather falsely betrayed and defamed this worde *quodvnius*, as a word vnknewne of the scriptures, and obscure and darke to many. But this Vrsacius with his complices, were after pronounced and condemned for heretickes, and because they defended the doctrine of the Arrians, were remoued from the church, as Athanasius wrighteth in his epistle to the byshop of Africa.

Reprehension of Peter. 22.

I Do not thinke that Hieromes sentence is to be graunted, which affirmeth, that Paule did but fainedlie rephende Peter.

I would gladlie aske Hierome, which leaneth to much to Peters part, whether Paule lyed or no in saying this, I resisted him to his face: and whether these were counterfeite and dissembling wordes or no: (They walked not the right way in the veritie of the Gospell.) And if Paule lyed not, then he truly rephended Peter, neither were these dissembling wordes, (they did not goe the right way in the veritie of the Gospell.) Let vs say therefore with Augustine, whose sentence the common consent of the church doth follow and approue, that Paule truly rephended

Peter

Peter, for Peter offended the Gentiles that were converted to the sayth, in withdrawing him selfe from them for the Jewes sake, as though they were not cleane enough and purged by the sayth and baptisme of Christ, unlesse they mingled the ceremonies of the olde law, with the Gospell.

And for so much as in Christ there is neither man nor woman, neither Jewe nor Greke, neither freeman nor bondman, but in Christ we all are one, why did Peter disdayne to eate with the Gentiles, and cleaued to the Jewes?

Augustine sayth: *Paulus non ideo emendauit Petrum quod paternas traditiones obseruaret. &c.* that is Paule did not reprehend Peter, because he obserued the traditions of the fathers, which thing if he would haue done, he should not haue bene costed to haue done ill (for although they were superfluous, yet being accustomed to be done, they could not hurte,) but because he compelled the gentiles to follow the Jewes doctrine and religion, which he could in no wise do, unlesse he did them as thinges, necessarie to saluation, yea and that after the comming of Christ, which thing the veritie disannulled by the preaching of Paule.

Neither was the Apostle Peter ignorant of this, but he did it, fearing them that were of the circumcision.

Wherefore, both he was iustly corrected, and Paule also told the troth, lest the holy Scripture, which is to be beleued of the posteritie, by suffering a falsitie to haue authoritie, might be altogether doubtfull and ouerthrowne.

Neither Paule therefore kept those ceremonies, because he sayned himself a Jew, that he might winne them: for els why did he not like sacrifice with the gentiles, because he became as one without a law, vnto them that lined without a lawe, that he might winne them, but that he did that also, as a Jew by nature.

All this he spake, not that he might sayne himselfe to be that he was not, but because he indged, that by this meanes they might be mercifully holpen, as though he himselfe had the same error, that is, not doing it with a dissembling minde, but with affection, as of one that had compassion.

Yea these olde sacramentes were to be permitted to them for a season, and chiefly to them, which came of that people to whome they were geuen, but afterwards they ought to haue bene forsaken and left of al Christians, as though they had bene reuerently buryed and hidden.

By this learned sentence of Augustine we knowe, that the ceremonies of the Jewes, were not immediately after Christs passion pernicious and hurtfull, for they sinned not which obserued them for a time, although there was no hope of saluation to be put in them. For otherwise they should haue deadly offended, which would haue thought, that they ought to be obserued of necessitie, as though saluation and iustification should be taken by them.

Hierome notwithstanding in this altercation with Augustine dissenteth from him, affirming that the ceremonies of the Jewes, after the passion of the Lord, were alwayes pernicious and deadly to the Christians, and that whosoever, either of the Jewes or of the Gentiles, obserued them, he should be cast downe to the pit of hell.

Neither he thinketh, that Paule or Peter obserued these ceremonies, but that they dissembled the matter, to auoyde the offence of the Jewes: but the scholasticall doctours do disagree from this opinion.

But after the sufficient preaching of the gospel, the ceremonies of the Jewes were pernicious.

Obiectio.

Some men will say, was not Paul likewise to be repproved as well as Peter, when he circumcised Timothie, when he purified hym selfe tenen dayes, when he shored his head in Cenchreis, and when he let his heare grow by a bowe, and when sacrifices were offered for hym according to the law, least some of the Jewes which beleued, should be offended: And if he knew that the circumcision of Timothie was nothing worth, and likewise his purification, and the offering of the sacrifices, and notwithstanding dyd thus, undoubtedly he dissembled, & therefore he was to be reprehended as well as Peter.

¶.

Responsio.

Miscellanea

Responsio.

They that dissolue thys argument, do note simulation, as simulation not to be any euill, but to be indifferent both to god and euill: for if it saue, edify and kyn-
 2 dle godly zeale, as the simulation of Christ when he feigned hym to go farre, he en-
 flamed hys Disciples the more to require hys presence, than it is god.

But if it destroy or take away charite, or be agaynst edifying, it is euill and to
 1 be repproued.

They do graunt, that Paul dissembled in these Judaicall obseruations, when he
 knew that they were nothing worth, but at such tyme as he myght not hurte by
 2 hys example, but myght profit by hys dissembling. When he came to Lystra, he cir-
 cumcised Timothie whom he would haue to be hys iourney fellow, fearing least
 he should hynder the sayth of the Iewes, by whom he should passe, if he should lead
 about with hym an vncircumcised man, furthermoze he dyd appease tumultes and
 seditions, which might be moued agaynst hym. Also he circumcised Timothe, be-
 1 cause he would send hym to teache the Iewes, and he dyd so, that the teacher might
 be the more accepted of his auditours, yet for that end (as Chrysostome sayth) he
 circumcised Timothie that he might abrogate circumcision. And if the Iewes had
 knowen that Timothie had not bene circumcised, they would not at all haue hard
 Timothie preach.

Neither Paul dyd offende, when at Hierusalem, he feyned the Judaicall purifi-
 cations, for they profited and saued charite, neither dyd they hurte or hynder the
 sayth of Christ being receyued, therfore he was not to be repproued in these simula-
 tions. But Peters dissimulation was euill, because it dyd hurte and offende the
 Gentiles, that were lately called to the sayth.

S. Augustine calleth Peters dissimulation and feyning, *Pernersam & hypocritica
 dissimulationem*, that is, a peruerse and hypocritical dissimulation.

Praelectio septima.



Entend at this present by Gods grace to
 confute and aunswere to certaine argu-
 mentes of our aduersaries which they lay
 against vs, and against the true Church.

First they reason thus against vs.

You vse nothing but the expresse word
 of God. The false Prophetes in times
 past vled nothing but the expresse worde
 of God: Ergo, you be false Prophetes.

Responsio.

I denie the consequent: for he is not a
 false Prophet which vseth the expresse worde of God, but he that
 doth falsely vse it and doth detort it from the natiue sense. They call
 The text. the expresse worde of God the texte of the Scriptures, which (as
 1, Swinckfeldius doth vtterly reiecte) so the Papistes make it doubtfull
 and vncertaine.

The second argument.

The false Prophetes preached nothing in times past, but peace,
 tranquillite, and libertie: You preach nothing but peace, tranquilli-
 Peace. 2. tie, and libertie: Ergo, you be false Prophetes.

Responsio.

Responsio.

I Denie the minoz: for we terrifie and make a feard the conscience of men first, with preaching of the law, and then we do teach vnto our auditours the peace and promises of the Gospell: Ergo, your minoz is not worth a Rhinocites gray hooide. Consc.
ence. 3.

The third argument.

The olde Prophets taught men to doubt and to be in a suspense of the remission of their sinnes: You do preach certeintie and make me sure, of the remission of their sinnes: Ergo, you be not true Prophets.

Responsio.

I Denie the maioz: although you seeme to proue it out of Ioell, out of Daniell, and out of the Actes of the Apostles. The wordes of Ioell are these: *Quis scit si conuertatur dominus?* Who knoweth if the Lorde will returne? This sentence you would haue to be a dubitation, whē in very deede it is an asseueration, and a phrase of y^e Hebrue toungue. The Prophet in deede here seemeth at the first sight to leaue men perplexe and doubtfull, but in the next verse he offered them grace and fauour, if they would repent frō the bottome of their hartes. wherfore the Prophet seemeth not to prosecute his talke, but rather to be diuerse: And all exhortations with the which God exhorteth vs to repentance, are colde, yea rather frivolous, except he testifie him self to be ready and willing to reconciliation. wheras therfore the Prophet here doth leaue the minde of men in suspense, he seemeth to cut of that which he befoze entreated of the mercy of God. But this manner of spech is to be obserued which oftentimes is found in y^e Scriptures. For as oft as God is described vnto vs, hard to forgeue sinne, this pertaieth to the stirring vp of our slouth, and to shake off our negligence. At the first we are colde, when God doth inuite vs, except he picke vs forward by sondry wayes. And also, when we come vnto him, we do it remissly and slenderly. wherfore it is necessary, that both these faultes be corrected in vs, that is, that our slumbring be quickned and sturred, and that these delightes be drinen away with the which we ouermuch flatter our selues: And to this end is the counsell of the Prophet, for he speaketh vnto desperate persons. If he onely had sayd, God is ready to forgeue. If he had vsed onely this forme of spech, perhaps they would haue come negligently, and would not earnestly haue bene touched with the feare of God. Therfore y^e Prophet doth as it were consult with thē. Although we may worthely dispayre (for we be unworthy, whō God at any time shold receaue vnto him) yet there is no cause why we should be vtterly dismayde. *Quis enim scit. &c.* that is: God is placable. wherfore we ought not dispaire, for y^e Prophet doth propone vnto vs a difficultie of obtaining Gods fauour, not y^e he might leaue me in a doubt (for that were contrary to his former doctrine) but y^e he might geue some tast of the mercy of God, y^e they should gather their spirites vnto thē by litle & litle, and that they should not perswade thē selues to be in securitie, but that they should come vnto God carefully, and with much deliberation, after that they haue considered their offences.

Ii.ij.

Let

Praelectio septima.

Let it be that the Prophet spake *Dubitativè*, yet that Dubitation is not to be taken of the remission of finnes, and of eternall paine, but it is to be vnderstand of the remission of temporall paine. Againe a *Facto ad ius*, is no good argument.

As for y^e place of Daniell, is manifestly corrupt, for it is in Hebrue a plaine asseueration. Although the Grecians read *lucos*, *Forſitan*, the Hebrue text hath *Hen*, which betokeneth *Ecce*, so that Daniell meant when he spake to Nabuchadonozor asserting, when he sayd: *Eccu eris donozor. 5* *sanatio delictorum tuorum*. Loe, this shall be a healing for thy finnes, or as some read *Id enim erit*. Chrysostome also doth say, that the Prophet spake not doubtfully, but sayth, that the Prophet did smite such a terror & feare vnto the king, as though he had sinned a sinne more greuous, then that deserued pardon. His wordes be these: *Hoc sic dixit non ambigens (valde enim persuasum erat Propheta, sed volens illi terrere & cogere ut hoc faciat. &c.)* He sayd, this not doubting (for it was thoroughly perswaded vnto the Prophet) but minding to put him in feare, & to conſtraine him to do this. For if he had spoken affirmatiuely, the king would haue bene y^e more negligent. So like wiſe we the most of all do inſtigate & make him the more earnest, when we say, desire him & ſhew vnto him, perchaunce, he will heare thee: for feare riſing of a doubt doth prouoke a mā the more, for this cauſe the Prophet made it not ſure and certaine. What ſayeſt thou? Will God forgive to great wickednes? There is no ſinne which almes deepe can not purge and extinguiſhe. Every ſinne geueth place vnto almes, and is a remedie profitable for every wound.

This & ſuch like places of Scripture are not to be vnderſtand as though y^e worke it ſelf of almes geuing, doth iuſtifie mā: but that if it be gotten out of a liuely ſayth & godly loue, it doth declare and teſtifie man to be iuſtified. The like place we haue in the Euangelist S. Luke, where Chriſt ſpeaketh to y^e Phariseis after this ſort: *Date eleemoſynam, & ecce omnia munda ſunt vobis*: Geue almes, & beholde all thinges are cleane vnto you. That y^e Bapiſtes out of this place do inferre almes deedes to be a ſatiſfaction, by the which we are made cleane frō our finnes, it is more vaine then that it nedeth any long refutation. Neither Chriſt doth here diſpute by what price, we may attaine the remiſſion of our finnes, but that they do eate their bread vndefiledly which geue part vnto the poore. The conſcience is not purged, but by repentaunce. And repentaunce doth conſiſte chiefly in two pointes, the one in y^e acknowledging of our faultes, the other in a ſure ſayth, that through Chriſt our finnes are remitted. Wherefore, when Chriſt admoniſhed the Phariseis to purge their conſciences frō sinne, by the ſame wordes he willed them to acknowledge their sinne, and to beleue that through Chriſt they were forgiven, for he onely can reconcile vs vnto God, and make ſatiſfaction for our wickednes. Also he addeth the fruites of repentaunce, that is, the workes of charitie which procede of ſayth.

As for the wordes of Peter out of y^e Actes of y^e Apoſtles which he ſpake vnto Simon Magus, ſaying: Repent from thy wickednes, and pray,

Simon
Magus. 6

pray, if perchance God will forgive thee. It helpeth y^e Papistes nothing at all, which will haue men to pray with suspence & doubtfull mindes, & counted it a temeritie & rashnes for a man to perswade him self any certaintie in his prayers. But if the wordes of S. Peter be wel bewed, the answer is soone made, for this Greke worde *εἰς*, is as much to say, as if a man should say in Latine: *Si qua tibi remittat Deus.* If God by any meanes may forgive thee. This maner of spech Peter vbleth not, y^e he might leaue the minde of Simon in doubt, but that he might y^e more prouoke him to earnest prayer, for the difficultie of the matter is of no small force to excite & sturre vs: because when we see that y^e matter is more easie, & in our owne power, we are to secure and sluggishe. Wherefore Peter doth not here put Simon in a terrour and feare, to the entent that he might put all confidence & hope out of his minde and so discourage him, but declaring that there was a certaine hope left vnto him, if he called for mercy with an humble and lowly spirite (onely to make him the more ardent) sheweth him, that for the greuousnes of his sinnes, it was hard to obtaine pardon: for fayth is most necessary when soeuer we haue accesse vnto God, and pray vnto him, yea rather it is the mother of prayer.

The fourth Argument.

The deuill vbleth the Scriptures, the false Apostles vse y^e Scriptures, the Anabaptistes vse the Scriptures as well as Christ and the Apostles: and you also of this new Church vse the Scriptures: Ergo, the Scripture is an vncertaine thing to leane vnto.

Responsio.

I denie the argument: for what soeuer is vbled of diuers hauing diuers iudgements, is not of it selfe doubtfull, but it behoueth vs to beholde and examine, who doth vse it falsely and who truely, for it is not the diuersitie of mens wittes that maketh a thing sure or vn Timer, for in euery thing there is a veritie.

The fifth Argument.

The true Church hath ordained, that the lay sort should receaue the Sacramēt vnder one kinde onely, that is, vnder y^e kinde of bread and not of wine: But your Church commaundeth to geue to the lay sort both kindes: Ergo, your Church is not the true Church.

Responsio.

I denie the maior: for the true Church of Christ doth neuer alter nor chaunge Christes institutio. Now Christes institution was that all men should drinke of the cup: Ergo, your Church forbidding the same, is y^e Sinagoge of Antichrist, and not the Church of Christ.

Replicatio.

You take these wordes to be spokē generally: *Bibite ex hoc omnes:* Drinke you all of this: But infantēs, do not, nor ought to drinke of the cup: Ergo, you are deceaued in saying that all men generally should drinke of the cup.

Responsio.

This which you bring of infantēs, who ought not to be admitted to this Sacrament before a certaine time is frivoulous and chil-

Il. iij.

dishe:

Praelectio septima.

To prone
themselves
8.

dishe : for S. Paule would haue all them which come to this Sacrament, to proue and examine the selues, before they eate of this bread or drinke of this cup.

Therefore this saying, *Bibite ex hoc omnes*, is generally spoken to those, which be of those yeres that they be able to try & proue thinges. And I pray you haue you forgotten your logicall distinction of this vniuersall signe, *Omnis*, which is taken in the Scriptures sometime distributive, sometime collective. Turne the leafe I beseech you, and see how these wordes are to be vnderstanded. *Omnis Hierosolima exiuit ad Iohannem*. Againe, *decimatis omne olus*. &c. *Deus vult vt omnes homines salui fiant : hoc est, ex omni genere aliquos*, that is, God would haue all men to be sau'd, that is to say, of euery state some.

Math. 3.
Timoth. 1.
cap. 1.

The sixth argument.

In the true Church there are no sectes: But in your Church there are sectes : Ergo, your Church is not the true Church.

Responso.

First I answer S. Paule sayth : *Oportet haereses esse vt electi probentur*, there must be heresies, that the elect might be tryed and made manifest. It is written also : Sathan stode among the sonnes of God. Also there are tares among the corne : furthermore, they went from vs, but they be not of vs.

1. Cor. 11.
Iob. 1.
Math. 3.
Iohn. 1.

Now secondly I answer : I denie this argument. Heretickes be among the elect, Sathan among y^e children of God, tares among wheat, goates among sheepe, ill fishes among the good. Ergo, the elect children of God, are not the children of God. Ergo, wheat is not wheat, sheepe be not sheepe. But if you will make a good argument, you should conclude thus. Ergo, tares be tares, heretickes be heretickes, ill fishes be ill fishes.

Tarce.

Notio.

Originall
sinne of
Mary. 9.

Although the whole rablement of Papistes do agree together in persecuting of Christ and his Gospell, yet there is great dissention and sectes among them, as it may well appeare vnto them, which shall read their workes : as the Thomistes, the Scottes about the originall sinne of the virgine, the Henricistes and other questionistes, who fighteth and writeth one against an other. What say you to your own men which wrote of late dayes, Gardener and Smith, who do write contrary doctrines about y^e Sacrament. Like wise Pighius and Eckius write contrary doctrines about originall sinne.

The seuenth Argument.

Loue is the end of the law and of all the Prophets : but you of this Church do not loue, because you depart from the vnitie and con corde of the Church of Rome: Ergo, you do against the manifest word of God, against the lawe and against the Prophets.

1. Cor. 11.

Responso.

I denie the argument : loue is of two sortes. The loue of God, and the loue of man. The loue of God which is the foundation of the first table, and doth consist in a Christian sayth, is to be preferred aboue the loue of all men. Yea Christ commaundeth. If thy eye offend

Math. 5.

3. John. 1. offend thee, pull him out and cast him from thee. Also S. John sayth:
if any man come vnto you, and bring not this doctrine, receaue him
not into your house, nor bid him God speede. Againe, what fellow-
ship is there for light with darcknesse.

Replicatio.

If any man bring any sentence out of the Scriptures which is
profitable to edification & charitie (although he who wrote the sen-
tence do not so meane) yet he is not deceaued with any great daun-
ger, nor doth swarue from the worde of God.

Responsio.

He racketh these wordes out of S. Austen, and would, that wil-
lingly we should erre from the true vnderstanding of the Scriptures:
as for example, where Christ sayth: Drinke you all of this: you
would not haue vs to know these wordes, least we should trouble
the con corde & vnitie of your Church, you would haue vs to learne
that lesson out of Terence: *Tu quod scis, nescis*. These wordes be meete
for an Infidell, and not for one that professeth Gods worde. That
kinde of edifying and charitie which is done to further the cause of
Antichrist, is no true edification, but is a destruction of godly loue,
and a ruine of our saluation.

The eight Argument.

The true Church is a visible congregation, which may be seene
and knowen: But you can not shew a visible and knowen Church,
for Flacius condemneth Philip, and Philip condemneth Flacius: Ergo,
neither you nor they be any Church.

Responsio.

I Denie the consequent, for condemnation doth not exclude both
the parties: for it is necessary, the condemnation of the one part to
be iust and good, and of the other vniust and wicked.

Erod. 31.
Gal. 3.

I will make you the like argument. Moses rebuked Aaron be-
ing fouly deceaued: Paulus rebuked Peter when he dissembled:
Ergo, none of them be of the Church. Who would not call ten De-
mocritos, to laugh hartily at these vnfauery sequeles.

Democri-
tus. 10.

Obiectio.

They that be of the Church, must follow & obserue three thinges,
that is, vniuersallitie, antiquitie, and common consent, other wise
they can not be true Catholickes. This sayth Vincentius Lirinensis.

Vincenti-
us. 11.

Responsio.

If the Church were now in such state as it was whē Vincentius
wrote this saying, we would gladly follow it, and embrace vniuer-
salitie and antiquitie, but the Church since that time hath established
many thinges that repugne against the Scriptures, and therefore it
is not to be followed in all thinges.

We ought to follow that vniuersallitie, which containeth such
kinde of doctrine as y^e sacred Bible appointeth & setteth out vnto vs.

Also euery faithfull man ought to receaue and regard such an an-
tiquitie, which nothing swarueeth from the canonically veritie, and
the meaning therof.

¶.iiij.

Qz

Praelectio septima.

Or els no vniuersalitie, antiquitie nor consent (though they haue bene put in vye neuer so long) ought to be admitted: for the vniuersall Church of Christ heareth the voyce onely of her pastor, and doth not knowledg the voyce of straungers. Iohn. 10.

¶ The vniuersall number maketh not the true Church.

The Church of the Israelites was in times past a great and notable Church, in which were the number of sixe hundred thousand men beside women, and children: in the which were excellent men, noble men, holy and learned men, yea and the workers of miracles. Aaron. 12 The wise and eloquent man Aaron was in that Church. Phinies. There also were Eleazar, Ischamar, Hur, & Phinees, which were renowned and famous men in all kinde of literature, being aged and expert men in many things. 13. Did not (I pray you) this vniuersall Church, in which were sixe hundred thousand armed men, receaue the calfe by general consent? for no man did put forth him selfe to resiste that filthy Councell. Did this worke (thinke you) please God, because it was made by the vniuersall consent of the Church? yea and the holy and learned men allowed it by their silence, yea and Aaron furthering and openly agreing to it. But the Lorde sayd to Moses: get thee downe, the people hath broken the couenant: they haue gone out of the way, which I commaunded them to walke in, for they haue made them an image of a calfe to worship it. Exod. 32.

A calfe.
14.

Loe, the mouth of the Lord calleth those learned and holy men, couenaunt breakers and Apostataes, yea & the vniuersall Church of the Israelites, onely Moses, or at the most Iosua and Moses excepted.

Helias.

15.

Baalists.

16.

Helias alone resisted many hundredes of Baalists.

Christ alone put him selfe against the whole Colledge of Priestes and Pharisees. The Apostles being fewe, went forth into all the world, and had against them the sayth & custome that was vsed many yeares before, the rites of the fathers, the iudgements and dedes of very wise and religious men (as they seemed). Therefore were those thinges true, which so many learned, wise, and iust men taught, which so many realmes and nations obserued and kept so long time before: and contrary wise, were those thinges false which a fewe Apostles taught, being new, base, and contemptuous men.

But wherefore did the Apostles teach truth, & the other falshood? ye shall finde the cause, not by externall deedes, but because they taught by the will of God expessed in his holy worde, and the other men tooke their doctrine of men of whom it was writen: *Omnis homo mendax*, that is, all men are liars. That vndoubtedly is an erron which fighteth, with the will of the æternall God, with the law and worde of God, or that agreeth not with it. Psal. 115.

Therefore the Church erreth, as oft as it followeth her owne minde, not regarding the Scriptures.

The olde Church before Christes time erred many yeares, when it neglected the commaundement of God, and loued her owne will.

Therefore it is a great foolishnesse, to will to defend any errors vnder

under the pretence of the Church, as though the Church could not erre, but all thinges were true and right that it doth.

The Church erreth, not when it heareth the voyce of her shepe heard, but it doth erre when it heareth it not.

Therefore we must enquire whether the Church hath heard the voyce of the shepheard in that thing which hath bene called in question. If this thing do appeare, it will be manifest, that the Church doth well.

But some men goe à straunge way, gathering this argument: this thing the Church doth and obserueth: therefore it doth well. But this is not to play the diuine, but to play the Sophister.

Paphnurius alone stode agaynst the Councell of Nice and was heard: whereby it appeareth, that this note of vniuersalitie is not a true note of the Church. Paphnurius. 17.

Antiquitie.

As touching antiquitie, who I pray you was auncienter then Christ: by whose guiding the true Church is gouerned, and whose onely wordes it ought to heare: the which thing Cyprian affirmeth, saying: *Et quod Christus debeat solus audiri, pater etiam de calo contestatur dicens, hic est filius meus dilectus, in quo bene consensi, ipsum audite. Quare si solus Christus est audiendus, non debemus attendere quid aliquis ante nos faciendum putauerit, sed quid prior Christus qui ante omnes est, fecit. Neque enim hominis consuetudinem sequi oportet, sed dei veritatem:* that is: And that Christ onely ought to be heard, God the father witnesseth from heauen, saying, this is my beloued sonne in whom I am well pleased, heare you him. Wherefore if onely Christ must be heard, we ought not to regard what any man before vs hath thought good to be done, but we must take heede what Christ did which is before all, for we must not follow the custome of men, but Gods veritie.

In questi,
vete et no
ui testam.
quest. 114.
lib. 4. de
Virginib.

Augustine saith: *Quia quod antequam est inquit falsum esse non potest. &c.* that is to say: Because they say that can not be false which is first, as though antiquitie and olde custome doth hinder & let the veritie. For thus men slayers, voluptuous men, and adulterers may defend their wickednesses, because they were auncient.

Also S. Ambrose saith: *Nos non omnia quæ Christus non docuit, iure damnamus, quia fidelibus via Christus est. Si igitur Christus non docuit quod docemus, etiam nos id detestabile iudicamus:* that is: we do rightly condemne all new thinges which Christ hath not taught, because Christ is the way vnto the faythfull. If therefore we teach that which Christ hath not taught, we iudge it detestable.

Felix the Bishop writeth: *Nemo consuetudinem rationi & veritati præponat, quia consuetudinem ratio & veritas semper excludunt:* that is: Let no man preferre custome before reason and truth, because reason & truth do alwayes exclude custome.

Psalm. 87.

S. Hierome writting vpon these wordes: *Dominus numerabit quando scribet populos. Ille natus est ibi,* or as the Septuaginta interpreters doth translate. *Dominus narrabit in scripturis populorum, & principum eorum* ta. 18.

qui

Praelectio septima.

quis fuerunt in ea : that is : The Lord shall cause it to be written & preached among the people, & he was borne there. See (saith S. Hierome) what the Prophet sayth : they which were (sayth he) and not which be : wherby he signifieth that what soeuer other thing shall be sayd or taught (except the Apostles and their doctrine) may be cut off and haue no authoritie, yea although he be neuer so holy, neuer so eloquent, yet he comming after the Apostles, hath no authoritie.

Ezech. 19. Origene writing vpon the Prophet Ezechiell : *Nullum imitemur* Homil. 7. (inquit) & si volumus imitari quempiam, propositus est nobis ad imitandum Christus Iesus, descripti sunt actus Apostolorum, & Prophatarum gesta de sacris voluminibus agnoscimus. Illud exemplar firmum est. Illud propositum solidum, & qui sequi cupit, securus ingreditur : that is : Let vs followe none (sayth he) and if we will followe any, Iesus Christ is set before vs to followe : the Actes of the Apostles are written, we know the doings of the Prophets out of holy bookes, this example is firme & sure, this purpose is sound, which who coueteth to followe, doth go safely.

Obiectio.

In the true Church there be no schismatickes, & they be schismatickes which do forsake the olde Church of Rome and make to them selues new conuenticles and congregations : but you haue forsaken the Church of Rome and made your selues a new Church : Ergo, you be schismatickes.

Responsio.

There be some phantasticall men, which these many yeares haue not, neither yet do communicate with any Church, for in all thinges and persons they finde some want, but in them selues onely they finde nothing to be accused. And therefore they conceaue and imagine a marueilous forme of a Church, which vnlesse they do perceaue to be constitute in some places according to their mindes, they do contend, that there is yet no true Church of Christ in the world. But they seeme to them selues to haue iust causes of schismes. They will not communicate with our Church, because the doctrine of the ministers of the Church doth not as yet seeme pure, cleane, and spirituall enough. They complaine in some Churches, that there are very many and diuers rites vsed, & also they desire to haue rigour and seueritie of discipline, & a very exquisite puritie of life, for they do feare, least they should be polluted & defiled with the company of certaine persons. Many do forsake the Church, through the offences and vices of some ministers, of which number the Anabaptistes are, but this is no iust cause to separate them selues from the Church. Yet there be certaine iust causes, wherfore the godly and saythfull may separate them selues from the company of the wicked men, in which not onely the lawfull vse of the Sacramentes is corrupted, but also the sincere doctrine is adulterated.

¶ Causes wherefore schisme ought not to be made,
first not for the diuersitie of doctrine.

In primis no schisme ought to be made for diuersitie of doctrine.
for

for concerning doctrine, it is exercised partly in certaine and sure determinations, of which sort are the articles of the sayth, and the necessary and true sentences of the Scriptures, which if they be agreeably, purely and simply taught in the Church, it is sufficient, although there be none other ornaments or decking shewes. Irenæus sayth: *Cum una & eadem fides sit. &c.* that is: for so much as there is one onely sayth, neither he that can speake much of it speaketh more than becometh him, nor he that speaketh little doth therfore diminish it. Therefore seeing the doctrine of the Ministers in the Church expoundeth those things which are of the Scripture, of the true and sincere sayth, what more haue those schismatikes to require. Doctrine is partly exercised in the dayly exposition of the Scriptures, and in applying the same to times, place, and matter. In expounding hath bene alwayes a marueilous varietie and diuersitie, but yet no wise man therefore hath seuered him selfe from the Church. For it happeneth oftentimes, that two or three or moe do expound one place not a like, but diuersely. One maketh it darker, an other man maketh it plainer, the one hitteth the marke, & other doth not touch it fully, one man applieth the place which he intreateth very aptly, an other man hath not the like dexterity in applying the Scriptures: To tyne, place, and persons. 21 Yet he speaketh nothing contrary to sayth and charitie, but uttereth all thinges to edification. Through this diuersitie no man may take occasion to swarue and goe from the Church, for all godly men do allowe all thinges, and do retaine that which good is. The learned disdain not the sermons of them that be lesse learned: Again, the vnlearned do not enuie them that be better learned, neither their giftes, neither they disdain to learne perfecter thinges, nor do condemn the learned sermons of the learned preachers, but they prayse God in them.

Li. de doc. christi. 36. Austen sayth: *Quisquis scripturas diuinas vel quamlibet earum partem intellexisse sibi videtur. &c.* That is: whosoever thinketh, that he vnderstandeth the holy Scriptures or any part of them, so that by the vnderstanding of them he do not edifie to double charitie of God & man, he hath not yet vnderstood them. But whosoever shall gather such a sense out of the scripture, that may profite to the edifying of the sayd charitie, and yet doth not speake that thing, which he when he readeth doth meane, is not deceaued with any daunger, nor doth vtterly speake a falsehoode. He sayth also shortly after: *Corrigendus est tamen. &c.* that is: He must be admonished and taught. More profitable it is not to forsake the true way, lest by accustomed to go out of the way, he be compelled to goe in a froward and peruerse way. Therefore if the interpreter shall in any place grossely erre, he that is better learned may admonishe him brotherly, but he may in no wise make a schisme,

¶ Secondly no schisme ought to be made for the disordered life of the Ministers, nor for the impure life of any other person.

If the Ministers haue vices and infirmities, and yet be saythfull in

Praelectio septima.

in teaching, aduertising, exhorting, accusing, and comforting the people, and also if they do lawfully Minister the Sacramentes, no man hath iust cause therfore to forsake the Church. The Lord sayd in the Gospell : *In cathedra Moysi sedent scribae & pharisei. &c.* that is : The Scribes and Phariseis sit in the chaire of Moyses, therfore do you all thinges that they commaund you to keepe and to do, but do you not according to their workes, for they say and do not. Loe, the Lorde sayth : They say and do not. Therfore their life agreed not with their doctrine, yet because they sat in the chaire of Moyses, that is, because they preached the worde of God truely and sincerely, the Lord biddeth to receaue their sincere doctrine, and to forsake their life, not aunswering to their teaching. Therfore God forbiddeth vs to make any schisme for the vices of teachers. The Churches of the Prophets and Apostles do make for this place, for Esay and Ieremie accusing the maners of their time, did greatly inueigh against the corruption of doctrine and maners, neither did they lay vnto their charge light offences, but haynous and capitall.

Cath.
Mos. 22.

To say &
not to do.
23.

Esay crieth out : *A vertice capitis ad calcaneum usque pedis non est boni quidpiam* : that is : from the crowne of the head vnto the sole of the feete there is no goodnes. And yet he did not swarue fro the Church, nor made him a new Church, though he tooke diligent heede to keepe him selfe cleane from all their impietie. How many vices and errors were in the company of the very Apostles of Christ ? Did the Lorde therfore depart from them ? The Church of the Cozinthians was corrupted not onely in maners but also in doctrine. There were in it great contentions, factions, chidinges, certation and prophaning of wedlocke. Beside that many did communicate with prophane sacrifices, they did also erroneously referte baptism to the vertue of man, they polluted the supper of the Lord with priuate and riotous banckettes, and iudged not well of the resurrection. But did the Apostles therfore depart from it, or commaunded others to depart from it ? No, he affirmeth the same Church to be an holy Church, and greatly disprouing their dissentions, exhorting all men to the vnitie of the Church, and to sincere veritie.

With ban-
kets. 24.

They therfore vndoubtedly do erre, which restraine them selues from that Catholicke cōgregation, in which although there be great errorrs of corrupt liuing, yet the doctrine is sincere and pure.

¶ Thirdly no schisme is to be made for the diuersitie of rites and ceremonies.

Obiectio.

One forme
of bapti-
sing of chil-
dren.

Some obiect, saying, that there is not one forme and maner bled in the baptising of childzen. Likewise say they, in the Lordes supper, some receaue the Sacrament sitting, some standing, some kneeling, some receaue it with their handes, some into their mouthes out of the Priestes handes, some receaue it often, some seldome, some neuer but once a yeare. Againe they haue not one forme and maner of praying. How therfore can the spirite of vnitie and peace be in that Church

Church, in which is found so great diuersitie? We doe therefore (say they) iustly depart from you.

Responsio.

Do not these miserable men know, how great diuersitie there hath alwaies bene in þe rites (the vnitie of Christes Catholike Church neuerthelesse remayning vnseparated)? Socrates largely expoundeth the diuersitie of rites in the Church. And amonges other thinges, he sayth: *Nulla religio eisdem ritus custodit*. No religion keepeth like or the same rites, albeit they embrace one maner of doctrine: for they that be of one faith, do dissent among the selues about þe ceremonies. And againe he saith: It would be a laborious, greivous, and vnpossible worke to write all the rites of the Churches bled in Cities and countreyes. Irenæus rehearseth a great diuersitie of Churches in fasting and celebrating Easter. And afterward addeth: *Et tamen nihilominus omnes isti etiam cum in obseruantia variarent*. &c: that is: And yet neuerthelesse all these when they varied in their obseruations, they were and be alwayes at peace within them selues and with vs. Did this diuersitie of fasting breake the vnitie of fayth? And againe he sayth: When Policarpus came to the Citie of Rome in the time of Anicetus, and had a litle controuersie betwene them of certaine other thinges, they were forthwith reconciled, but of this point they did nothing contend among them selues. For neither Anicetus could persuade Policarpus, not to obserue those thinges which he had obserued with Iohn the Disciple of the Lord and other the Apostles with whom he was alwayes conuersant, neither did Policarpus persuade Anicetus not to obserue that custome which he obserued with those elders whom he succeeded. And notwithstanding this diuersitie, they had agreement betwene them. Thus farre Irenæus. Therefore the primatiue Church bled a great libertie in vsing ceremonies, yet, so that it dissolued not the bond of vnitie.

Augustine sayth: *Nulla disciplina est in his melior*. &c: that is: There is no discipline better to a wise, graue, and Christian man (concerning these ceremonies) than to do after that maner, as he shall see that Church to do to the which he shall happen to come: for that thing which is enioyned neither against the fayth nor against good manners, is to be counted indifferent and to be obserued, as the company doth, among whom we liue and are conuersant.

¶ Fourthly, no schisme is to be made for them, which do not worthily communicate the Lordes Supper.

Obiectio.

Thou admitte all men indifferently to the Lordes table, whoremongers, drunckardes, couetous persons, blasphemers and other of that note, with whom the Apostle forbiddeth to eate common meate, much lesse he doth graunt to receaue the bread of the Lord with such. Therefore except ye will be polluted with the company of such, it is necessary either not to come to such a company, or els vttterly to fye from it.

Ek. j.

Responsio.

Prælectio septima.

Responsio.

Paul the saythfull seruaunt of Iesus Christ, was not more rigo-
Iudas. 28. rous than his maister, who did admit Iudas to þe holy table, whom he
 knew througely, both inwardly & outwardly, and yet put him not
 backe, but he would haue repelled him, if he had knowen that þe rest
 of the Disciples should haue bene corrupted with his company. Iudas
 him selfe was polluted, for his minde & conscience was corrupted, but
 the Apostles could not be defiled througely an other mans infidelitie.
 And therfore the Apostle Paule sayth: *Probet seipsum homo, & sic de pane*
edat, & de poculo bibat. That is: Let a man proue him selfe, & so let him
 eate of the bread, & drinke of the cup. He biddeth euery man examine
 himselfe, & not to iudge an other mans seruaunt. If thou be taught in
 the sayth, and doost worthely partake of the Lordes table, thou art
 not polluted with an other mans malice. Therfore thou hast no iust
 cause to be separated from the Church, for that thou wouldest auoide
 corruption, in which Church thou seest euill men mingled with good
 men to be partakers of the Lordes supper. And if thou be separated,
 thou plainly declarest, that thou doost arrogantly partake with them
 whom Augustine Describeth in these wordes: *Illi filij mali, qui non modo*
iniquitatum alienarum. &c. That is to say: Those ill children, which not
 onely in the behalfe of other mens iniquities, but also in the study of
 setting forth their owne contentions, doe affecte and desire either to
 draw, or to deuide the weake people entangled with þe boast of their
 name, being puffed vp with pride, furious with heddinesse, deceitfull
 with slaunders, troublesome with seditions, least they should beseme
 to lacke the light of truth, do pretend a shew of rigorous seueritie.
 And those thinges which in the holy Scriptures are commaunded
 to be done, to correct the faultes of the brothers with a certaine mo-
 deration, the sinceritie of loue being saued, & the vnitie of peace pre-
 serued, they vsurpe and drine to the sacrilege of schisme, an occasion
 of diuision. Also in the two chapters following, he geueth this coun-
 cell to quiet and peaceable wittes, that as much as they may, they
 correct moderately that thing which they can, and that they may
 not, to suffer patiently, and that they be sorry and lament it with cha-
 ritie, vntill God him selfe either redresse them, or els in the latter day
 scatter the chaffe from the wheate.

Conclusio.

To conclude with Cyprians authoritie concerning this matter,
 I will alledge his wordes: *Si videntur in ecclesia esse zizania.* &c. If
 there seeme tares to be in the Church, yet our sayth & charitie ought
 not to be letted or hindred, that because we see tares in the Church,
 we should therefore depart from the Church, we ought rather to la-
 bour to be made the good wheate, that when the wheate shall be
 layde vp in the Lordes barne, we may receaue fruite for our worke
 and labour. The Apostle in his Epistle sayth: *In domo autem mag-*
na. &c. That is: In the great house there are not onely vessells of
 golde and siluer, but also vessells of wood and earth, and some to ho-
 nour, and some to dishonour.

Let

Let vs endeavour our selues as much as we can, that we may be vessels of golde & siluer. But it pertaineth to y^e Lord onely to breake in peeces the earthen vessels, to whom also the iron rod is geue. The seruauant can not be greater then his master, neither let any man thinke to challenge to him self that thing, which God y^e father geueth onely to his sonne, that he may thinke him selfe able to purge the floore, and to fanne y^e chaffe from the wheate, or to seuer the tares from the wheate by mans iudgement. This is a proud obstinacy and sacrilegious presumption, which a mad fury vsurpeth to it selfe. And whilst some men alwayes take the Lord to them selues, more then meeke iustice doth require, they do perishe and goe out of the Church, and whilst they doe extoll them selues proudly, they being blinded with their owne pride, doe leese the light of the veritie. *Hæc Cyprianus.*

The Lord Iesu reduce againe the wandring sheepe into the vnitie of the Church, and preserue them; and further them to liue in vnitie, quietnesse, and peace.

Thus it is declared at the full, wherefore schismes ought not to be made in the Church. Now will I make answer to your obiection, wherefore we departed from the Church of Rome.

We make a distinction betwene y^e olde Church of Rome, and the late new Church. For y^e Church of Rome at the beginning was holy and saythfull, which the Apostolicall men and the Apostles them selues founded and builded vpon the w^hide of God.

That Church not onely lacked the ceremonies now bled, but also wanted the decrees and constitutions, which y^e late new Church leaneth and cleaueth vnto. That olde Church knew no Monarchie, nor that rusing court. Therefore we haue not gone, nor at any time will go from that primatiue Church. But we do not agnise that new Church of Rome, which affirmeth the Pope to be Christes vicar in earth, and that we should obey his lawes. And where they say, that the Scripture hath his authoritie in the Church of Rome, and that it is recited in their Church, and that it is bled in the distribution of the sacrament, the contrary may be shewed.

First, they make subiect the interpretation of the Scriptures vnto their see, and do attribute all Iudiciall iudgementes to the Bishops of Rome. That Canon following is well knowne.

All men must obserue what soeuer the Pope decreeth and ordeineth for euermore, and without gainsaying.

Also the whole Church through the world knoweth, that the holy Church of Rome hath right & authoritie to iudge of all thinges, and that no man may iudge of his sentence. Therefore he iudgeth also the Scripture, expoundeth & wresteth the after his own minde.

But all men do see plainly, that they take away the native sense, and doe substitute a straunge sense vnto the Scriptures, as I haue largely declared before in my former Lectures, where ye may read and perceauie, that the late Church of Rome is not the true Church of Christ.

Praelectio septima.

Obiectio.

By this meanes there shall be no Church left in earth. For when the gouernors of the Church do erre, what hope of þ Church remaineth? Or when the signes and markes of the Church do not appeare, where is the Church?

Responsio.

God in the calamities of the Church, in which the gouernors decline from the worde and true worshipping of God, reserueth neuerthelesse vnto him selfe in earth a Church, which was defended and preserued by certaine preachers and teachers, although they were in number very fewe.

4. Regum.
cap.
Ibidem.
2. Para.
28.

The matter shall be made more plaine by examples. In the time of Achaz king of Iuda, when Vria the high Priest wincked at idolatry, and the rulers and other priestes did not resist it, the king shut the temple of the Lord, and tooke away the holy seate. And therfore the ordinary ministry of the worde and sacrifices ceased. But neuerthelesse there was an holy Church in the kingdome of Iuda, in which no doubt Esay and other godly men taught, as it were extraordinarily.

4. Reg. 22
21.
2. Par. 33
34.

When Manasses reigned, sincere doctrine, celebration of the sacramentes, and circumcision were utterly taken away, and that same apostasie continued untill the Church was reformed of þ most godly king Iosia: yet all this meane time Prophets were sent, & the Church of God was in Iuda, although the greater part of the people with their gouernors, followed the impietie of Manasses.

In the kingdome of Israell, Ieroboam the king did put the Leuites, which were teachers and preachers of the law of the Lord, from the ministry, and placed prophane and vnlearned priestes vnto the people, and founded new & great Churches, setting vp Idoles and Calues, a new worshipping, new altars, and new feastes, and by this meanes abrogated the true worshipping of God, so that in Israell no externall signe of Gods Church appeared, and yet there is no doubt, but there was a notable Church of God in Israell, to the conseruation wherof the Prophets were often sent.

Amos. 1.
et. 7.

Amos the second of that name, being a Prophet, a shepeheard, or heardman of Tecoa, taught the true worde of God vnder Ieroboam. But Amasia the high Priest sayd thus vnto him: Goe forthwith and get thee into the land of Iuda, & there do thou prophesy, but in Bethel hereafter do thou not preach, because it is the foundation and temple of the king.

ex

In the time of Achab, who succeeded all the kinges before him in impietie, who also added the abhominable worshipping of Baal, vnto Ieroboams impietie and apostasie, and had set vp all maner of superstitions, idolatries, and sacrileges, and cruelly persecuted the sincere worde of God in the Prophets, there was found notwithstanding in Israell a noble and cleare Church of God.

3. Reg. 13

Helias the great and most excellent Prophet of God, flying into desert, for the foule apostasie of the people from God, hid him self in denness,

dennes, and being asked of the Lord what he did there, answered:
Zelo quodam zelatus sum pro domino deo exercituum, quod filij Israel fadus tuum dereliquerunt, aras tuas diruerunt, & prophetas tuos occiderunt, & ego solus relictus sum, & querunt animam meam, ut tollant eam: That is: I haue bene very zealous for the Lord God of hostes. For the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, and I alone am left, and they seeke my life also to take it away. But he was sent againe into the land, from whence he fled, God speaking these wordes vnto him: Reliqui mihi in Israele septem millia virorum, quorum genua nunquam curuata sunt ante Baal, neque os osculatum est eum: That is: I haue left vnto my selfe seuen thousand men, whose knees haue neuer bowed to Baal, nor their mouthes kissed him.

Loe, this great Prophet thought that he was left alone in Israel, but he heareth that seuen thousand holy men were reserued of God, which serued Baal with no eternall worshipping.

Who knoweth not, but that the Prophet by the number of seuen thousand, ment an infinite number of people which were circumci-^{Seuen thousand.} sed into the couenaunt of the æternall God? 30.

These men lacked not fayth, and therefore they did not lacke doctrine, although it was not common and ordinary, nor seemed to the Priestes of Baal to be Catholicke.

But vndoubtedly they lacked sacrifices, because when lawfull sacrifices were not exhibited, they would not be partakers of lawfull sacrifices. Notwithstanding they were not destitute of these thinges that were signified by these symboles or sacramentes, and were partakers by fayth of all the giftes of God.

¶ Now to the Romishe Church.

In like maner, after the Bishop of Rome had corrupted and oppressed the Church of God, yet it was not extinguished through the whole world: neither did the holy ministry of the worde and true worshipping of God cease or faile among all mē. For there haue bene found many men disperfed through the whole world, which neuer allowed the Pope nor his adherentes.

God sent almost in euery age (euen frō the beginning of Popery) graue, godly, and learned men, which constantly required the Church to be purged from all corruptions, teaching the true doctrine and the true vse of the sacramentes. But when pure reformation could not be obtained, yet there was found a continuall desire of puritie.

Furthermoze, the Lord without doubt could haue kept to him selfe a copious and great Church, as well vnder the Papisme, as vnder Machumetes religion: For who iudgeth that there remaineth no members of the Church of God, through out all Asia and Africa?

We see, that it hath happened through the great bountie of God, that like as circumcision was geuen in times past to the people for a signe of the couenant of God, in the middest of their apostasie: Euen so also we now see, that holy baptism is geuen to the Christians for a
 k.k.iii. seale

Praelectio septima.

seale of remission of sinnes, & of the inheritance of þ sonnes of God.

Furthermore (that we may omit other thinges) was it not receaued for a very certainty by a generall consent, that all the commaundementes were geuen very perfectly and brievely in a short summe? And that in the Lordes Prayer there is geuen a very perfect forme of praying to God? And in the Symbole of the Apostles, that there is contained a very perfect rule of our sayth?

The xij. Articles haue bene accustomed to be recited almost to all that depart out of this world, as the very perfect rule of our sayth. Neither is it to be doubted that the mercifull God hauing compassiō on them that were oppressed, hath touched with his heavenly grace the hartes of the liuing, and of the dead, and by the holy Ghost hath taught them, that Iesus Christ the sonne of God, pardoning all their sinnes, hath sanctified the soules of all saythfull, and hath translated them vnto aternall life.

Obiectio.

Be all our forefathers that were before this time of the light of the Gospell, condemned?

Replicatio.

It happeneth many times, that they to whom it was not geuen in all their life time to iudge well of religion: it was graunted them at the last houre, and being at the point of death, did perceaue, that the abuses which they had bound the selues vnto before, were vaine and pernicious, which thing vndoubtedly happened to Bernard, Franciscus, Dominicke, and to other fathers. For when they liued in the foundation that is in Christ, although they had inuented many superstitions, they might notwithstanding be saued.

Obiectio.

We do not read, that in the time of the Bishops and Prophets of the Jewes Church, the rulers of the saythfull, or the saythfull them selues did decline from the Bishop, or from the vniuersall Church, and instituted new sacrifices, as you now a dayes do, declining frō the Bishop of Rome, yea from kinges and Emperours, and from the vniuersall Church to your selues.

Responsio.

It appeareth, that the fathers before the cōming of Christ, for the cause aboue written (the temple being prophaned with idolatry) did not seeke new places for their sacrifices, for it was not lawfull to do sacrifice without the limites of þ temple of Jerusalem: neither for any other cause did the people of Israell (being holden in the bondage of Babylon 70. yeares) offer no sacrifices. Notwithstanding it is most certaine, that the holy & true worshippers of God did separate them selues frō the worshipping & sacrifices bled against the word of God. The lawes being fulfilled of the Lord, & abrogated by þ Lord, the Apostles manifestly declined not onely from the Bishop and the Church of Jerusalem, but also they gathered a new Church vnto Christ by the preaching of the Gospell, & by the administration of the sacramentes, which Church is described in þ Actes of the Apostles.

To

Leuit. vi.
Deut. xii.

To conclude, there be three kindes of schismes.

1. Apostaticall.
2. Hereticall.
3. Schismaticall.

Apostaticall. 1.

Apostolicall schisme is that, by the which through hatred of the Christian fayth, and by mere impietie & contempt of God, the Athei with their wicked Lucian and Iulian Apostata do go from the Orthodoxe and Catholicke fayth, and frō the communion of the faythfull: and wickedly do taunt & blaspheme the Christian veritie, & do scozne and persecute the very true Church of God.

Hereticall. 2.

That defection is hereticall, the which Valentine, Marcion, Arrius, Manicheus, Artemon, and such like proud, bolde, stifnecked and wicked men, either forsaking or wresting the Scriptures, do contemne and spurne it, or els do deny, subuert, and oppugne the most sure articles of y^e fayth, and sound opinions of the Church, & do affirme and set by new opinions, and by this meanes do build them hereticall Churches, & do go away frō the true Orthodoxe & catholicke church.

Schismaticall. 3.

Schismaticall is such as was y^e schismes of the Donatistes, which separated them selues frō the true Church of God vnder the pretence of a more absolute life, and a more perfect holines. The two first schismes are very abhominable & wicked, & also the third can not by any meanes be defended. But none of these can be iustly imputed vnto vs declining frō the Romish Church, for that departing is without all blame, which is not frō a true Church, but frō a false Church, not frō the people of God, but frō the persecuters of y^e people of God, not frō the articles of the fayth & sound doctrine of the Church, but from errorrs which darcken the articles of y^e faith, & from the wicked traditions of mē, which specially is not done by any lightnes, but by necessitie, not for y^e desire of innouation, but for true religions sake, and to recouer the true fayth, according to the testimony of the eternall veritie, that leauing y^e fellowship of darcknes, we may be gathered againe in true light, placed with Christ & all his members. So we at this day haue forsaken that Romishe Sea full of false doctrine and idolatry, and flowing with the innocent bloud of Martyrs, & haue embraced the Euangelicke and Apostolicke doctrine. And so Christ him selfe being head of the Church which is the communion of all Sainctes beleuing in Christ.

Thus I haue long troubled you with my tedious and prolix discourses, befoze the entry into the text, desiring you of pardon and patience, and to take in good part these foure generall lims, which I haue discoursed vnto you, and by Gods grace, I will enter at my next cōming into this place, into the text, in the meane time I com- mit you to the eternall God, to whom be prayle for euer.

Kk.iiij.

Hic

The Text. 1.



The most part of writers are wont to deuide the interpretation of the scripture into a literall sense and into a spirituall sense. Agayne, they deuide the spirituall, into a tropologicall, allegoricall and anagogicall sense.

They call that literall, which is vnderstand according to the Grammaticall sense and the proper signification of the wordes.

This maner of interpreting must alwayes be first sought out, and from it, it is not lawfull to swarue in waighthy disputacions.

The knowledge thereof commeth out of the rules of Grammer, Logicke, and Rethoricke, and also of the knowledge of the phrases, and of custumed speeches of the scriptures. And this litterall sense is called properly, the text.

That is called a spirituall interpretation, when an other thing is signified, than the wordes do simply report.

Tropologia (which hath the first place in spirituall interpretation) is that in which are noted such thinges that pertaine to maners, & to the framing of mans life, and it is called a morall sense. An example. Out of the story of Loth being dronke, it is gathered, how much to be detested dronkenness and surfets are in all ages, but chiefly in old age, and also what horrible wickednes doth follow dronkenness, for she is neuer alone, without some enormity following.

Allegoria, is that, in which actes or sentences are otherwise vnderstode, than the wordes do sound, and be applyed and conferred with other thinges, which haue a certayne similitude or analogy with them, but specially with those thinges which concerne Christ the head, or the church his body. Of this sort the most part of those thinges, which in tymes past were done of the holy fathers, are applyed to these thinges, which long after were accomplished in the Gospell by Christ, or by the Church, and it is manifest, that both these do well agree together.

Ephe. 5.

The coniunction of man and woman is declared, to contepne a great sacrament of the loue, where with Christ loueth the church.

Anagoge, is a maner of expounding the scripture, wherein, besides the signification of the wordes, some thing is affirmed, pertaining to the heavenly glory to be looked for after this life, and pertaining to the miseries of the Trinitie, or of the diuine nature. As if one would say: the Citie of Hierusalem represented vnto vs the kingdome of heauen. How apt these definitions and this diuision are, I will declare hereafter. But first I will evidently shew, whereof they, which made these distinct interpretations, haue taken occasion of this partition.

The fathers, as well Grekes as Latines, haue somewhat intreated of spirituall interpretation, which thinges these diuiders, reading without iudgement, eyther haue not well vnderstand them, or els vnfaithfully haue abused those thinges that were faithfully and well spoken.

Eccle. hist.
li. 2. cap. 17

Eusebius declareth, that there were certayne men called *Ixalaf*, that is to say, supplanters, which were wholly occupped in the perpetuall contemplation of diuine thinges, and that they did so interpret the scriptures, that they gaue them selues wholly to allegoricall exposition. For the whole law (sayth he) seemed to them to be like to a lyuing beast, consisting of body and soule: so in this law they called the letter it selfe, and those thinges that were signified by the letter, the body: but the spirituall, secrete and inuisible sense, hidden in the letter, they call it the soule. Thus much Eusebius.

But what manner of making of Allegories was at that time, it is euidently enough shewed in diuers workes of Philon, and chiefly in the two booke of the Allegories

legories of the Law.

And so are certaine thinges read of *Anagoge* in Dionysius (if at the least it were Dionysius *lwyke*) which thinges are applyed to the interpretation of the ceremonies, which were then used in the administration of the sacramentes.

Origen iudged, that every thing in the scripture might aptlie be expounded by an allegory and anagogically, and he brought into the scholes and churches a marvelous boldnes, for other men so to do. He wrighteth most plainly of thys in hys commentaries, whome certaine other greke wyters did immitate and follow.

Among the latine authors, Hierome toke the like out of the Grecians storehouse as it appeareth in diuers places of his works: for he wrighting vpon Amos, sayth, *In Amos. 4. Debetur Scripturam sanctam, primum secundum litteram intelligere. &c.* that is, We must vnderstand the holy scriptures, first according to the letter, doing what thinges, soener are commaunded, pertayning to maners: secondly per *Allegoriam*, that is, spirituall vnderstanding: and thirdly, per *Anagogen*, that is, pertayning to the blessednes of thinges to come:

Againe he wrighteth, *Præcipitur nobis (Salomane dicente.) &c.* It is commaunded vnto vs (Salomon speaking it.) But wright thou thre thinges in counsell and knowledge, that thou maist aunswer the worde of truth to them which propounde vnto thee. &c. There is (sayth Hierome) a triple description and rule of the Scriptures in our hartes.

The first is, that we vnderstand them according to the history, the second, according to the Tropologie: the thirde, according to the spirituall vnderstanding.

In the history, the order of those thinges which are wrighten, is obserued.

In the Tropologie we rise from the letter, to greater thinges, and whatsoener hath bene carnally done in the former people, we do interpretate it morally, and do turne it to the wealth of our soules.

In the spirituall contemplation, we passe ouer to higher thinges, we leane earthly thinges, and we dispute of the blessednes of thinges to come, and of heauenlie thinges, that the meditation of y life present, may be a signification of the blessednes to come. Thus much sayth Hierome.

But Augustine wrighteth otherwise: for he declareth, that the Scripture is expounded foure maner of wayes.

The firste, according to the history, that is, when it is taught what is wrighten, and what is done, what hath not bene done, but onlie hath bene wrighten, as though it had bene done. As for example, when Christ alleageth out of Samuel, that Dauid did eate the Shew bread.

The second is *secundum analogiam*, when it is declared, for what cause any thing was sayd or done. As for example: Christ prohibiting the diuorce of the wife, vnles it be for fornication, sheweth prudently the cause, why the libell of diuorce was permitted to the Iewes. He sayd, *Moses permisit enim vobis propter duritiam cordis vestri.* that is, Moses suffered you to haue a bill of diuorce, for the hardnesse of your hartes.

The thirde he calleth *secundum analogiam*, in the which the congruencie of both the testamentes is shewed.

The fourth is (sayth he) *secundum Allegoriam*, when it is taught, that those thinges which are wrighten, are not to be taken according to the letter, but are figuratiuely to be vnderstand. As for example: S. Paule declareth, that the history of Exodus was an allegory of the Christian people, and that all thinges happened to the fathers in a figure.

Whereby it came to passe, that some men haue taken in hande whole histories, yea whole booke to be expounded after these diuers wayes.

Ruffinus, (as witneseth Genadius) expounded the benediction of Iacob vpon the patriarches, in thre maner of senses, that is, historicall, morall, and misticall.

But after that time, boldnes to expound the scriptures diuers waies grew more and more. For some men shamelesly attempted to interprete by allegories and anagogies what thing so euer is wrighten in the sacred Scriptures: and not onely the

lik.b.

histories

Lib. de vtili. credendi. c. 3.

Lib. imper. fe. de genese ad litteram.

c. 2.
2. Sam. 21.
Math. 12.

Math. 19.

1. Cor. 10.

Miscellanea

hystories (in which it is oftentimes done with a grace) but also the preachings and disputations of the prophetes and Apostles, the preceptes also and promises, in the which there can be no digression (without perill) from the simple grammaticall sense.

But now I wil shew, what ought to be iudged of these diuers formes of interpretations, and will also declare, how the sayings of the holy fathers are to be vnderstand. I will entreat orderly of euery one, and first of the literall sence, next of the tropologicall, then of anagogicall, and last of the allegoricall.

The literall sence (which otherwise is called hystoricall or grammaticall) ought first to be sought out as the most noblest and chiefest sence, for as much as it alone bringeth forth perspicuous and euident sentences. It is onely apte to frame argumentes by which the doctrines of religion are confirmed, it alone geneth necessarie probations, where out of the allegoricall and anagogical senses onely probable and apparant assertions are brought,

It is not lawfull at any time to leaue the simple and natine sence of the wordes, vnles there be figures in the wordes, or the sentence it selfe taken grammaticallye, do signifie some absurditie, for the which cause it is needfull to flye to the allegorical interpretation, whereof I will speake hereafter.

Wherefore I woulde gladly haue men to iudge, that he doth well and wiselie, whiche exerciseth him selfe diligentlie in labouring to attayne the litterall and Grammaticall sence.

That maner of interpreting which Augustine would haue to be done *per ailioloyia*, ought bitterly to be referred to this kinde: for in it there is no digression made from the grammaticall sence, but onely the cause of the daide, or of the word beyng expounded, the sentence is made more playne and open.

For in all interpretation of euery kinde of wrighting, the same is most necessary to be done: for oftentimes it is expedient, that we set before our eyes the extent of the wrighter, and to be shewed as it were with pointing of the finger, to what ende the oration tendeth, why it is ordayned, and how great weight euery part bath.

Furthermore the other kinde of interpreting which Augustine calleth *secundum alyoyia*, can not be seperated from the grammaticall interpretation, for it is not like vnto an allegory (as some do suppose.) For *Analogia* is none other thing then a certayne collation and conference, wherein what soeuer haue bene either done, or sayd in the olde Testament, are compared with those thinges, that are found to be spoken or done in the new Testament. Of which sort this is: If any man reasoning of Iudas betraying his maister vnto his enemies with a kisse, which is a symbole or signe of amitie and frendship, doth say, that he did the same which once did Ioab, who kyled Amaza, while he sayned to kisse him.

Likewise if any man do shew, that the wordes of Christ, or of the Apostle do in all thinges agree with the wordes of Moses, or of some other prophet or worthy man.

Euery man vnderstandeth, that when this is done, nothing is chainged in the grammaticall sence, but that onely a comparison being made, and examples shewed to teache withall, there is added an ornament and euidencye to the sentence, after such a sorte, as the Rhetoricians sometime are wont to ioyne the actes of the Grekes or forayne nations, vnto Gestes of the Romanes.

Plutar. in.
Paral.

Which thing (we see) Plutarch and Valerius Maximus haue done very elegantlie. Therefore we may well call the intreating of these maner of examples in the holy scriptures, *Argumentationem a typo*.

To be short, euery exposition deduced out of rhetoricke or logicke, when it lea-
deth not from the simple sence or meaning of the wordes, it is iudged most apte to pertaine to the literall or grammaticall sence.

Tropologia.

Tropologicall exposition, is not far from that sence, which the wordes of the sence do bring forth, but is an applying of that which is signified by the wordes, to the framing of mans life and maners. As for example: When we read the history of Loth being drunken, it is well gathered *per Tropologiam*, that we learne by it, drunkennes ought to be by all meanes detested and shunned.

Likewise

Likewise, it is no harde thing to gather out of holy histories and sermons, those things which induce vs to seeke after vertues, and to auoyde vices.

Whosoever will fruitfully read holy histories or sermons, it is needfull that he gather by all the best sayings and doings to the framing of his owne private life, which thing Titus Linius wisely monished in his preface to the history of the aces of the Romanes.

Wherefore this manner of interpretation is more rightly called *Moralis*, or *Ethica*, then *Tropologica*. For although this *τρόπος*, in Græke signifieth not onely *σχημα*, that is a figurative speech, yet also the life and manners of man: but by a very long used custome it representeth vnto the hearers a figurative speech, that by the name of *τροπολογία*, they may vnderstand the sentence, in the which a word is declined from the native signification.

How be it, the Apostle Paule had leuer haue those things which are gathered to the ordering of life and manners, to be noted with the names of institution and correction: for he sayth: *Utilis est Scriptura ad institutionem, & correctionem*, that is, The Scripture is profitable to teache and to correcte. And I pray you, why do we not heare and follow Paule, who is the best maister to teache, and to interpret diuine matters, rather then other men, which sometime dote in their interpretations?

Anagoge.

Anagoge seemeth to be of more difficultie, but if we do well expende and weigh it, *Anagogicall* interpretation utterly agreeth with the allegoricall interpretation, neyther they are distinct, which to be true I will proue both by the description of them both, and also by the iudgement and sayings of the Fathers.

They call that an *Anagogicall* interpretation when a sentence of the Scripture is so expounded, that by going a litle from the first signification of the wordes, there may be something gathered to be meant of the celestiall glory to be looked for after this life, or els some thing to be meant of the mystery of the Trinitie, and so a passing to be made from things visible, to inuisible things, from a darke speech (as Paul sayth) to the clere sight of God: As Iohn disputing of baptisme, proceedeth from water to the spirit. The Apostle also speaking of our resurrectio with Christ, biddeth vs to looke onely vpon heavenly things, affirming that our life and conuersation is in heauen. But you shall finde this kynde of interpretation to be very seldome, & rare in the Scriptures. What is an allegoricall interpretation, but that in which a dede or a sentence is expounded by a new sense, being somewhat removed from the literall wordes: But in such sort that something may be gathered of Christ or of the church, eyther of the law or els of the Gospell, or els of the offices of sayth or of charitie?

Wherefore it is manifest concerning the knowledge and manner of interpreting, that an allegory and anagogy in all poyntes do agree. And as touching the matter, there is a very small difference.

Notwithstanding, it is no more necessary to put a difference betwene them, than it is neede to make a difference betwene an allegoricall interpretation, which is made of Christ, or of the glory of the celestiall citie of God, and betwene that interpretation which is made of man or of the church which is the earthly citie of God, or of any other matter.

But let vs weigh the sayings of the fathers. *Dionysius* after he had described the rites of baptisme addeth, that he would expound them *secundum anagogen*. And yet that which he there writeth, saoureth an allegory, and ought simple to be reduced to the order of an allegory, which thing every meane learned man may indge.

Augustine playnly ioyneth and minglet with *anagoge*. For he saith, *Quis sit modus interpretanda allegoria. &c.* What is the way and manner to interpret an allegory, which is beleued to be spoken by wisdom in the holy Ghost: whether it be sufficient to fetch it from the elder visible things vnto the latter visible things, or els vnto the affections & nature of the soule, or els vnto vnchangeable eternitie?

In which wordes the two latter members do impute *Anagoge*: yet neuertheless they

Iohn. 3.
Coloss. 2.

Ecccl. hier.
c. 2.

Miscellanea

lesse they are comprehended vnder an allegory, when he affirmeth, that he speaketh of interpreting an allegory.

ad Hedi-
bia.

Hierome knowledgeth but three maners of interpreting, that is, Historically, tropological, and theoricall, or *iuxta intelligentiam spirituales*: for he vnderstande an allegory, & anagoge, in like sort, which he iudged not to be distincte.

He also in his commentaries expoundeth some thinges, as it were per anagogen, which (if we will narrowly biewe them) we shall finde them to be entreated per *Allegoriam*.

Esay. 1.

I will bring forth one or two examples, *Cognouit bos possessorem suum*, & *asinus praesepe domini sui*. that is, The ore knoweth his owner, and the asse knoweth his maisters crib. Hierome sayth: *Bos iuxta Anagogen refertur ad Israel, qui legis portauit iugum, et mundum animal est: Asinus peccatorem onere praeuauatus, gentium populus accipitur*. that is the ore per anagogen, is referred to Israel, which carryed the yoke of the lawe, and it is a cleane beast, the asse being oppressed with burthen of sinnes, is taken for the Gentiles.

Esay. 1.

Agayne, vpon the wordes of the prophet, *Derelinquetur filia Sion, sicut umbracula in vinea*. that is, The daughter of Sion shall be forsaken, as the shadow in the vineyard. Hierome sayth: *Iuxta Anagogen, vinea Dei & pomorum paradisus homo appellari potest, cui si mens praefuerit*. &c. that is, The vineyard of God, & the pleasant garden of frute may be called man, in whome if the spirite and minde doth rule, he hath God for the keeper of the spirite and minde: but if sinne and vices do take a pray of vs, as it were of certaine wilde beastes, we are forsaken of God being our keeper, and we shall be all left desolate.

He declareth, that these interpretations are made, *secundum anagogen*, which if ye will diligently examine, ye shall perceiue that nothing is spoken of the life to come, or of the mystery of the Trinitie, but of the life present, of the church, and of holy mens exercises. Therefore ye see that the allegoricall sense is there onely simply to be considered, and no other diuers sense.

It were an easie thing to bring forth more examples out of Origene, whome Hierome seemeth to haue diligently followed.

By these examples therefore it is euident, that *Anagoge* and *Allagoria*, be all one. And as much as it is, so euery man may perceiue, that there be not foure senses of the Scripture, but onely three, according to Hieromes iudgement, and the censure of other holy fathers, that is to say, the first is litterall, whiche is otherwise called grammaticall or historically: the second is tropological (which some had leauer call morall) but the Apostle doth more rightly terme it, *institutionem*, & *correctionem*: and the third is allegoricall, which they call spirituall, mysticall, and speculatiue.

But a worde, or two more against our aduersaries, concerning the litterall sense.
Expositio.

I do greatly dissent from the opinion of them which iudge, that we may attayne to the mysticall sense without the vnderstanding of the simple letter, They do leane to this authoritie, saying: *Litera occidit, spiritus vero uiuificat*, that is, The letter killeth, but the spirite quickneth: whereas no letter killeth, but that onely which is puerly vnderstood, and violently wrested, to that which is farre stränge, from that which God the author meaneth, as for example: The pharisees wrested the good workes which God commaunded in the olde testament, vnto bayne ceremonies. For when God had geuen the commaundementes of the law by Moses, at the length he inferred this: *Ligabis ea in manu tua*, & *erunt immota ante oculos tuos*. that is, Thou shalt binde them in thy handes, and they shall alwayes be set before thine eyes: of which wordes this is the meaning. Let my precepts be in thine handes, that they may be accomplished in your workes. Let them be before thine eyes, that thou mayst remember them day and night.

Deut. 6.

The pharisees misvnderstanding this, wrote the ten commaundementes of the law in parchment, and to the ende they might alwayes haue them in sight, they wrapt them by in a garland, and bound them vpon theyr forheads. Here the letter killed, because the pharisees corrupted the meaning of God: but if the letter be well vnderstande

vnderstood, there is meant an other thing, and we shall perceiue a great congruency betwene the mysticall worde and the letter of the lawe: which thing I proue thus:

We read in the olde lawe, that Pharaos magicall men, when Moses and Aaron wrought miracles befoze they faces, (God working by them) sayd, *Vere digitus Dei est hic.* In deed, this is the finger of God. We read also in the gospel, that Christ sayd: *Ego in digito Dei eicio demonia.* that is, I cast out deuils by the finger of God. What other thing can we vnderstand in the olde and new lawes by the finger of God, then the holy ghost and the power of God: as S. Basill interpreteth, beside many other learned fathers.

Likewise as it is sayd befoze, where Christ commaundeth in the gospel, to cut of, and cast away eye, hand, and foote, if they offend vs. Math. 5.

S. Hierome sayth, that they be mystically signified, which are ioyned vnto vs in kindred, familiaritie, and friendship, who all in respect of loue toward Christ, are to be reiected and contemned.

How could any mystery here be gathered, except Christ had signified the same in the letter by a parable?

Origene gathered out of these wordes an higher mysteric, interpreting by the eye to be vnderstand the bishop & priest in the church, who ought to haue respect to saluation of all persons: by the hand he vnderstandeth the deacon, because he is a minister: by the foote the people: and all these ought to be cast of, if they behaue not themselves rightly in matters of sayth.

Forasmuch then as the mysticall sense is builded vpon the letter as vpon a foundation the letter is not to be reiected. Notwithstanding there be infinite places in the holy Scriptures, which if they be drawne to mysticall senses, they do rather kill then edifie, as for example, this sentence: *Ecce virgo concipiet, & pariet filium, & vocabitur nomen eius Emanuel.* that is, Behold a virgine shall conceiue and bring forth a sonne, and his name shall be called Emanuel. These wordes ought to be none otherwise vnderstand, but as the letter speaketh: yet S. Hierome maketh recorde of one, who did interpret this place mystically, saying, that the virgine betokened the soule, being corrupt with no spot of sinne. This virgine bringeth forth Emanuel, that is, the worde of God. This sense is as fondly sought out, as it is far fetched.

Let vs therefore take the literall sense for the foundation, vpon which euery doctrine ought to be builde, (which I spake by a similitude) vnlesse any will be so foolish, as to thinke, that we ought to cast away the rudimentes and alphabeticall letters, that we may the soner come to the study and knowledge of philosophy.

Obiectio.

The lawe and the letter is called of the holy and learned fathers, sometimes a type, sometimes a figure. *Ergo.* &c.

Responsio.

I graunt this to be most true, yea and I will say also, that it is sometimes called *Umbra*, a shadow. *Τύπος* is a græke worde, which signifieth the forme of some one thing, which is called in latine *Figura*, a figure.

Now let vs view to what persons and thinges types, and figures in the lawe do pertayne. S. Hierome, Origene, and all other holy fathers do affirme, the godlye man Iob, to be a type and figure of Christ, partly for his other excellent vertues, but specially for his great patience, wherewith he did most constantly resist the deuill.

I pray you, what wyll you say of this type and figure? Is it not a foyme and representation of Christ hym selfe.

To be short, this worde *Litera*, in this sentence, *Litera occidit.* doth not signifie the literall sense, as many ignorantly and peruersely haue taken it, whereof hath ensued this pernicious errour, that they thought the reading of the scriptures, to be both baine, and hurtfull, vnlesse euery sentence almost of the Scripture were drawne vnto an allegory. And the more bolde that any man hath bene in this kinde of interpretation, he hath bene counted the more excellent. And so haue plaied with the sacred worde of God, as one would play and tolle for and fro a tennis ball.

By this occasion also heretiques haue wonderfully troubled the church, for

Al. j.

when

Miscellanea

when it was lawfall for them (as they thought) and when they bled to make *Ex quolibet quidlibet* ; there was no doctrine so absurde and so prodigious , which they would not induce , and bying forth by some colour of an allegoꝝy.

Gal. 3.

To end, *Litera*, in thys place (as the most of $\text{\textcircled{H}}$ wryters do expounde it) doth signify the law, by the which law (as S. Paul sayth) commeth the knowledge of sinne . Paul in that chapter doth teach that the Gospell was not wrytten in tables of stone , but in fleshy tables of the hart, not wrytten with incke, but with the spirit of the lyuing God, and then he sayth , the letter killeth, but the spirite geueth life . To make the matter playne. In the law whosoever offendeth, is punished : but in the new Testament the offender and sinner is made iust by sayth. Who being iustified, is deliuered from the death of sinne, and doth liue. If the law take handfast of a murderer, it killeth hym , but if grace take hold of hym , it doth illuminate and geue hym life by sayth. The law maketh of a lyuing man a dead man, the Gospell maketh of a dead man a lyuing man. Come to me (sayth Christ) all ye that labour and are laden, and I will refreſhe you. He doth not say, *Puniam*, I will puniſhe, but *Reficiam*, I will refreſhe.

2. Cor. 3

Math. 11

Other learned men do expounde thys sentence after thys sorte . The letter killeth, but the spirite geueth life, that is. The worde of God if it be onely spoken with mouth, and heard onely with eare, it is the cause of death , but when it is receyued and embraced in hart, then it geueth life.

Allegoria.

Thus hauing playnely and sufficiently entreated of the Literall and Tropologicall sense, I will now speake of the Allegozicall.

The intreating of Allegozies pertayneth not to euery common sorte of people, neyther it must be handled rashly and in euery place. Wherefoze a great diligence must be bestowed in the declaration of them, I will orderly discusse the matter.

First I will shew what an Allegoꝝy is . Secondly how it differeth from a type. Thirdly where and when it is conuenient to adde allegozicall interpretations. Fourthly which is the most aptest way to gather such interpretations . Fiftly and finally I will declare what is the vse of them, & how farre they are to be admitted.

An allegoꝝy generally is defined (as testifieth Augustine) to be a trope where out of one thing is vnderstand an other thing, as in this example of Paul. *Itaq, non dormiamus sicut & ceteri, sed vigilemus & sobrii simus, nam, qui dormiunt, nocte dormiunt, & qui inebriantur nocte sunt ebrii, at nos qui sumus dici, sobrii sumus* , that is.

De trinitate li. 15. c. 9
1. Theſ. 5.

Wherefoze let vs not sleepe as others do, but let vs wake & be sober, for they which sleepe, do sleepe in the night, and they that are dꝛoncken , are dꝛoncken in the night, but we which be of the day, let vs be sober.

Thys sentence is to be taken allegozicall.

Hierome sayth , that an allegoꝝy doth portend one thing in wordes, and signifyeth an other thing in sense. The bookes of Oratours and Poetes are full. The holy Scripture also hath in it many allegozies.

But after thys sorte an allegoꝝy extendeth it selfe moze largely , for as much as thys definition may be applied to comparisons, similitudes, darck speeches, apophthegmes, parables, apologos, and ironies.

Wherefoze it is requisite to define an allegoꝝy moze straitly, and to distinguish it from the other.

Allegoria, is an interpretation of the Scriptures fetched somewhat farre of, and is adioyned eyther for vtilitie , or els for necessitie vnto the Grammaticall and morall interpretation . And although it be somewhat farre from the meaning of the wordes, yet it keepeth a meate similitude of those thinges which be compared together, and it is alwayes proportioned to the doctrine of sayth, and applyed to the instruction of the hearers.

The ecclesiasticall wryters haue many examples of thys interpretation.

We see the fabulouse narrations of Poetes (which were the diuines of the heathen) to be so expounded, that vnder them may seme to be hidden the knowledge of great matters, and also that much doctrine may be gathered out of them , as of the
natures

natures of things, the framing of life, the decrees of Religion, &c.

These formes and kindes of interpretation *Palephatus*, hath elegantly written of, and also *Fulgentius*, and *S. Basile*.

Every one of those interpretations if we weigh them well, is plaine allegoricall, and no man can deny, but there is in them great vtilitie and profit.

After this sorte therefore many places of the holy Scriptures are expounded allegorically and with great frute, specially when it is manifest, that the holy Scripture, is fuller of misteries than can be spoken, & that it geneth most plentifull matter of spirituall goodnes to the whole vse of man, as well of life as of knowledge.

By this it may appeare, what is properly meant by an allegory.

Likewise it is sayd in the Prophet Hieremie. *Bibite & inebriemini, vomite & cadite. Drinke and be drunken, spew and fall.*

Here is taken a similitude and maner of speaking out of the manners of drunken men, and are noted incredible troubles and great slaughters to follow, of such kindes of sentences, *S. Augustine* geneth a rule saying: An allegory must be aduisedly distinguished from a type. For we see many men to confounde types and allegories together, and where there is a type in any writer, they falsly affirm it to be an allegory: as for example: Where *Paule* sayth, *Patres nostros fuisse omnes sub nube, & omnes per mare transisse. &c.* that is, That all our fathers were vnder the cloude, and that they passed all through the sea, and that they were all baptized of *Moses* in the cloud and in the sea, &c. they suppose this to be an allegory, but they are deceived for it is onely a type, or rather an example, for the Apostle proueth by euident examples, that those men should not escape unpunished, which after they had used the sacraments godly instituted by *Christ*, returned agayne to theyr former sinnes.

I will therefore shew you a difference betwene a type and an allegory.

A type or figure is, when any thing is brought out of the olde testament, and is shewed to haue foreshignified, or to haue figured some thing done, or to be done in the New Testament.

An allegory is, when some thing either out of the olde testament or out of the new is expounded with a new sense, and is applyed to spirituall doctrine, or els to the government of mans life.

A type consisteth in the comparison of actes and dedes, and is wholly historicall.

An allegory is occupied not so much in actes, as in orations, sermons or sentences

A type intreateth almost of none other thing then of *Christ*, and the church, and of the law and the gospell, neither is it in all places applyed to our time and persons.

An allegory intreateth of all thinges, and is very much applyed to our persons which be egged forward, and taught by it vnto the offices of godlines.

In summa, Types are straightly applyed vnto certaine thinges, as of the person of *Christ*, of the Church, of the law, and of the gospell.

Allegories do largely extend themselves, & are dispersed into all matters: where by it may happen in one and the selfe same historye, a type may be marked in one place, and an allegory in an other place, as interpretations greatly different one from an other.

For if the history of *Dauid* fighting with *Goliath*, did signify the strife of *Christ* with the deuill, whome *Christ* ouercame and vanquished, it is expounded as a type to vs. But if it do signifie the conflict of the spirite with the flesh, which every one of vs seeth in himselfe, then it is an allegoricall exposition.

It is no great nor hard matter to gather such like examples. You shall read many typical expositions in many places of the new testament. *Ionas* being deuoured of the whale, and cast out againe, is described in *Mathew*, to be a type or figure of *Christ* buried three dayes, and rising agayne from death. Math. 12.

The brazen serpent was a figure of *Christ* crucified.

Iohn. 3.

The *Isaiah* Lambe, whose bones were not broken, was a type and figure of *Christ*.

Iohn. 19.
Gala. 4.

The two sonnes of *Abraham* in *Paule* do beare a type of the two testaments.

In which place although the Apostle declareth, that they were spoken by an allegory:

Il. ij.

gory:

Miscellanea

Cōment.
in Epist.
Gal.

gozy: yet they may be wel said, & they were spoke not by an allegozy, but rather by a type, (as Chrysostome hath well noted) saying: *Allegoria vocabulum ipi pro typo usurpatur*. that is, This worde Allegozy is bled there for a type, for being a beere learned interpreter of the scriptures, he perceined that an allegozy & a type differed much. Albeit it cannot be denyed, but that an allegozy also is there intermingled, where the Apostle interpreteth Hierusalem to be our mother, meaning undoubtedly the Church gathered by the gentiles, which was alwayes compted barren, but after was made more fruitfull then the synagoge of the Iewes.

If any man desire to haue more examples which open the difference betwene an allegozy and a type, let him read Cyrillus commentaries vpon Leuiticus, where many times when sacrifices, rites, and ceremonies are entreated of, he first declareth, if any type of Christ, or of the church be had in them: seconly he addeth by an allegozy some thing profitable for our instruction.

Let this be sufficient how much an allegozy and type do differre.

Now I will proue, where and when it is expedient to vse allegozicall interpretations: but I will entreat of them last of all. Neither can I thoroughly entreate of this part, before I haue discuffed first those thinges that pertaine to the grammaticall sense, then the thinges pertinent to the morall sense, or as the Apostle sayth, *πρὸς πᾶσι*. Howbeit this happeneth not alwayes, nor rashlie, but then onely when either the necessity of the sentence enforceth vs, or the great vtility of the hearers perswadeth. I will shew how both may happen.

There be thre causes which enforceth vs by necessity to expound by an allegozy.

Psal. 91.

The first is, when the scriptures pretend a falsity, vnles you graunt some trope to be in them, as for example: The psalme sayth of Christ: *Super aspidē & basiliscū ambulabis, & conculcabis leonē & draconē*. that is, Thou shalt walke vpon the lyon and aspe, the pong lyon and the dragon shalt thou tread vnder fete. But forsomuch as we do not read & Christ did so, there seemeth to be a falsity in the prophets words. Wherefore if you will expound those wordes by an allegozy, of the banquishing of the deuyl, the world, sinne, and death, you haue the playne and true sense.

The second is, when the wordes of the scripture being taken in the grammaticall sense, do bring forth an absurditie. To this place pertaineth these phrazes of God, by which the affections of man are attributed to God, as anger, repentance, irksomnes, doubting, ignorance, and furoz. &c.

De doctr.
Christian.
lib. 3. c. 16.

Likewise thys saying of Paul. *Hoc faciens, carbones ignis congeres super caput eius*, that is, Thys doing, thou shalt heape coales of fire vpon hys head. Where, when mention was made before of feeding, and refreshing the enemy, these wordes seemed to be added agaynst the nature of amitie and frendship: but we must interpret them by an allegozy (as Austen sayth): *Vt intelligas te ad beneficentiam reuocari: & carbones ignis esse vrentes penitentia gemitus, quibus superbia sanatur, eius qui dolet se inimicum fuisse hominis, a quo eius miseria subuenitur*, that is. That thou mayest vnderstand that thou art called agayne to do good, and that the coales of fire, are the burning sighes of repentance with which the prides of hym is healed, who is sorpy that he was an enemy to that man, which relieved and eased hys misery. &c.

Math. 5.

Hom. 7.

The thyrde cause is when the Grammaticall sense repugneth with sound doctrine, or is contrary to god maners. As for example Christ biddeth to plucke out, cut away and cast from vs the eye which is cause of offence, but for so much as thys hys commaundement might not be done without sinne, necessity enforceth to seeke an Allegozicall interpretation. And therfore Chrysostome very well doth affirme that these wordes, are not to be vnderstande to destroy any partes of the body, but doth say that the ill of lust and pleasure is to be reprocued, and that Christ speaketh of them here, which be ioyned vnto vs by frendship and familiaritie, and that pleasure is to be auoyded, and those frendes to be eschewed which leade vs from pietie.

Lib. de
doctrina
Christiana.
3. cap. 22.

The booke called *Cantica canticorum*, is full of Allegozies, yea it is wholly Allegozicall; of the which Augustine geueth a godly rule saying. *Si quæ facta leguntur a paribus etiam sanctis*, that is, If we read any thing to be done of & holy father which abhorreth

abhorreth of the custome of good men: who after the coming of the Lord do keepe the preceptes of God, they referre the figure to the understanding, that is to the mystery, by an allegory, and do not transerre or bring the dæde it selfe to the same manners.

When soeuer therefore we do chauce vpon such manner of places in the Scripture, we do necessarily flye to allegories: for so much as if the Grammaticall interpretation be retayned, it gendereth no small errors, for so the error of the Antrozopomorphites sprang, which attributed to God the limamentes of mans body, and affections of mans mynde: when they would not understand those phrases of God used in the Scriptures to be spoken by a trope and figure. Whelwise the Euchitæ erred foolishly, contending that we ought to do nothing els but pray, because it is wrytten in the Gospell, *Oporet semper orare & nunquam intermittere*, that is, We must alwayes pray and neuer cease. It is manifest therefore that necessitie enforceyth somtyme to interpret the Scripture by an allegory.

Vtilitas.

Utileth persuadeth vs to vse allegories, as when in preceptes and rules red in the law and the Gospell, the wordes onely Grammatically and literally taken, do bring no profitable doctrine nor institution: or if any doctrine do appeare, yet it will be more profitable, if an allegoricall interpretation be used.

Which thing I will make manifest by an example. We read in the history of Iacob how he was deceyued of hys father in law Laban, how he toke to hys wife Lia, thincking that he had gotten Rachell. How that for Rachell he had serued many yeares very hardly, how he by a prouident pollicy encreased hys flocke of sheepe, laying roddees of diuerse coulours into the troughes. Here seemeth to be proposed none or a very small profitable doctrine, but rather guides, craftines, foolishne and greedy desire of riches. Wherefore that some fruite may be taken, it is expedient to expounde all these thinges by an allegory. And vndoubtedly you shall finde a swete tast of the spirite vnder the hard barke of the letter, and a pleasant mystery, which is thys. Lya, signifyeth humayne Philosophy, and Rachell may signifye diuine Philosophy, which to obtayne, we must employ all our labours and diligences. Neyther yet we ought to contemne and reiect humayne Philosophy if it happen to be geuen to vs, but yet I say the end and scope of all our studies ought to tend to the obteyning of the knowledge of diuinitie. Neyther can the sleightes & guyles of Laban, that is of the woorld and the flethe hynder vs from enjoyng at length the good thinges which we desire.

Other perchaunce may expounde thys history an other way more learnedly and more fruitfully.

We read also many such examples in Leviticus, or in some other booke, of Priesthode, of ceremonies, of Sacrifices and diuers obseruations. After the Grammaticall sence, there commeth no profite of them vnto vs, soasmuch as they be a bygate, and pertaine nothing vnto vs.

Therefore that we may take some spirituall profite out of them, it is expedient to vse allegoricall interpretations, profitably applyed to the institution and framing of life.

So after thys sorte among the Grecians Origenes, Cyrillus, and Eucherius byd expounde abnost all the ceremoniall preceptes of the law, and among the Latines S. Austen doth sometime the same.

But where the Histories be euident and playne which minister profitable doctrine largely enough by them selues, (as many such be in the bookes of Iosua, the Iudges, Samuell, and the kinges) it would be superfluous to expound them by allegories.

Likewise where bare precepts, in ourning maners are contayned as in the Proverbs, in Ecclesiastes, in Job, and in the psalmes, there need also none allegories.

Now I will declare how Allegoricall interpretations ought to be framed and made, which may be best learned and attayned, rather by vse and often indging of examples intreated of other men, then by precepts and rules. Notwithstanding I

Miscellanea

will gene some generall notes and obseruations of this parte.

Obseruatio. 1.

That man may well be noted of rashnes, which thincketh, that the Scriptures ought to be interpreted in enery place allegozically. Such boldnes embaseth maruellously the authority of the scriptures: for the hearers do forthwith thinke, that there is no certainty in the scriptures, and that it is free for enery man to interpret any place as it pleaseth him selfe, for the which cause Porphyrius scorned the teachers of our religion, so likewise did Iulianus the apostata most enuiously bybraid our writers. It becometh vs alway to perpend and weygh, where necessity requirereth it to be done, and where ability perswadeth it to be done. If in any thing, in this specially we ought to be circumspect and ware.

2. If you desire to frame an allegozy, see first of all, that the sentence of the interpretation which you meditate, be found expressed in other places of the scriptures, plainly and without any figure, and so the bayle being drawne away, it may correspond to the analogy of the sayth: for seeing that enery allegozy is ordained to teach the hearers of matters of godlines, it is requisite, that a simple doctrine of the truth may appeare in it. Wherefore it is not good to receiue all allegozies that be made by other men, but we must examine and trye them by the rule and touchstone of Gods worde.

3. We must take heede that allegozies be kept within certaine boundes of doctrine, and that they be chiefly occupied in common places of the gospel, and of christian doctrine. He that bringeth them out of the boundes, besides that he doth iniury to the sacred scriptures, he also hindreth the hearers rather then furthereth the: and of him this prouerbe may be verified, *Extra oleas currit*. He runneth beyonde his boundes.

4. Furthermore an allegozy ought truely to agree in al thinges with the partes either of the sentence or of the history which you take in hand to expound, and that it do by no meanes repugne with thinges going befoze, or thinges following, for if your interpretation disagree and be farre sette, it lesseth all the grace of an allegozy. I say not this as though it were necessary superstitiously to discusse all the partes and circumstances, but that is not mete to omitte the principall partes, and those that do chiefly commend and adourne the cause.

5. You shall not dwell nor tarry in an allegozy longer then the cause requireth. Wherefore some learned men will, that allegozies be bziely and pithily touched rather then thzoughly at large intreated. Which kinde is used in the sacred scriptures, and therefore ought worthely to be folloved, as for example: Thou shalt not mullsell the ores mouth, treading out the corne. Doth God care for oren? Or whether doth he speake this for vs? It is written for vs, that he which ploweth ought to plow in hope, and he which treadeth out the corne in hope, ought to be partaker of his hope.

The same Apostle doth very well prosecute that matter, which he began concerning the institution of marriage, and of the mutuall lone of man and woman, he expounding them of Christ and the church, sayth: *Mysterium magnum est, verum ego loquor de Christo & ecclesia*. It is a great myserie, but I speake of Christ and of the Church.

By the which interpretation being but thort, he greatly stirreth married folkes to theyr duties, and worthely extollet matrimony: for he plainly sheweth, that the husband in the house (so that it be godly ordered) beareth and representeth the person of Christ, and the wife the person of the Church, in so much that in a very small family there appeareth a certayne image of Christ and the Church.

Our saviour Christ bidding his disciples to beware of the doctrine of the pharisees and of the saduces, bseth a bziely allegoz of leuen. The history of Moses concerning his face is very cunningly expounded by Paule, of the blindness of the Iewes.

Although some may say, that it is rather a type then an allegozy, yet it may be a very apt allegozy, if we do interpret it of them which in our time cannot suffer the brightness of the verity, & do preferre the traditions of men befoze the word of God.

6. For

For so much as one and the selfe same place of the scripture may be diuersely interpreted by an allegory, yet we must take hede, that we make not many expositions thereof. And if the place doth so require, and peraduenture is found diuersly expounded of the learned sort: yet that onely exposition is to be vsed which hath more grace and more agreeth to the purpose, and is occupied in common places, and is also read to be appoyoned in other places of scriptures. Augustine hath this rule: for after he had interpreted by an allegory this verse and those that follow, (*Omnia subiecisti sub pedibus eius, oues, & boues. &c.* that is, Thou hast put all thinges vnder his fete, sheepe, and oxen. &c.) of the power of Christ, he addeth in the ende this: *Non quia ista nomina isto solum modo intelligi & explicari possunt, sed pro locis nam aliud alibi significant.* that is, Not because these wordes may be vnderstood and expounded onely after this maner, but for the places, for they signifie an other thing in other places of scriptures. And this rule is to be retayned in all allegories that that may be considered and weighed for the meaning of the present place, which is spoken by a similitude.

These notes concerning allegories shall suffice.

Finally I will declare what is the vse of allegories, and how farre they must be admitted. They ought to be discretly and seldome vsed, and ye must alwayes haue respecte to the hearers, and specially to them that be weake: for although you do handle them rightly, yet all men do not vnderstand them in one sense. Wherefore it is very requisite, to be diligent in collecting the morall doctrine, or rather according to the Apostles mind, in discussing, searching, and setting forth of doctrines, in repprouinges, in instructions, in corrections and comfortinges, this is the iudgement of the best part of learned men.

It chaunceth many tymes, that he which is bold to frame oftentimes allegories, falleth into errour, and uttereth sometime that, which learned and good men do contemne, and the vblearned and maleuolous do scoyne and scoffe at, and wherewith also the weake be offended.

Origene is ill reported of the learned, although he be not obscure in allegories.

Ambrose also appeareth to be taunted of Hierome, for that he wrighting vpon Luke, laboured violently to excuse the denying of Peter, by an allegory. Hierome sayth thus: *Scio quosdam p̄ affectus erga Petrum, locum hunc interpretatos ut dicerent, Petrum non Deum negasse, sed hominem, & esse sensum: Nescio hominem quia scio Deum: hoc quam friuolum sit, prudens lector intelligit, si sic defendunt Apostolum & Deum mendacium faciunt.* that is, I know, that some being godly affected toward the Apostle Peter, so interpreted this place, that they sayd Peter dyd not deny God but man, and that the meaning was this. I know him not man, because I know him to be God, how bayne and friuolous an exposition, this is, the prudent reader perceiweth, if they so defend Peter, that they condemne God to be a lyer.

The same Hierome accuseth and condemneth him selfe, because when he was a yong man with a youthly rashnes and boldnes he interpreted the prophet Abdias allegorically, whose history he vnderstode not.

Pea and the hearers them selues do oftentimes count, to be as lawfull for them to dally and play with allegories, as it is for the teacher. And when it doth not succede as they would wish it, they do bring forth monstrous opinions. As the Priscilianistes did obstinately defend their wicked opinions, contending that whatsoener was spoken agaynst them, ought to be interpreted allegorically, by the same manner, as certayne monckes also did defend theyr loytring and idle life.

Furthermore that which thou interpretest by an allegory one way, an other man with like boldnes will interpret the same by an allegory after a much strainger way. Whereby it hapneth, the Anabaptistes do oftentimes strue among them selues in theyr interpretations: and those thinges that they obiecte agaynst vs, we, chainging a litle the interpretation, do returne them agayne to them, as it were buckler players. Wherefore you must accustom your selues to vse allegories openly, but seldome, and with an aduised counsell.

It is not to be allowed to proceed at no time and in no place, no farther then the

Ally.

grammatic

In Com-
men.
Math. 26.

In prefat
ad Abdia.

August. in
catalogo
heræ.
Idem in li
de opere
mona.

grammaticall sense. But it is much more to be disallowed, to runne at every light trifling occasion to allegozicall interpretations.

Conclusio.

Allegozies ought to be receyued, first, when it is manifest, that they are made for a iust cause: that is. either for necessitie, or els for some notable utilitie.

Secondly, they ought to be admitted when they shall be framed after such a manner, as we see them to haue bene vsed of learned woziters and teachers.

Thirdly, they may be receyued, so that they be ordayned and applyed for the instruction and cozection of life: not for the comprobation of any doctrine of sayth, for out of allegozies necessary argumentes are not to be brought, but onely probable and perswading argumentations, as Austen well affirmeth.

Fourthly, if an allegozie be brought for the confirmation of doctrine, it shall haue the last place, that is, it shall be brought after all other argumentes brought out of the Scriptures, which argumentes evidently without figures and obscurities do confirme and establishe that which is the principall and chief assertion by necessary consequentes and conclusions.

By these conditions allegozies may take place, & it is certaine, that they being thus made, shall not onely not do hurt, but also bring some no small comoditie.

Now to conclude, Allegozies do delight, teach, and set forth a very rich plentie fulnesse of the Scriptures.

And in dede it can not be, but the auditors may get some fruite by sondy interpretations made with iudgement.

That which saoureth not to one mans mouth, will be pleasaunt to an other mans mouth.

Some men were great delighted with heauenly spawna, but other mens stomackes did loth it. Euen so in a great multitude, there be some whom the sondy and manifold exposition of the Scriptures doe please, but there be other whom it displeaseth.

That thing pleaseth eueryma most toherwith he is affectioned. But vnderstand this of the puritie of sincere doctrine. For the doctrine which is impure & corrupt of it selfe, how can it pofite, any wayes: nay it doth great hurt.

Peace. 2.

Esay. 9.

E Say the Prophet calleth Iesus Christ & Prince of Peace, whose kingdome shall be multiplied, and there shall be no end of peace, that is to say: The raigne of Christ shall be the kingdome of peace and tranquillitie, vnder whom all thinges shall be iopfull and prosperous, and there shall be playing on instrumentes, dauncing, singing, and all kinde of melodie: there shall be heard the voyce of ioye, and the voyce of myyth, and of God being pacified, of the remission of sinnes, and of the mercifulnes and goodnes of God: there shall be heard the voyce of the bridegrome and his sponse, there shall be great myyth and iubilies, there shall be no sadnes nor trouble in this kingdome.

Ierem. 22.

And Jeremy declareth no lesse of this kingdome. In these dayes (sayth he) Iuda shall be saued, and Israell shall dwell without feare. I will not heape vp many testimonies concerning the peaceable raigne of Christ, of the which the Scriptures

Esay. 32.

are full, being contented with this one testimony out of Esay: *Erit opus iustitia pax.* &c. And the worke of Iustice (sayth he) shall be peace, euen the worke of iustice and quietnes, and assurance for euer, and my people shall dwell in the tabernacle of peace, and in sure dwellings and in safe resting places. And the same Prophet hath

Esay. 2.

in an other place. They shall breake their swordes also into mattockes, and their speares into lishes: Nation shall not lift vp a sword against nation, neither shall they learne to fight any more. And when Christ was borne, the Angell sang, glory be to God on high, and in earth peace, and god will towarde men. And S. Paul writeth: *Ipe est pax nostra: He is our peace.*

Luck. 2.

Ephc. 1.

Quaestio.

How doth this then agree, that whereas the Scripture calleth the kingdome of Christ,

Christ, the kingdome of peace and tranquillitie: yet Christ him selfe sayth, that he came not to send peace, but the sword into the world. Math. 10.

Responsio.

The Scripture being misundersanded of the kingdome of Christ deceaued the Jewes. Also certaine new spirites are deceaued, which at this day dreame of a certaine securitie and corporall raigne of Christ, where there shall be continuall peace, pleasure of the fleshe and worldly tranquillitie, in the which kingdome one nation shall not lift vp their sword against an other nation, and swordes shall be turned into coulter, and there shall be one shepheard & one folde, and there shall raigne a temporall peace. For this also the Jewes looke even at this present time, that is, to haue the restitution of their kingdome, but in vaine, not vnderstanding that which Christ sayd in expresse wordes before Pilate: *Regnum meum non est de hoc mundo*: My kingdome is not of this world. And being ignorant, how that kingdom of Christ is a spirituall kingdome, and not a corporall or earthly kingdome. For God is a spirite, therefore his kingdome is spirituall. And likewise all things in this kingdome are spirituall. And therefore this peace must be a spirituall peace, that is, the peace of the minde and conscience, and no externall pleasure, but rather affliction. There shall be no feare of death, sinne, Satan, or hell, but good will, geuing of thanks, although the electe be afflicted of the world, yet they shall haue a confidence in God, they shall not be disquieted, but rather shall be glad, because they haue a crowne and a great reward layd vp in store for them in heauen. For Christ doth confirme them in these his wordes: *In mundo afflictionem habebis, in me pacem, confidite, ego vici mundum*: In the world ye haue affliction, but in me peace, be of god comfort, for I haue overcome the world. This is the peace and comfort of the godly, because they haue a louing father in heauen. The peace of the world is the securitie of the fleshe, the concord of the wicked, and of the enemies of the truth, temporall ioyes, the fruite of the pleasures & delites of the world: such a peace he had which sayd: *Anima, habes multa bona reposita in annos multos, requiesce, comede, bibe, gaude*: O my soule, thou hast much goods layd vp in store for many yeares, take thy rest, eate, drinke, and reioyce. Such a peace also had that rich glutton in Luke, which was finely apparelled, fed and fared alwayes delicately. This peace haue the children of this world, which in deede is no peace, hauing so much bitterness and cares mixt with it, it hath more gall then hony, being most full of miseries, with the which this world aboundeth. This peace Christ getteth not, but the world taking it away againe when it listeth. This peace is very short and momentany, and scarce endureth any time. But the peace of Christ is perpetuall, it ceaseth not, it is neuer broken. Of this peace there shall be no end. Wherefore Christ sayth in Iohn: *Pacem meam do vobis, pacem meam relinquo vobis, non quomodo mundus dat, ego do vobis, &c*: I geue my peace vnto you, I leaue my peace with you, not as the world getteth, geue I it you. They that are endewd with my peace, haue strife with the world: for the fleshe alwayes striveth against the spirite, and the spirite against the fleshe. Ismaell both alwayes persecute Isaac, & Esau, Iacob, and Cain, Abell. There is no fellowship of iustice with iniustice, there is no communicating of light with darknes. There is no agreement betwixt Christ and Beliall. Wherefore Christ sayth: I came not to send peace, but the sword, that is, diuision. For I came to deuide the father against the sonne, and the sonne against the father, and the daughter against the mother, and the mother against the daughter, the mother in law against her daughter in law, and there shall be enmitie betwixt them that be of one house. He that shall loue father or mother more then me, he is not worthy of me. &c. The same thing Simeon prophesied before, saying: *Ecce hic positus est in ruinam & in resurrectionem multorum in Israel*. Beholde, he is set for a fall and a resurrection to many in Israel. Christ bringeth peace vnto the godly, but vnto the wicked, trouble, for the wicked can not abide the truth, they can not suffer the iudgement of the spirite to condemne their iudgements. Wherefore being blinded, they surrenditions to oppresse Christ. They prouoke others against the truth, least that the truth hauing the vpper hand they might be confounded, but they nothing

Al. b.

prouaille.

Miscellanea

Psal. 2. preuaile. *Omnia quæ loquitur populus iste, coniuratio est: All that this people speaketh, is a conspiracy. Fremunt & conueniunt aduersus Christum domini: They rage and come together against Christ, or the annointed of the Lord. Non est prudentia & consilium aduersus dominum: There is no wisdome nor counsell can preuaile against the Lord. The Lord disperseth a sonder their cogitations and thoughtes, because they are baine.*

Gal. 4. Here we heare, that the sword is taken in hand of the peruerse and froward dis-
Esay. 57. spisers of the truth: for the godly, louing peace, suffer iniury, they do not rale, they sturre not seditions, they exhort vnto patience. Contrarywise, the wicked create and fume, they intend mischief and slaughter, they rale tumultes, and persecute the godly, as I sayd before. Ismael both persecute Isaac, and he which is bozne after the flesh, both persecute hym that was bozne after the spirit. Whereupon the prophet sayth, *Impi quasi mare feruens quod quiescere non potest, et redundant fluctus eius in conculcationem et lutum, non est pax impijs dicit dominus. The wicked are as a raging sea, which cannot be still, whose waters cast vp mire and dirt. There is no*

Hiero. 12. peace (sayth the Lord) to the wicked. Likewise Hierome: *Non est pax uniuersa carni. There is no peace to all flesh, To be thort. There is no peace without Christ, but onely a shadow (as you would say) a smoke of peace, which vanisbeth away before a man can take any sure hold of it. And it may be well called a peace, nomine, et non re, in name onely, & not in dede. The Christians onely haue the true peace, yea in the very middle of tumults, of battle & affliction, they haue a quiet conscience, & are armed with the word of God agaynst sinne, death, Sathan, hell, and the world. They know that all things worke together vnto them for the best, they know, that to the cleane all things are cleane, y all things subiect vnto the, that there is no condemnation vnto the which are in Christ Iesus, they know y they haue a father in heauē louing & merciful, who hath care ouer them, & nouriseth them, out of whose handes they cannot be taken away. And what nedeth many wordes: the saythfull onely acknowledge and glorify God. Thys is the true peace, which the world can not geue, nor take away, onely God geneth thys peace, which is apprehended and retayned onely by sayth. Iustificati fide pacem habemus erga deum per dominum nostrum Iesum Christum. Being iustified by sayth, we haue peace toward God, through our Lord Iesus Christ. Thys peace y Christians do gladly communicate with others, they preach Christ, in whose blood they promise remission of sinnes, they embrace charity, they do not strue, they are not enuious, they worke deceit against no man. They lay aside all iniuries and wronges, they offend no man, they spoyle no man, but rather they helpe all men, geuing of theyr owne.*

Rom. 5. And this is to turne the sword into coulters, to lay aside pride, enuy, and the malice of the mynde, to helpe and succour the necessities of our brethzen, to hurt no man, to hate strife, and to desire peace. If the Iewes had vnderstanden this peace, they woulde not haue dreamed of the carnall kingdome of Christ. Wherefore there is none other kingdom of Christ to be looked for vpon y earth, for it is already begonne amonges vs by the preaching of the Gospell, because all nations are called vnto thys kingdome, and we which haue receiued the first frutes of the spirite, are abyding in thys kingdome through sayth, hope, and charity. In the ende of the world it shall be finished and declared, what we haue hoped for, and what we haue belened. Then we shall be like vnto Christ, and we shall see hym, as he is. *Nunc videmus per speculum in enigmate, tunc autem facie ad faciem. Now we see through a glasse darkely, but then shall we see face to face, that is, we shall haue the truth, not a shadow, we shall rayne truely and be glorified.*

2. Iohn. 3.

1. Cor. 13.

Wherefore such thinges as are spoken of the Prophetes concerning the peace in the kingdome of Christ, are to be vnderstanden spiritually. That peace is in the spirite and the mindes of the godly, and not a licentious, fleshy and worldly tranquillity, as certayne false Prophetes dreame, who thincke that then there shall be one pastour, and one soid accoꝝding vnto theyr fond fantasy, sayth engendereth that spirituall peace through the Gospell of Christ.

They that heare the Gospell and belene, they haue that peace, of the which all
the

the prophets so manifestly and often haue prophesied. That is called the peace of God, because God onely geueth it, and Christ came to exhibite it vnto the world. But as for the other peace which is of the flesh, he came not to bring, but rather to dissolve, that we should be at discorde and perpetuall hatred with the world, that is, that we should not put any assurance in thinges transitory, but that we should haue peace and concord with God onely through our Lord Iesus Christ. We shall be riche inough in all goodnes, if we possesse God, which is the authour and gener of all goodnes.

Phil. 4.
Collof. 3.

Conscience. 3.

Conscience is a credulitie of intention to do any thing, or not to do it with a firm deliberation of the minde. Here is to be considered, that according to the mindes of the scholasticall diuines, God in creating the soule of man for his temple and dwelling place, ordained & set in it foure especiall naturall properties, by the which it myght auoyde all daungers, and chuse thinges to be done, and eschew thynges to be auoyded.

1 The first is, *Lex naturalis*. The law naturall, of the which S. Paule wrighteth saying: *Gentes qua legem non habent, naturaliter ea qua legis sunt faciunt.* &c. The gentiles which haue no law, naturally do those thinges which pertayne vnto the lawe, who shew the workes of the law wrytten in theyr hartes, theyr consciences being a witnes vnto them.

Rom. 2.

2 The second faculty is reason, which is a power and faculty of the soule, not onely hauing a knowledge of god and euill, but also geuing a suggestion and motion to desire that is good, and hate that is euill. Aristotle sayth: *Ratio semper deprecatur ad optima.* Reason doth alwayes counsell a man to the best.

1. Ethic.

3 The third thing in the soule is conscience. And like as a candle is set in the house, that all thinges in the house may be seene and discerned: so God hath set a conscience in the middle of mans harte, as a light, whereby the soule might see and discern what to do, and what to refuse.

4 The fourth part in the soule is called, *Synteresis*. which is a sparckle of the conscience, stirring to do that which is good, and to abhorre that which is euill. To make it playn, the law naturall doth teach the soule, & euery euill thing is to be auoyded, and the contrary to be done. Then followeth iudgement in reason, which defineth in iudgement, that this thing or that thing is euill, as for example: pride, auarice, ryot, and such like, and so the conscience is framed and informed, that this or that is to be done. Now when iudgement hath declared, & thus it ought not to be, then followeth *Synteresis*, which is a sparckle of the conscience which inciteth the will not to do this euill, but to do this good thing, and it doth alwayes murmur and grudge agaynst the euill. By this it appeareth, that the conscience is a certaine rule in reason, and *Synteresis* a rule and guyde in the will of man, instigating and stirring it vnto God. This is the doctrine of the scholemen.

Conscientiarum diuersæ species.

The schole doctors also do number eight species of consciences.

- 1 The first conscience is called of them *presumptuosa*, presumptuous.
- 2 The second *larga*, large and broad.
- 3 The thyrde *arcta*, narrow and strait.
- 4 The fourth *conturbata*, troubled.
- 5 The fift *inquinata*, corrupt.
- 6 The sixt *timida*, fearfull.
- 7 The seuenth *erronea*, erroneous and deceitfull.
- 8 The eyght and last is called *salutifera*, wholesome, good, and perfect.

1 Of the first conscience which is called *presumptuosa*, presumptuous, S. Bernard writeth, saying: *Conscientia quadam est tranquilla, sed non bona, ut eorum, qui spe venia peccant, & dicunt in corde suo quod Deus non requirer.* There is a certaine conscience, and yet not good, as of them which sinne vpon hope of forgiveness, saying in theyr hart, that God wil not require it of them. Such a conscience is to be feared because it is a

Miscellanea

it is a cursed conscience.

S. Augustine sayth: *Maledictus omnis qui peccat in spe*, Cursed be all which sinne in hope.

2 The second conscience is called *larga*, large and broad. Such a conscience haue they, which onely weygh great and heynous sinnes, and make no accompt of the lesser offences, esteeming them to be no sinne, as for example: They care not for vsuall swearing nor periury, except it be committed solemnely before a iudge: they thinke it no offence to vse them selues inordinately with theyr owne wiues: also to take vsury for lone: to deceyue in buying and selling: to vse false weyghtes, and counterfeyt coyne they count it nothing: also to pzoole and diminishe the common goods of the church: to spoule by vniust battayle, they compte them as no offences. But what difference is there, whether a man be drowned in the great and deep sea, or in a little riuer, since that he can but once dye in both.

Innocentius sayth: *Per unicum solum mortale peccatum quodcumq; damnabitur homo in eternum*. For one onely mortall sinne (whatsoeuer it be) a man shall be condemned euerlastingly. Wherfoze we must beware of a large conscience, which calleth euyl god, and god euyl, as it is witten in Esay: *Ve, qui dicitis malum bonum, & bonum malum, ponentes lucem in tenebras, & tenebras in lucem*. Wo vnto you which call euyl god, and god euyl: making light darkenes, and darknes light. But suche are wont to excuse themselves saying, that theyr conscience doth not accuse or pick them of any mortall sinne. Vnto whome aunswer is to be made, that an erring conscience doth not excuse a man in such thinges, which he may and is bound to know. And especiallye he may not be excused by hys conscience, which transgresseth the preceptes of God.

Esay. 5.

Thomas in
quod libet.

Bonauen-
tura.

3 The third conscience is, *Conscientia stricta*, a straight laced or a spiced conscience, by the which conscience a man iudgeth those sinnes which be veniall (as the scholemen terme them) to be mortall and damnable, as for example, to let slip such number of prayers as he hath bene wont to say, although he were not bound vnto them, or to make a lye in pastime, or to speake a mery wooorde and such like. But vertue consisteth in the middle: wherfoze to hold the meane, it is best in all points. We ought not to make our conscience too straght nor too large, because (as S. Bernard sayth:) *Omne quod est nimium, vertitur in vitium*. Euery thing that is to much, is turned into sinne. Also S. Augustine sayth: *Sapientes Græcorum & Latinorum pro regula dicunt. Ne quid nimis*. The wise men both of the Grecians and of the Latins. Use this for a comon rule: Too much of one thing is not the best. If a man wett the stringes of a harpe too slacke or too straight, they be tempered out of place. Marke thys sentence out of Ecclesiasticus: *Noli esse nimis iustus, neq; plus sapias, quam necesse est*. Couet not to be ouer iust, nor to be wise more then needeth.

Ecclesiast. 8.

4 The fourth conscience is called *conturbata*, a troubled conscience, of the which S. Bernard speaketh, saying: *Quadam est conscientia, nec bona nec tranquilla, ut eorum qui in multitudine peccatorum suorum desperant*. &c. There is a certayne conscience, neyther god nor quiet, as is of them which despire in the multitude of their sinnes. There is an other conscience which is god, but not quiet, as of them which being now conuerted vnto the Lord, doe passe theyr yeares in the bitterness and sorrow of the soule, that is in heauines and sorrow.

Agaynst thys troubled conscience let vs comfort our selues with thys sentence of S. Bernard: *Omnia peccata mundi diuina misericordia comparata sunt quasi gutta aqua*. &c. All the sinnes of the world being compared vnto Gods mercy, are as it were a drop of water being compared vnto the whole sea. The greatnes of my sinnes shall trouble me (sayth he) but I will not be ouertroubled, because I will call to remembraunce the woundes of Christ. For the least drop of Christs blood had bene sufficient for the redemption of the whole world, and for the washing away of all mens sinnes.

Tim. 4.

5 The fift conscience is called *inquinata*, which the Apostle calleth, *conscientiam cauteriatam*, a conscience marked with an hote yron. Such a conscience haue they which stumble at a straw, and leape ouer a blocke, that is, which anyoe small offences

fences, and incurre and fall into the greater. As the Phariseys did, titthing mint and all kynde of herbes, but neglecting the greater commandementes of the law. They made cleane theyr cuppes, & would not receiue meate with vntwashed hands: but yet they were full of rapine, and all kinde of iniquitye. Math. 23.

They were asfayde least they should be defiled by entring into the hall of Pilat: yet they had no regard in conscience to murder Chyist, being innocent. Such there are at thys time, which make a great conscience in not fasting the Friday of Water day, but they make no conscience of extortion, polling and oppressing of the poore, nor flaundering of theyr brethren. Luc. 11.

6 The first conscience is called *timida*, fearefull and scrupulous, which alwayes feareth least she should offend mortally, & thys is also called *pusillanimitas*. Agaynst thys conscience the booke of Ecclesiasticus speaketh. *Noli esse pusillanimis in anima tua exorare, et facere elemosinam, ne despicias.* Be not faynt harted when thou makest thy prayer, neyther slacke in geuing of almes. For although we should be asfayde least we offend God: yet if it happen that we offend hym, let vs not feare to returne to repentaunce, and to pray vnto God, that he will keepe vs from that time forward from sinne, and from temptation, and let vs haue a sure confidence in hym, that he will not suffer vs to fall, if we earnestly pray to auoyde sinne.

7 The seuenth conscience is called *erronea*, erroneous, which spyngeth of the conscience afoze rehearsed, and willet a man to do according to hys error, which he cleaueth vnto, as it appeareth in Heretickes and Infidels, and Papistes, which make a conscience to be true and saythfull subiectes to their prince. Also in wicked Chyistians, who do not forsake their sinne, or do not repent truly, neyther resist other mens sinnes when they may, and yet they thinke erroneously, to be saued without true sayth, and true repentaunce.

8 The eight and the last conscience is the best, being called *salutifera*, which bringeth health and saluation. What manner of conscience thys is, S. Bernard and Hugo declare, saying: *Multi sunt conscientie.* &c. There are many consciences (say they) but there is none better then that, by the which a man doth know hym selfe. Many men know many thinges, and know not them selues, but he that knoweth not hym selfe, knoweth nothing well. For to know other thinges, and not to know hym selfe, what other thing is it, then moze greuously to condemne hym selfe: because the seruant knowing the will of hys master, and yet doth it not, shall be beaten with many stripes. *Nam scienti bonum, et non facienti peccatum est illi.* For he that knoweth what is god, and doth it not, sinneth. There is thys last godly conscience where is *puritas in corde, veritas in ore, & iustitia in opere*, purity in hart, verity in mouth, and righteousness in workes. Luc. 12. Iacob.

Certaine rules for the reformation of the conscience.

There are diuers rules geuen, by the which the conscience may be preserved and reformed.

The first rule is, *animosa scrupulorum amotio*, the bold and couragious remouing away of scruples. For as S. Bernard sayth: *Scrupulositas nimia conscientia desperationem inducit.* Quermuch scrupulosity of the conscience, engendzeth desperation. Therefore let vs put of and cast away as much as we can, all scruples out of the conscience, because they are not profitable, but hurtfull, for they are certayne suspicions of the conscience. Gerson in a certayne treatise of hys writeth thus: *Mille surgunt precipue apud aliquos scrupuli more canum oblatrantes.* &c. There rise a thousand scruples of conscience, especially in some barking like dogs, agaynst them that will walke in the way of the Lord, which (sayth he) we cannot better ouercome and repell, then to care nothing for them. But let thys contempt be done with feare and godly consideration. And in such matters the counsell of learned and godly men is to be asked, neither ought we to haue regard of fond fantasies. For (as Gerson sayth) it is accepted sometime to will, to beleue, and to be soyy for our offences, although a man cannot sensibly feele that sorrow in hart.

Quæstio.

Here may be demaunded, from whence thys scrupulous and erroneous consci-

ence

ence

Miscellanea

ence is caused, or commeth.

Responsio.

There are many causes. Sometime it proceedeth of foure naturall causes.

1 First, of a complexion subiect and prone vnto feare, as in certayne old women, and in melancholique persons, and secondly of a melancholique sickness, by the which the imagination of the head and reason is hurted, (as Galene and Auicenna write) and then it is good to haue the remedy of the Physicians.

2 Sometime it commeth of the temptations of the deuill, who when he cannot entice spirituall men vnto manifest and open sinne, he endeoureth through these scruples and phantasies, to let them from prayer, and other godly contemplations.

Wherefore Gregorius sayth, *Diabolus assidue tentat ut saltem radio vincat*. The deuill doth neuer cease to tempt a man, that at the last he may overcome hym with wearines. And then the best remedy is to flee vnto the recoꝛdation of the passion of Christ, and vnto earnest prayer.

3 Sometime it proceedeth of ouermuch watch and fasting, by the which the head is empayred and made imperfect.

4 Oftentimes it commeth by vsing the conuersation and company of such as be scrupulous. Such causes are to be taken hede of, and to be left.

The second rule of reformation.

The second rule of reformation is, *Benigna praeceptorum declaratio*, a gentle interpretation of Gods commaundementes with equity. For equity (which the Philosopher calleth *ἐπιεικεία*) doth mitigate the rigour of the law. Equity is thus defined. It is iustice tempered with the sweetenes of mercy, (all particular substances being considered) that a gentle sentence may be geuen. Wherefore Aristotle writeth, *ἐπιεικεία, interpretatur a legum melior est, quam iustitia legalis*. The interpretation of the law with equity, is better then the iustice of the law with extremity. And so we ought alwayes gently to expound the preceptes of God.

Ethic. 6.

In the court of pleading it is hys office to interpret the lawe, who is the maker of the law, or who must geue sentence, but in the court of conscience it pertaineth to every man for hys owne sake, so that he interpret it with reason. The cause why the commaundementes of God are to be expounded gently, is because they were not geuen of God to take away all liberty and sweetenes, which is cleane taken away, when they are interpreted to scrupulously and to streit, for God doth not binde vs to thinges hard or impossible. For it is written, *Onus meum leue est*, my burthen is light and easie. And in the new testament that which is called impossible is expounded scarce possible, that is to say of great difficulty, and hard to be brought to passe.

Math. 11

3 The third rule of the conscience is, *cordis ad gratiam preparatio*, the preparation of the hart vnto grace which is done by sayth and repentance. Bernard sayth, *Duo faciunt bonam conscientiam, de praeiis penitere veraciter, et a futuris abstinere*.

Two thinges make a good conscience, to repent vnfeignedly for that which is past, and to abstayne from that ill which is to come.

Hierom. ad

Nepotian.

Prouerb.

4 The fourth rule is, *diuina scriptura indagatio*, the searching of the scripture, and the hearing of Gods word, wherupon S. Hierom sayth: *Scripturas sapius lege, & sapius audi: audiens enim sapiens, sapientior erit*. Reade the scriptures often, and heare them often, for the wise man by hearing shall be made wiser.

Iacob. 1.

5 The fift rule is, *exoracionis deprecatio*, to pray, to obtayne by prayer, as Saint James sayth: *Si quis vestrum indiget sapientia, postulet a deo, & dabitur ei*. If any of you lacke wisdom (sayth Saynt James) let hym aske it of God, and it shall be geuen hym.

6 The sixt rule is, *fidei abhibitio sapientum et bonorum iudicio*, To credit and to beleue the iudgement of wise and good men, wherupon Gerson writeth thus: *Vnum hoc generale damus documentum. &c.* We geue thys one generall rule, that is to beleue the iudgement of the wise and godly, and not rashly or lightly to make any curious doubtles and scruples agaynst theyr censures and mindes. Wherefore the simple man being doubtfull in conscience, ought to aske counsell of the learned.

7 The seventh is, *Humilis prælati obedientia*. Humble obedience vnto the Prelates and Preachers: for we ought to hearken vnto them, for the auoyding of all scruples and doubtles, so that they teach nothing agaynst Gods word.

8 The eight and last is, *superba singularitatis deuotio*, the auoyding of proud singularity and selfe will, which error of conscience commeth chiefly of a singularity, by the which a man folloving hys owne proper sense & iudgement, doth swarne from the life and iudgement of all other.

Gilbertus the scholeman writeth, that as it is one degré of humility not to decline from the common way of god men, so it is one degré of pride to leade a singular life, contrary to the life of all others.

An example I read of a certaine man, which desired to be so perfect, that he might liue without all sinne, contrary to the saying of the wise man: *Seuen times a day falleth the righteous.* He would weare no clothes as other men did, but went into the wilderness naked, but when he was molested with the pricking and stinging of flies, fell into a deepe heauines, and almost into desperation. At last he returned to his Christian brothers, acknowledging his infirmities, vnto whom they alledged this saying: *Non est homo iustus in terra qui non peccat*: There is no man so righteous in earth, which sinneth not. Pro. 24.
3. Reg. 8. 46

Ioell. 4.

It is not expessed in the holy Scriptures, who and what maner of man Ioell, the sonne of Pachuell was. But it appeareth in the first sermon of Peter the Apostle, that his authoritie was great, and alledged of Peter against the wicked blasphemers of the holy Ghost, prouing the sending of the holy Ghost to be promised and prophesied before.

S. Paule also alledgeth Ioell, when he disputeth of the principall articles of our faith and saluation. But at what time he prophesied, the interpreters do diuersly iudge.

I do consent to them, which iudge, that he liued in the time of Esay, and prophesied in Iuda, where Sennacherib made cruell warre against Ezechias. For although Ezechias had reformed the true religion of God, yet (as testifieth Esay) there wanted not some persons which endeouored to retaine and keepe still the old superstitions, and were licentiouslly geuen to all kinde of wickednesse. Beside the league and couenaunt with the Egyptians, to the which Ezechias (being otherwise a very good and godly prince) was, by the subtle and craftie counsels of certaine men, allured and prouoked: in so much as the state of his kingdome of Iewry then was like to the state, that the Church in these dayes almost is in, vnder the Christian Pagistrates, for some do maintaine superstitions, and other againe vnder the presence of the Gospell, do liue too licentiouslly, and do put all their confidence in mans defence. Which thing was the cause that God sent vnto them the Assyrians, to punish them being vngatefull and rebellious, that by their owne harme they might learne to obey God, which before had too proudly contemned his word. Notwithstanding he sent before Prophets, to aduertise them of the daunger that was to come, and to teach and comfort them being penitent, euen when the daunger came vpon them. Among which Prophets Ioell is numbred, who did not so seuerely inueigh against their sinnes and offences, as the other Prophets did (because they were rather to be comforted, then to be bitterly chid) but with a singular grauitie tolde them the daungers which they already suffered, and also what they should suffer afterwarre.

Furthermore, he tolde them, that repentance was the way to escape the perils, and instructed them how they should repent.

Finally, leaue any man should be offended at the fortunate successes of the enemies of God; he prophesied also what perils should fall vpon them, and thereby he taketh occasion to prophesy of the kingdome of Christ, and of the happy insurrection thereof, which both things he accomplisheth in two sermons, of which the first

comprehendeth in a summe, what perill they should be in, and how they should repent. The second declareth the same moze largely, adding what dangers should come vpon the enemies of God, and sheweth those things also that were pertinent to the kingdome of Christ promised.

In which thinges the marueilous goodnes of God is to be considered, which doth not punish, no not the most wicked, except they be warned befoze, and yet he so punisheth them, that he hath in the meane tyme a consideration of his chosen, whom he both sustaine with louing consolations.

The prophetic of the calling of the Gentiles to the fellowship of the Church of God. Also he called the vale of Iosaphat, not the vale of ire, but of vale of grace.

Ioell in Hebrew signifieth ἀρχόμενος, in Greke, that is in Latin, *incipiens*, a beginner, or els betokeneth *Dominum deum*, the Lord God.

How he died, we haue no certaintie.

Nabuchodonozor. 5.

NAbuchodonozor king of the Chaldeies, or of Babilon (who for his noble gestes was surnamed Magnus, the great) beganne his raigne at Babilon, in the fourth yeare of Iochims raigne. But how long he raigned, we haue no certaintie. Who (as Iosephus sayth) after he had taken vpon him the kingdome, made great warres with the borderers, and had very good successe in battell, especially against the Egipcians, and at length banquished their king Necho, and his sonne Psameticus, which succeeded him. He subdued Iewry and Syria, killed the foresayd Iochim, and his successour twice banquished, with his mother and family, princes, and many other moe, which had yelded them selues to him, and brought the vessels of the Lord into Babilon, and placed Sedechias in Iochims rounne: but, when he had broken his othe and promise, Nabuchodonozor came and besieged the citie long time with a great army, and at the length, when he constrained the citizens to yelde, toke him prisoner almost famished, and caused his eyes forth, with, being brought befoze him, to be put out, and commaunded all his family to be slaine, and brought many bondmen of the citie in Babilon, commaunding the whole Citie and the Temple to be destroyed and burned.

He obtained at the length the kingdome of the Assirians, which had bene destroyed of the Medes, wherby the kingdome of Babilon was made the Monarchy ouer all kingdomes, but whē he had exalted him selfe too much by standing too much in his owne conceite, the Lord stroke him with a certaine madnes called Mania, and caused him to eate hay and grasse as an Oxe and Hozle seuen yeares. Which peares being expired, lifting vp his eyes to heauen, beseeched God to graunt hym againe his kingdome, which was restored to him with his sense and reason, which when he had receaued, he prayled and thanked God, receauing greater glory and renoume than he had befoze. Wherefoze he sayd: I laude, prayse, magnifie, and glory the king of heauen, because all his woorkes are true, and his wayes are iudgement, and he knoweth and is able to make the proud humble. After he had liued fortie yeares, he dyed at Babilon, and left his sonne Nabuchodonozor to succede him in his kingdome.

Simon Magus. 6.

Simon Magus was bozne in Triton (or as some say) Githon, a towne of Samaria.

He was taught and exercised from his youth in Philosophy and other letters, it appeareth, that he followed the Philosophers trides concerning the Gods, he borrowed a mixt religion of the Iewes and of the Christians. He craftily and deuillishly did attempt to confirme it. He had to his father one Anthemius, and to his mother one Rachell. He was learned in the Greke, and very expert to dispute in dialect.

When his confused religion toke place in Samaria, which was partly Jewische and

and partly Heathenlike, this Simon being of an euill nature, by the instigation of the deuill wrought wonders, and grewe to such a madde folly, that he was bolde openly to call him selfe God, and required godly honours to be geuen vnto hym. And that he might be the better credited, he gaue him selfe to Magicke, and so blinded the eyes and mindes of men with such illusions and miracles, that he gat thereby many followers. He gat great summies of money by these crafty pretences.

Furthermore, he practised Magicke long time before Christs passion, no man leauing him. But after that Philip the Apostle came into Samaria, and taught the Gospell of Christ, Simon also and many other were wonne ther by to the heavenly vertue, he among other dissembled, that he him selfe embraced the Christian Religion also, and receaued Baptisme. He also followed Philip a certaine space, being allured by his wonderfull miracles. But when Iohn and Peter layde hædes vpon the Church of Samaria, seing that the holy Ghost was marueilously exbibited by them, at the length opened that which he hid and kept secrete in his hart, impudently asking of the Apostles, that he also might geue the holy Ghost by laying on of handes, and offered them money for a reward. For he thought, that they did it by some Magicke arte of which he was not cunning. But Peter perceauing his wickednesse, greuously rebuked him, saying: *Pecunia tua sit tibi in perditionem quam tuam donum dei existimasti pecunia parari*: Thy money perishe with thee, because thou thinkest that the gift of God may be obtained with money. Thou hast neither part nor fellowship in this busines, for thine hart is not right in the sight of God. Repent therefore of this thy wickednes and pray to God, that if it be possible the wicked thought of thine hart may be forgiven thee, for I see, that thou art of a bitter gall and bound with iniquitie. Simon then also seemed a certaine humilitie, and desired, that the Apostles would pray for him. But afterward he became neuer the better, but rather worse and worse. For what thinges soeuer he had learned out of the Gospell, of Christ, of the holy Ghost, and of mans saluation, he presumed wickedly to transerre the same to him selfe.

A. 8.

He toke vnto him a certaine harlot named Selene or Helena out of the common brothelhouse of Tyre of Phenice, saying that she was his first cōception of his minde, and the mother of all, by the which in the beginning he conceaued in his minde to make aungels and archaungels.

Some sayd, this Selene was that Helena for whose sake the battell of Troy was made. He came to Rome in Claudius the Emperours time when he coulde abide no longer the light of the Gospell, which shone euery where, he gat him into Asia, and there obtained in short space, his image to be openly set vp.

Irenæus.

Philaster writing of the departing of Simon, sayth, that when he fled out of the Citie of Hierusalem, he came to Rome, & there contended with Peter before Nero the Emperour, and being ouercome with the Apostles wordes, and stricken of an Angell, he deserued such a death, that he shewed to all men an euident plage of his falshode and of his magicall practise.

Iustinus.

Epiphanius sayth, that he fell downe, & died in the middest of Rome. Theodoretus sayth, that he called Peter to striue with him for working miracles, & Simon Magus taking vpon him to sie being of great height in the ayze (for some say that he did sie by the ministry of deuils) was cast downe by Peters prayer, so that falling vpon the ground he dyed immediatly.

Infantes ought not to be partakers
of the Lordes Supper.

7.

It is not vnknown, that the Eucharist in the time of Innocentius, Cyprian, and Austen, was ministred to the infantes of the saythfull, as well in Europe as in Africa, neither it is read, that the custome was otherwise in all Asia.

We read a certaine history, how that a femall infant in the time of persecution was brought by her nurse to the Sacrifices of the Gentiles, and afterward (peace being restored) she was brought by her mother to communicate with the saythfull,

Mm. it.

of

Miscellanea

of whom S. Cyprian maketh large mention.

Augustine also maketh mention in many places, that the Eucharist was ministered to the younglinges.

After those fathers times, that vniuersall custome began to be abolished by little and little, vntill a contrary custome tooke place, in somuch that at this day he is to be counted an hereticke, which iudgeth, that the Eucharist ought to be ministered to infantes.

The Church of Lotharingia euen at present time both remaine in the steppes of that custome: for there, when an infant is Christened, the Priest which baptized him, bringeth to the altar one part of the hoste (as they call it) taken out of the cofer, and sheweth it to the people, then he putteth it againe into the cofer, and reacheth forth his two fingers wherewith he handled that part of the bread, to be washed with wine, and droppeth the wine into the infantes mouth, which was baptized, saying: *Sanguis domini nostri Iesu Christi proficiat tibi in vitam eternam.*

John. 6.

The olde fathers were moued to minister the Sacramēt to infantes by this saying of Christ: *Nisi manducaueritis carnem filij hominis & biberitis eius sanguinem non habebitis vitam in vobis:* That is: Except ye eate the flesh of the sonne of man, and drinke his blood, you shall not haue life in you. Whereupon they thought it necessary, that infantes should be admitted to this Sacrament, that they might be made partakers of the grace of Christ, and of euermoring life. But that which our Saviour Christ speaketh of the spirituall eating and drinking of his flesh and blood, they did vnderstand and wisset to the Sacramentall ceremonie.

But the latter writers were moued to deny infantes the vse of the Sacrament, by these wordes of Paul: *Probet seipsum homo, & sic de pane illo edat, & de poculo bibat:* that is: Let a man try and examine him selfe, and so let him eate of the bread and drinke of the cup: For by that saying they framed this argument: Infantes can not proue them selues: therefore it is not lawfull for them to eate of the bread and drinke of the cup of the Lord.

They that brag and boast, that the fathers did agreeably expound the holy Scriptures, may here see how diuersly they interpreted them.

Cyprian, Augustine, and Innocentius, were not ignorant of this Christs sayings: *Nisi manducaueritis, &c:* Except you eate the flesh of man, and drinke of his blood, you shall not haue life in you.

How then did the olde fathers vnderstand the Apostles wordes, that they letted not the infantes. And the later writers did vnderstand them so, that they iudged that they ought to restraine the infantes from partaking the Lords supper. Again, how did they vnderstand Christs wordes, when they gathered by them, that infantes of Christians could not be saued vnlesse they were partakers of this Lords supper: and the other contrariwise iudged, that no such thing ought to be gathered of those wordes: in somuch that they affirme, that infantes of the saythfull, may be saued without partaking of the Sacramentes.

By this diuersitie of expositions they do accuse one the other, of error, yea in a matter of great importance, concerning the saluation of infantes, towarde whom next after our owne saluation, we can not be moze affected. Is this a congruent expounding of the Scriptures? I do not taunt the fathers, God forbid, but I doe discommend their peruerse frowardnes, which do condemne the giftes of God, of heresie, in those men which do interpret the Scriptures in our time, because in some places they doe differre one from an other.

John. 7.

If the diuerse expositions of the Scriptures be called heresie, let the fathers be called hereticke, either let them heare this saying of the Lord: *Nolite iudicare secundum faciem, sed iustum iudicium indicate:* Judge not according to the outward appearance, but iudge righteous iudgement.

The labours and paynes of learned men either olde or newe, are not to be condemned, because they expound the Scriptures diuersly euery man for his vnderstanding. But their workes are so much the moze to be read. For the diuersitie of iudgements and expositions, both profite a wise man, so that no man doe rashly condemne

condemne the writer, that dissenteth from him, or breaketh the bonde of peace in the Church.

Againe to the matter, I iudge that it may be well weighed and considered if the doinges of the olde fathers which admitted infantes to the Lordes supper be discretly distinguished from the cause that moued them therto. And also if we do iudge of their doinges according to other godly and probable reasons. Of which sort I will bring forth some to be considered of the reader.

The first is this. The Sacrament or signe ought not to be denied to hym which is partaker of the thing signified.

The second is. Because Christ is a Saniour to his whole body the Church, and because infantes do pertain to the integritie and perfection of the Ecclesiastical body.

The third is. Because Christ sayd: *Sinite paruulos venire ad me, & ne prohibeatis eos.* Suffer little ones to come vnto me, and forbid them not, for theirs is the kingdome of heauen: For by these reasons we may gather thus.

First, if he may be partaker of the signe which partaketh the thing signified: Infantes also of the saythfull be partakers of the death of Christ, that is, of the redemption, which is purchased by it. Therefore they may be partakers of the signe and sacrament of his death, that is, of the Lordes supper.

Secondly, if infantes do pertain to the Church, which is the body of Christ: It followeth that they do belong to that communion, by which (as the Apostle saith) we be all one body, which be partakers of one bread and one cup: Christ is the meate of the whole body: therefore he is the meate also of the infantes.

Wherefore like as the infants of the Hebzeues did no lesse pertain to the Pascha (being a sacrament of theyr redemption,) then theyr fathers: so also our infantes do so well pertayne to the sacrament of our new Pascha, as well as we.

Thyrdly, if Christ him selfe vouchsafed to haue infantes to come vnto him, to embrace and lay his handes vpon them, and to blesse them: how shall we iudge them vnworthy to be admitted to the sacrament of his body and blood, forsomuch as no man iudgeth the sacrament to be preferred before Christ him selfe?

Now to the place of S. Paule: Let a man proue him selfe, and so let him eate of that bread, and drinke of that cup. It may be answered, that it ought to be vnderstand onely of them which stand in daunger to eate the bread, and to drinke of the cup of the Lord vnworthely, as the text it selfe manifestly declareth. But this is not to be feared in infantes of the saythfull, whome we may not well call vnworthy of the Lordes table, for that they be worthy by the grace of Christ, being incorporat to him in baptisme, although they cannot for theyr age either beleue or confesse theyr sayth, or proue them selues, which thinges are well required of them that be of age. Whereas the Apostle monisheth vs to proue our selues before wee do partake of this bread and cup of the Lord, he doth it not to the ende that our comming to the Lordes table should be obtayned of this study of prouing our selues, but that we should not rashly and lightly receiue the sacrament of grace abusing it, and sinning agaynst the body and blood of our Lord.

This reason restrayneth not the infantes of the saythfull from being partakers of the body and blood of Christ.

After this maner myght some man obiecte for the defence of geuing the Sacrament to infantes, and to defend the doinges of the olde fathers, who taught that infantes ought to communicate.

Obiectio.

Some man will say: When you do allow the doinges of the old fathers, and so ye may condemne that which hath bene vsed in all churches after them.

Responsio.

Neither the one nor the other is to be condemned, nor we will be authours to any man to enterpryse to bring agayne the Communion of infantes into the Churches, or to iudge that it ought to be brought in agayne, for by that way we may minister occasion of discorde, but let those thinges which concerne theyr saluati-

Am. iij.

on in

Miscellanea

in in Christ remayne sounde.

To be short, thys saying of S. Augustine is not to be allowed: That if infantcs do dye without the externall partaking of the Sacrament, they can not be saued: but the iudgement of the church at thys day (which is that the externall partaking of the Lordes supper is not necessary) is to be allowed. For they are to be gaynsayd which do affirme, that infantcs ought not to be admitted to the communion, for certayne inconueniences.

To proue them selues. 8.

I. COR. II.

Saint Paule doth not in this place require, that we proue and trye other persons, but that we proue our selues: for this proue respecteth the conscience and inward minde. We are wonte to try gold and mony, whether they be counterfeit or no, and shall we not much moze now try and proue our conscience, befoze we come to thys table moze precious then golde?

Quaestio.

What maner of probation ought thys to be: or how ought we to try our selues?

Responsio.

In the late romish church the chiefe part of this probation was attributed vnto auricular confession. For the papistes did commaund all them which would receiue the sacrament, diligently & straightly to examine theyr life, & that they shoulde exorozate them selues of all theyr sinnes into the priestes eares.

But S. Paule requireth an other maner of preparing and probation. Thys probation consisteth in two thinges, that is, in fayth and repentance. Fayth receyueith doctrine, and repentance requireth conuersion of lyfe. First therefore let man proue him selfe, that is, let hym be armed wth fayth, when he commeth to thys holy mysterie, as Paule sayth in an other place: *Vosmetipsos tentate, si estis in fide, ipsi vosmet probate.*

Secondly let not our mindes burne with filthy lustes of auarice, hatred, whoze dome and such lyke, but let our life be pure and adourned with good woorkes, and so let vs come to this heavenly banquet. Notwithstanding they are not to be hearde, which will binde and referre this probation to such puritie of lyfe to be had in our god woorkes, as can scarcely be found. But obedience begon in vs of a godly lyfe, and a set purpose to goe forward in godlines pertayne to thys probation and proue. Therefore if thou aspyre with an earnest and serious minde to the righteousness of God, & if thou be humbled with the knowledge of thine owne miserie, & dost reffolyue in the fayth of Christ, then perswade and resolute thy selfe to be a worthy ghest of this mysticall table, I meane a worthy ghest, whome God doth not exclude, although there be imperfeciō in thee, & some thing to be desired in thee. For sayth, but euen begon doth make at length of unworthy men worthy persons: for otherwyse a perfect and absolute probation, which requireth all kynde of puritie, cannot be had in thys life. Wherefoze the wicked opinions of the Anabaptistes and theyr solemn deuotions, are greatly to be improued, who comming to the Lordes table binde them selues with an horrible obtestation, & they are so perfect, that they feare not straight way to dye, because they thinke themselves to haue so great lone and charity towarde theyr brethren, as Christ had, hanging vpon the crosse.

Originall sinne of the Virgin Mary. 9.

There hath ben very much contentiō betwene & learned, whether & birgin Mary were receyued & bozne without Originall sinne, or no. Some doctozs affirming it, as Chrysostome and Theophylacte. Other do deny it. The Thomistes hold the affirmatiue. The Henricistes & other, defend the negatiue. Petrus Galatinus doth make a long discourse of thys matter, bringing in objections which seeme to proue the affirmatiue, & he maketh aunswere vnto them, & attempteth to confute them, &

to

to proue the contrary. But so hot a prouer as Galatinus is, and so cold probations salu pon neuer. I speake vnder the correction of the learned.

I will rehearse vnto you the wordes of a godly Byshop and constant Partir of England concerning thys matter, Being occasioned (sayd he) by some men which came to much deuotion to our Lady without iudgement, as though she had not needed Christ to saue her. To proue Christ her sauour, to make Christ a whole Sauour of all that be or shall be saued: I reasoned after thys maner. Cyther she was a sinner, or no sinner. There is no meane, if she were a sinner, then she was preserued from sinne by Christ: so that Christ saued her, and was her necessary sauour, whether she sinned or no. Now certayne authours (sayd I) as Chrysostome, Theophylact, and other writeth as though she had bene some thing faulty in her tyme. Also I sayd, that certayne Scriptures standeth some thing to the same, vnlesse they be the more warely vnderstanded. As these Scriptures. All haue declined, that euery mouth be stopped, and all the world is bounden in daunger to God. Agayne, all haue sinned, and neede the grace of God. Also death passed through into all men and women, forasmuch as all haue sinned. But to these Scriptures I sayd, it might be answered, that the priuiledge of one or of a few do not derogate or minishe the verity of an vniuersall exposition in Scriptures. And as to the doctours I sayd, that other no sayth other wayes, and forasmuch as now it is vniuersally and constantly receiued and applyed, that she was no sinner, it becommeth euery man to stand and agree to the same, and so will I (quod I) nor any man that wise is, will do the contrary: But to my purpose, it is neyther to, nor from, to proue neyther thys nor that, for I will haue her saued, and Christ her Sauour, whether euer she was a sinner, or no sinner. And to that, (some sayd) what neede you to speake of thys: I answered, great neede: when men cannot be contended, that she was a creature saued, but as it were a Sauioresse, nor needing of saluation, it is necessary to set her in her degre, to the glory of Christ, creatour and sauour of all that be or shalbe saued. God authours haue written, that she was not a sinner: but god authours neuer wrote that she was not saued, for though she neuer sinned, yet she was not so impeccable, but that she might haue sinned, if she had not bene preserued. It was of the goodnes of God that she neuer sinned. It had come of her owne illnes, if she had sinned. There was difference betwixte her and Christ. And I will geue as litle to her as I can (doing her no wrong) rather then Christ her sonne and Sauour should lacke any parcell of hys glory. I am sure, that our Lady will not be displeased with me for so doing, for our Lady sought hys glory here vpon earth, she would not defraude hym now in heauen, but some are so superstitiously religious, so preposterously deuote towarde our Lady, as though there could not to much be geuen to her. Such are zelous without knowledge and iudgement, to our Lades displeasure. No doubt, our Lady was through the goodnes of God, a god and a gracious creature, a deuoute handmayde of the Lord, indued with singular giftes and graces from aboue, which through the helpe of God she vsed to Gods pleasure, according to her duety, so geuing vs ensample to do likewise: so that all the goodnes that she had, she had it not of her selfe, but of God the author of all goodnes: the Lord was with her fauourably, and powred graces into her plentifully: as it is in the Ave Mary. The sonne of God when he would be come man to saue both man and woman, did chole her to hys mother, which loue he shewed to her alone and to none other, of hys benigne goodnes, by the which she was the naturall mother of Christ: and through sayth in Christ, she was the spirituall sister of Christ, saued by Christ, blessed by hearing Christes word, and keeping the same. It should not haue auayled her to saluation to haue bene hys naturall mother, if she had not done the will of hys heavenly father. By hym she was hys mother, by hym she did the will of hys father: she was the handmayden, he is the Lord. The handmayden did magnify her Lord, the handmayden would that all should magnify the Lord, to whom be honour and glory. Amen.

These be the wordes of that godly and constant preacher. But whether he considered and had a respect to the corrupte time, when he spake these wordes, or els

pm.v.

that

Miscellanea

that he would geue no offence to the weaklinges not able to receyue as yet whole meate, he seemeth in these wordes to graunt the schollasticall distinction, *De duplici redemptione. id est subleuatiua, & præsueruatiua.* The scholemen say that *Redemptio præsueruatiua* is more noble and more perfect, then *Redemptio subleuatiua*. as for example: It is much better to preserue a man from receyuing a wound, then to geue him remedy after the wound is geuen. So is it more noble and much better to preserue one that he fall not into sinne, then to deliuer hym from sinne after hys fall: euen so the virgine Marie, and none but she, was redeemed by Christ, *redemptio præsueruatiua*, which farre excelleth *Redemptionem subleuatiuam*, wherewithall sinners are redeemed from sinne. Thus reason the scholemen.

But if the scriptures be well weyghed and vnderstanded, it will manifestly appere that none, no not the virgine Mary was exempted from originall sinne (Christ alwayes excepted.)

De fide ad petrum. prima. q. 24. S. Paule writing to the Romanes doth say: *Omnes in Adam peccauerunt, & egent gratia Dei.* All haue sinned in Adam, and want the grace of God. Whereupon it followeth necessarily that Mary sinned in Adam, and that *Prima materia eius*, was infected with the sinne of Adam, add so corrupted in originall sinne.

De fide ad petrum. Secondly if Mary should haue bene conceived without originall sinne she should haue bene begotten *sine concupiscentia*, without lust, which S. Augustine doth deny, his wordes be these: Holde stedfastly and doubt not by no meanes, that euery person which is conceived by copulation of man and woman, is bozne wyth originall sinne, and subiect vnto death. And all that be bozne wyth lust of copulation, are conceived with originall sinne: then seeing that the virgine Marie was begotten by the copulation of father and mother, she must needs as other are, be begotten in originall sinne.

3. diff. que. 2. Thirdly if the virgine Marie should be vtterly boyde of sinne, Christ had not bene an vniuersall redeemer, which to graunte was very inconuenient: therefore Christ was also her redeemer and sauour, as she singeth her selfe in her song saying: *Et exultauit spiritus meus in Deo salutari meo*, and my spirite reioyced in God my sauour. Now redemption or saluation doth presuppose sinne, for none can be sayd to be redeemed or saued, except it were from some sinne. The redemption which the scholemen call *præsueruatiuam*, seemeth more subtle then sauery.

Fourthly and finally, Aquinas wrighteth after this maner: *Alius error fuit eorum qui dicunt quod peccante Adam, Dominus aliquid incorruptum & non infectum in Adam conseruauit, per quod natura humana seruari posset, & quod hoc idem transfusum est sine aliqua infectione ad beatam virginem, & exinde formatum est corpus Christi, hoc autem erroneum reputatur propter duo.* that is, There was an other error, of which they say, that when Adam sinned, the Lord preserued some thyng incorrupt, and not infecte in Adam, by the which the nature of man might be saued. They also say that the same thing was transfused without any infection into the virgine Marie, and that of that, the body of Christ was fourmed and made. But thys is erroneous for two causes, first, because after thys position, Christ should not be the sonne of the virgine, nor should be bozne of any stocke or linage but onely of Adam, for that part because it remayned vncorrupt in the nature of man, should be farre set and straining from all other, being bozne of Adam, and should be proper and connatural onely vnto Adam, as much as concerneth the first state.

Secondly, because the due order of signification should be taken away, for as it was not decent, that any should satisfie for Adam, and hys corrupt succession, which were not of his stocke, so it had not bene mete that the sonne of God should haue healed by satisfaction, a nature infected, vnles he had taken that thing which before was infected. Therefore it is to be sayd, that the flesh of Christ, as concerning being the flesh of the parentes, yea and in the virgine Marie, was infected with sinne before it was taken. But in the very actual taking of the flesh, it is purged from all infection, so that concerning the flesh of Christ, there is found no spot in it: these be the wordes of Thomas. By which it appeareth that the flesh of the virgine was infected with originall sinne. He that will read more of thys matter, *pro, & contra*, let him

let him read Galatinum, in hys booke, *De archanis Catholica veritatis.*

Democritus. 10.

Democritus was a philosopher bozne in the citie called Abdera, who receauing of hys elber bzothers the poztion of his fathers inheritance, being kindled with the great desire of knowledge of thinges, went thzough the greatest part of the world. He returning afterward into hys contrey, beyng in great penury, gaue him selfe to the contemplation of naturall thinges, in a certayne orcharde neare to the walles of hys cite.

It is reported, that he, what thing soener chaunced by fortune, or whatsoener he heard of the mutability of thynges, fell into a merueylous laughter. And therefore by the figure *Antonomasia*, all dissolute laughers are called Democriti.

At the last (as Cicero sayth) he pulled out hys owne eyes, and made hym selfe blinde of purpose, that he myght the moze narrowly and nearely search out the secrettes of nature.

He dyed at the age of 109. yeares. He sayd, that all thinges were made, *Ex atomis*, and that there were many woordes, and those corruptible, he so excelled and profited in all kynde of Philosophy, that he might haue bene called, *πνυαδρος, sine quinquertio*. For he attayned to the knowledge of thinges naturall, & all, & mathematicall, all the liberall sciences, and to the conning of all Artes.

Hys father was meruailous riche, for he made to the whole army of the sonldours of king Xerxes, a solemne feast.

He had a very excellent saying, which is thys: *Conuenientius est, ut parcitatem in uo serues, quā luxū in alieno: parcitas enim est remediū necessitatis ut medicina damnorū*, that is. It is moze conuenient to be sparefull of thyne owne, then to be prodigall of an other mans, for parcity is a remedy of necessity, euen as medecine is of hurts.

Laertius writeth that there were sire Democrity.

Vincentius. 11.

There were many of that name. But the first Vincentius was a very godly mā, bozne in Spain, and scholer to Sixtus Bpshopp of Rome. He suffered very cruell martyrdome at Valence in Spaine, with Valerius the Bpshopp of that citie, vnder Dacianus the president. In so much that being cruelly handled in prison with hunger, and noyse of chaines, and bearing great pzoins vpon hys bandes & necke, he suffered deadly punishment in all hys limmes. Which martirdome S. Austen declareth in a sermon, saying: *Magnum & admirandum spectaculum noster animus cepit.* &c. Our minde conceaued a great and meruailous spectacle, and we saw with our inward eyes, not a cruell and pernicious pleasure taken of trifles, as it is wont to happen in places appoynted to behode game, but a very profitable & fruitful pleasure, when the passion of Vincentius was read. It causeth me to tremble, to behold the vnuinceble stomake of thys Martyr, stryuing with very sharpe conflict of the flesh agaynst the cruelty of Dacianus, and agaynst the paynes of death, and at length by the helpe of God ouercomming all tozmentes. For Dacianus caused thys godly man first to be racked & tozmented in hys whole body in Equuleo, that is, a place made of burning plates, in likenes of an horse, and then hys body so racked and rent, to be diuersly wounded, and tozne in pæces with cardes or hokes. And that he might moze cruelly bere hym, he made the tozmentors to whip & beate hym, with much moze cruelty, as S. Austen declareth.

S. Augustine also in an other sermon speaketh of thys Vincentius, after thys sorte. Blessed Vincentius was truly called Vincentius. For he most strongly ouercame all the perils of death. He ouercame in woordes, he ouercame in paynes, he ouercame in confession, he ouercame in tribulation, he ouercame being burned, he ouercame being drowned, he ouercame being aliue, he ouercame being dead. For when he was dead, it is sayd, that angels spake thus vnto him: *Agnosce, O vincenti, quia pro christi nomine viriliter decertasti.* &c. Know thou, O Vincent, that he

Miscellanea

for whose sake thou hast manfully fought doth keepe a crowne prepared for thee in heauen, which hath made thee a conquerour in paynes.

Hys passion and noble Triumphes Prudentius hath exprest in very elegant verses.

S. Augustine also in many sermons declareth, how much the martirdome of Vincentius, is to be had in reuerence and prayled.

Hys Vincentius, whereof mention is made in the Prelection before, was a French man borne, a Monk and Priest of a monastery in the Ile of Lirinese. He wrote two booke, *Contra omnes hereticos*, he wrote a booke also, *Pro antiquitate & vniuersitate Catholica fidei*. He lyued in the yeare of our Lord. 430. as Gennagius, writeth.

There was an other Vincentius, which was a French man also, a blacke frier. He wrote iij. great booke, the first entituled, *Speculum historiale*, the second, *Speculum naturale*, the third, *Speculum morale*, the fourth, *Speculum Doctrinale*, beside other woorkes, he lyued in the yeare of our Lord. 1240.

AARON. 12.

Aaron was the sonne of Amram, he was Moses brother. He was very eloquent the Oratour & interpreter of Moses, he was the first high Priest called of God by Moses to the ministry of the Leuiticall priesthood. He bare the type and figure of the high Priest Christ.

Num. 12.

It is recorded, that he with hys sister Miriam murmured agaynst his brother Moses, and therfore prouoked the Lord agaynst him, he was let to enter into the land of promise, because he was somewhat vnfaithfull at the waters of contradiction.

He had foure sonnes. Ithamar, Eleazarus, Nadab and Abiud. When he was 123. yeares of age, he dyed in the mount Hor, an hill of the Idumeans. Ahoran, in Hebrew, is in Latin, *Mons fortis, vel mons cantici seu laudis, ayanan, landauit*. A strong hill, or an hill of singing or of prayse.

Because I haue made mention of Aaron, being high Priest, I will you some notes, concerning hys apparell and the signification thereof.

There are numbred nine kindes of the apparell belonging to the Priests: some number but eight, but Iosephus reciteth ten. First of all the Priests were washed with cleane water before they went to do Sacrifice, and then they did put on their holy garmentes. There was certayne apparell common to the high Priest and to the other Priests.

First the Priests had linnen breeches to couer their priuities, which breeches did reach from their loynes, vnto their thighs, the higher part whereof was made first aboue the buckle bone, much like vnto our trussed hose, if they fell, the thing that ought to be close, should not be sene. Then they put on a short & straight coate without sleues, which sat playne vpon the body, without plaite or wrinkle, and reached downe to the calfe of the legge.

Abirdly, they had a girdle which girded the same coate vnto them. This girdle was made of purple scarlet, fine linnen, and blew silke. The endes of the which girdle should hang downe to the calfe of the legge, but in their ministry they cast it vpon their left shoulder.

The fourth kinde of garment was a round cap, or a myter, which couered the head to the eares.

The fift maner of garment was the Ephod, which was the utmost part. It was a robe made of linnen. Such a garment did David weare when he daunced before the Arke. This Ephod was not much vnlike our Surplices.

These fine kindes of garmentes were common both to the high Priest and to the inferiour priests. The other foure sortes of garmentes proper onely to the high priest. The first garment was called Egil, which was a broad garment, reaching downe to the heeles, made all together of blew silke, and was all whole, sauing that it had three holes to put out the priestes head and his armes. It had be-neath in the skirts 72. bels of gold, and so many Pomegranets of blew silke, so set, that

that betwene every two bels was a Pomegranet, and betwene every two Pomegranetes a bell, which was done for this cause, that when Aaron ministered, a sound might be heard when he went into the holy place before the Lord. For if he had gone without this garment, they should haue dyed.

The second garment of the high priest was an Ephod, nothing like the Ephod, mentioned before, for it was no linnen, but made of cloth of gold, and was girded vnto him, wherein was the brest plate, with the xij. Stones, which was tyed about with two chaines to two Onix Stones, and beneth with two laces. In the two Onix Stones were engraued the names of the twelue tribes of Israel. vi. vpon the one Stone, and six vpon the other, which two Stones were vpon the shoulders of the Ephod.

The third garment was called, *Rationale*, which the Hebrewes call *hosen*, which was a brest plate of iudgement, so called, because the high priest could not geue iudgement without that on his brest. It was made of gold, blew silke, purple scarlet and fine trimmed linnen. It was foure square, & double a hand breadth long, and a hand breadth broad. It was full of places for Stones euen foure rowes of Stones, which Stones were according to the names of the children of Israel. In this brest plate was put also these two wordes, *Vrim*, and *Thummim*, which were vpon Aarons hart. *Vrim* signifieth light, and *Thummim* perfection. *Vrim* also both signify knowledge, *Thummim* holynes, shewing what vertues are required in the Priests.

Some interpret and turne *Vrim Thummim*, *ἡ ἀλήθεια καὶ ἡ ἀρετή*, that is, *doctrina & veritas*, doctrine and truth, whereby is signified, that Priests ought to be able to preach doctrine, but yet none other but true doctrine.

The fourth and last kinde of garment was, a myter, and there was made a plate of pure gold, which had grauen thereon, *Sanctum domino*, holynes to the Lord. It was set vpon the high Priestes forehead. And this plate of gold was tyed with blew silke lace vpon the fronte of the myter.

These garmentes had a godly and manifold signification. God him selfe declared by Mose the vse and the end of them, that they were instituted vnto the glory and comlynes of the Priests, which garmentes did not onely procure an authority vnto the Ministers, being occupied about the sacrifices, but also made the sacrifices commendable. For they must needes appeare glorious, which are celebrate with so great pompe and preparaunce.

Also, it was profitable and necessary, that the people being very prone to embrace the rites of the Heathen, should be kept within the compasse of their duties by these ceremonies.

Furthermore, they do exhibite Christ the true and high priest to be considered of vs. He was apparelled with the garment of iustice, temperance and vertue, which garment he hath common with vs, for it becometh all Christians to put vpon them Christ.

Christ excelleth as an high priest, not onely in that he sanctifieth vs, and indueth vs with vertues, but also hath certayne peculiar properties, as a true God and Saviour of the world. He beareth vs on his shoulders & his brest, as precious Stones, for we be not vile, but precious in his sight. The light of the eternall wisdom shined out of the brest of Christ our Bishop. For in him, as in a chest of the everlasting wisdom of God, are all treasures of wisdom and knowledge layde by. He is the light of the world, he is truth and perfection, that all the world of onely Christ may aske iustly lawes, oracles, and whatsoeuer needeth to the obtaining of perfection, and true blessednes. He is *Sanctus sanctorum*, the diuine Priestly and holines it selfe, vpon whose head the crowne of glory both well and rightly sit, who onely doth sanctify, raigneth glorious, and liueth for ever.

Finally, these ceremonies were ordayned for the priests, that they might understand by their apparell, what was required of them, and of what conditions they ought to be. Let priests be alwayes prepared to their office. Let them walke honestly in the sight of God and men. Let them haue a temperance, and be voyde from riot and euill lustes. Let their loynes be girded with the girdle of iustice and truth.

Miscellanea

truth. Let their brests, sides, and backs be senced with the word of God. Let their heades be covered with the helmet of saluation, in Christ our Saniour. Let him be the head of the Ministers, and ministry, but especially let him be a vocall Priest speaking in y church. For if the priest be dum, he shall dye, but if he do boldly preach the name of the Lord, and his law, he rayseth by a swete sauour of Pomegranates in the Church. Therfore, vnder the shadow of the garmentes, are covered maners, vertues and vices. First after preaching, nothing doth moze commend & set forth man, then garmentes. Such as the minde is, such almost are the wordes and garmentes. Therfore the garment signifieth a mans conuersation. Whereupon we are commaunded in holy talke to put on an other garment, when conuersation is required to be chaunged. In so much that a god part of priestly doctrine is contained by a shadow, what becommeth them in this apparell of Aaron.

Phinees. 13.

PHinees was the great priest of the Ieloes, sonne to Eleazarus the high priest, and was ordered the same yeare that Othoniel was made priest, but how long he sat, it is vncertayne. He was a stout and valiaunt man, and banquished many of his enemies (before he was priest) when Iosua made him generall of the armies. But after he was made priest, he continually serued God with all good & vertuous life, reuerence and feare. And therefore the Lord him selfe gaue him a couenaut of peace. He sained from his youth to haue a feruent zeale to God. For when the sonnes of Israel, that is, the sonnes of Belial had done sacrifice to Belpheor in Moses presence, and had eaten the sacrifices of the dead, as the Heathen were wont to do, and when Phinees saw the captayne of the tribe of Simeon, named Zambri, in the presence of all people, come to a Midianite woman, a faire harlot, he riseth vp, and with his tanching in his hand, entred in a rage into the tent, and stroke them both in doing the dede through the priuites, and slew them. For the which act the Lord sayd forthwith to Moses: Phinees my seruaint, the sonne of Eleazarus, sonne to Aaron the Priest, hath turned away my wrath from Israel, because he was zelous for my sake among them. Therefore I haue not consumed the children of Israel in my ielously. For that cause the Lord appoynted to him a perpetuall priesthoode. He being aged, dyed in the fauour both of God and man, and was buried in the burials of his fathers, and is worthely numbred among the saintes of the old law.

A Calfe. 14

A Question might be demaunded, why they made the image of a Calfe, rather than of man, or of any other beast.

Responsio.

It is not unlikely, that they by a peruers emulation did follow the Egyptians, which did worship, as their God, Apim, that is, *Taurus*, an Ore or Bul in the similitude of a Calfe. And to this they fell by reason of dayly familiarity with the Egyptians. For although they were sundred from the Egyptians, yet they were sometime conuersant with them. And here is to be considered what mischiefes the company and euill examples of naughty men do gender and bring. The Egyptians, after they had worshipped for a certayne time a liue Bull or Ore, than they drowned him, and sought for an other Ore or Bull with great mourning, as Strabo and Plinie also do write.

S. Ambrose doth say, that by this Calfe was signified, that Hieroboam should in long time after set by golden Calfes, and caused the people to worship them.

Questio.

Many call in question, whether Aaron sinned or no, in causing this Calfe to be made?

Responsio.

Some write, that he offended not: other write that he greuously offended. Theodorctus sayth, that Aaron was not in so great a fault, his wordes be these: *Aaron propositum*

propositum in vitulo formando querendum est, ita enim fiet ut omnino venia indignum fuisse non indicemus, &c. That is: The purpose of Aaron is to be sought out in making the golden Calfe, for so it shall come to passe, that we may iudge Aaron not utterly to be unworthy of pardon and forgiveness. For when his brother Moses had bene in the hill by the space of xl. dayes, and the people were in such a rage, that they would returne agayne into Egypt, Aaron first attempted to mitigate and assuage their fury with gentle wordes. But when he perceived he could not prevaile, he required the earringes of the women, that he might somethig that way turne their mindes (louing ieiuels) and draw from them the rage of superstition, and did (as it were) set one soldiour agaynst an other in the front, but he could not this way pacify their fury. Therefore he was of necessitie constrained to fashion a Calfe. Wherefore such a purpose & intent was to be forgiven of the great goodness of God, which Moses himselfe declareth in Deuteronomy, where he sayth: I desired my Lord God for my brother Aaron, and he dyed not. Thus much Theodoretus: Diodorus is also of this opinion.

Other learned fathers, to whom also the scolasticall diuines do condescend, do hold that Aaron did greatly offend, because he feared mā more then God, by which feare he consented to the sinne of the Hebrewes, and as S. Paul sayth, not onely they which do ill, are worthy of death, but also they which consent to the doers. If you will object that he did it for feare of death, yet he cannot thereby be excused from sinne. For he being as it were, a spirituall gouernour, should rather haue suffered reprochfull death, than to haue consented to the idolatry of the people. For it is written, My sonne, be not ashamed to say the truth for thy life. Agayne, strue for the truth vnto death, and defend iustice for thy life. Eccles. 4.

Caictanus writeth of Aaron, as followeth: *Insaniuit ipse longe magis quam alij, nam alij non nisi Elohim & Elohe (qua sunt nomina communia) attribuerunt idolo: ipse autem in communicabile & ineffabile nomē Tetragrammaton attribuit idolo, nullo ad hoc instigante: & quod peius est voce publica.* &c. That is: Aaron was much more mad than the other people, for other attributed vnto the idoll no names, but these names, Elohim, and Elohe, which are common names. But Aaron attributed vnto the idole the vnspokeable name of God, the name Tetragrammaton, no mā inciting him vnto it, and that he did also with a publicke proclamation, which is wurst of all. This is written here, euen as the sinne of Peter is written in the new Testament (which sinne of Peter notwithstanding was much lesse than this) to the commendation of Gods diuine grace, which toke Aaron after so hainous sinne, to be notwithstanding the high Priest.

Other do by this, excuse Aaron, and do say, that when Aaron named the great name Iehouah, he ment, that the sacrifice should be offered onely to the liuing God, and not to the Calfe.

Apostata. 15.

That man is called Apostata, which swarueeth from his captaine, and fleeth to his enemies, or from the Christians to the Ethnicks or Iewes.

Monkes also, which swarued from their institution and orders, were called Apostata.

This kinde of swaruing is called *Apostasia*.

Apostata is a Greke worde, & signifieth in Latine *defertor, defector*, a swarner.

Baalistes. 16.

Baal and Baalim in the Hebrew, for the most part, are vaine Gods and idoles of the Gentiles, because they are Lordes ouer them, of whom they are worshipped. For Baal signifieth a Lord, Master, & Husband, and sometime it is a comon name of the Heathen God. For the Hebrewes do seeme to vse this word indifferently for all idoles of the Gentiles. After this maner they serued Baalim, that is, all maner of Heathen idoles, wherupon it is put for euery idole. In somuch that this worde Baal, in the Scriptures oft times doth signifie all maner of idolatry. For

Miscellanea

Hiere. 9.
Hier. in
Of. 2

Pfal. 105.
Rom. 1.

1. Saw. 7.

Baal signifieth not onely *Dominum*, Lord, but it is take also sometime *pro adamate*, a lover, as appeareth in Oseas the Prophet.

Bel or Baal (or in the Latine *Belus*) was the first king of the Assyrians. In honour of whom Ninus his sonne set by an image, and pardoned all them which had recourse vnto it: which maner of Idolatry afterward crept in among the common people, so that now of the originall or head, the whole body of Idolatry taketh bys name.

Baalim is a worde of the masculine gender, and Astaroth of the feminine gender, and by these two wordes the Gods & Goddesses of the Gentiles are signified.

The Scripture in many places is wont to terme them with filthy names, that it may the more call men from the worshipping of them.

The Hebrewes call Idoles molestations and griefes contemptuously, that they may declare, that they bring nothing but calamities, when foliſhe men do hope for saluation of them.

But because mention is made of Baal the Idole, I haue thought good to speake somewhat of Idolatry both concerning the worde, and the matter.

Idolatria, Idolatry is a Greke worde, ἀπό τοῦ λατρεύειν, that is, of worshipping, καὶ ἀπό τοῦ εἰδώλου, that is, of an idole or image, which signifieth none other thing than the worshipping of idoles.

εἶδωλον, is deriued ἀπό τοῦ εἶδεν, which signifieth *forma*, a forme or shape which men haue inuented vnto them selues, to represent a God with all. And as there are found diuers and sundry kindes of idoles. If it be stone, wood, or metall, whereof the God is made, and in it to be worshipped, those are grosse & most manifest idoles. Sometimes the matter of them is spirituall, which than happeneth, when those formes and images are none other things then conceptions of the minde, by which men do imagine to represent God him selfe, not as the Scripture letteth him forth, but according to their owne phantasie and rashnes.

Wherefore there are two sortes of Idoles, according to the condition of the matter, of the which the one is called externall and visible, the other internal and invisible, which is imagined in minde.

Also there are two true kindes of worshipping of God, the one is inward, when we beleue in God, put our trust in him, and geue him thanks, & submit our selues and all ours vnto him, and call vpon him deuoutly in our prayers. In these actions consist the inward worshipping of God. The other kinde of worshipping of God hath externall notes, by the which we testifie this our minde, as in prostrating of the body, in bowing of the knees, in vncouering the head, in speaking & in exercising those rites and ceremonies, which are instituted of God. And this is the outward honouring of God. But it is to be noted, that such externall signes, as of bowing the body and the knees, and such like are done also vnto creatures, as vnto Princes and Kinges, which represent the authoritie of God, vnto men here in earth, and execute his office in the administration of things. And then truly they are to be esteemed no other wise then certaine manifest testimonies, by the which all they which are appointed in this inferiour place, do declare truly and from the bottome of their hart, that they are contented for Gods sake to be subiect, and to obey such higher powers, as farre as godlinesse, and Gods worde doth permit.

But we must take heede, least in our inward iudgement we attribute more vnto them, than is mete or expediente, and loke for greater things at theyr hands, then their authoritie and power is able to performe: for otherwise we shall not auoide Idolatry.

Wherefore, if any man by bowing him selfe vnto his Prince, would signifie thereby, that the Prince can not erre, and that it is lawfull for him to do what he list, to his pleasure, and to commaund what soeuer he listeth, such a one without doubt should commit idolatry, both inwardly and outwardly.

Whether this fault be in the bondslaves of the Pope or no, we may gather of this, that they so humble them selues vnto hym, that they do kisse bys saete. They declared that they were so subiecte vnto hym, as vnto the onely Vicar of Christ vpon

on earth, and as to the vniuersall Bishop of the Church, who can not erre in the sayth, vnto whom onely power is geuen to discerne and iudge of religion, and of Christian doctrine at his pleasure.

Let thys therfore be a sure and a firme rule, that the exterior humbling of the body, when soeuer it is a token & witnesse of the minde, attributing vnto a creature more then is lawfull, or such thinges as are proper vnto God onely: that then it doth pertain vnto idolatry, for they are not referred vnto God him selfe, or vnto the obedience of his commaundementes, but vnto vaine formes and shapes, which we saue to our selues, and conceaue in our mindes.

Two places of the Scripture offer them selues here to be discussed, which make for the confirmation of the doctrine which we intreate of.

The first is in the Actes of the Apostles, of Cornelius the Centurion, who fell downe prostrate vnto Peters seate, when Peter came vnto him, but Peter could not abide it, but reprobued him, saying: *Ne sic feceris, surge, ego quoque homo sum*: Doe not so, arise, for I am a man also. We read also in the Apocalips, how that Iohn fell downe before the Angell, but he charged him that he should not so doe, saying: *Conseruus tuus sum*: I am thy fellowservant. Act. 10. Apo. 22.

These two places might be thus vnderstanded, as though Peter and the Angell condemned these actions as idolatrous, and as though the Centurion and Iohn should geue vnto them some diuine honour, and should geue more reuerence vnto them, than is mete to be geuen vnto any creature. But such impietie is not to be thought to haue bene in any of them. The Scripture is a witnesse vnto the Centurion, that he feared and worshipped God.

How can we thinke therfore, that he would take Peter for a God, or at the least wise would geue any diuine honour vnto a creature: And it is not likely, that Iohn being an Apostle, could not discerne an Angell from God. If that none of them would worship a creature in stead of the creator, it followeth, that it is not lawfull to exhibite this kinde of outward reuerence to creatures. Therfore it should seme also that this reuerence ought not to be done vnto Princes. To this I aunswere, that we ought to put a difference betwene worldly honour, and diuine honour.

Also, we must vnderstand, that these two men, that is, Cornelius and Iohn did not minde by this their worshipping, to take Gods honour from him, and to geue it vnto men: yet it might be thought that they fell to an inordinate signe of reuerence, and so offended in excess, and passed their boundes, but committed not idolatry. But there is lesse feare of committing idolatry toward Princes, than towardes the Angels or Ministers of Christ. For they, because they execute a spirituall function, the honour which is done vnto them, doth come nigher vnto a religious adoration.

Therfore the bowing of the knee, & the incurnation of the body in them selues, are not condemned, but in that they are done for the cause of religion. Therfore in this case a moderation is to be vsed. And let this be sufficiently sayd of this matter. Take thys also by the way, that this doth also pertain vnto idolatry, when we worship the true God by other meanes and rites then he would haue vs, or hath prescribed and appointed vnto vs.

If we do other wise, we shall worship an idoll, according vnto the second forme of idolatry, spoken of before, that is, when we saue vnto our selues in our minde and thought some God, which is delighted with honour inuented by man, where as there is no such God at all. Therfore in this doing we shall not worship the true God, but an idole which we haue conceaued in our minde.

And surely S. Paule is thus to be vnderstanded in the first Epistle to the Corinthians, where he sayth: *Scimus quod idolum nihil est in mundo*: We know that an idole is nothing in the world. Paule doth not meane, that there is no idole, as concerning the outward shape & forme, for no man doubteth, but that the idoles haue place, either in some externe matter, or in our mindes. Therfore he meaneth not the signe of the idole, but the thing, vnto the which the idole is referred: meaning, that the thing it selfe which is signified by the idoles, is nothing, because there is no God

Miscellanea

any where, which would be represented or delighted with such images.

Concerning the name of Baal, it is to be noted, that a goodly Epitheton of God is expressed thereby. For Baal in the Hebrew betokeneth a Lord, a Master, a husband, which all things agree in very due unto God: for he is the Lord of all, he is the teacher of all true wisdom, he is the onely husband of the church: therefore they do not erre, who considering the properties of God, do call him by this name Baal. For the Grecians are to be reprehended, when they named God, *Zeus*, because with that title they declared God to be the author of life.

Of the Romanes also God was called Iupiter, as they would say, helping father. These wordes therefore are worthy to be attributed unto God: and it myght be that the elders which so spake, had respect to the true God, Prince of all things: but afterward it was most wicked & detestable to geue these properties to planets, starres, men, beasts, images, whereupon all things were filled with idolatry.

Paphnutius. 17.

Tom. 2.
Lib. 2. h. 2.
ref. 68.

Euseb. Lib.
8. cap. 12.
Lib. 1.
cap. 7.

Paphnutius (as Epiphanius sayth) was the sonne of a certaine woman, very famous in confession of the faith. He was brought up from a boy in solitary places, called *ἀσκησία*, for the which cause Epiphanius saimeth to call him an anchor.

He was liberally instructed, and a very continent and chaste man in all his life, and most famous in constancie of Christian faith and pietie: for when he was bishop of a certaine cite in the upper Thebais, at what time Maximinius the emperor bled great persecution in those partes, his right eye was put out, and the ham of his left leg burned, or (as Theodoretus writeth) he was adiudged to dig in the mines, hauing one of his armes cut of.

But after that Constantinus the Emperour had restored peace and quietnes to the churches, Paphnutius also was restored to his church, and came after into the synode of Nice, being sent for of the emperor, where Constantinus had him in great reuerence, aboue all other men, insomuch that he sate at meate familiar with him, and calling him oftentimes into his chamber, kissed the place of his eye that was put out.

Paphnutius in that synode of Nice, besides that he was a constant defender of the right faith, did also one very goodly and wholesome acte for the Church, which is this.

Some of the bishops went about to appoynt a new law in the Church, that is, that priests, bishops, and deacons (which had bene married when they were laymen) should not company and lye with their wiues, but should forsake them, and lead a single life: which law had bene almost allowed, vnlesse Paphnutius, perceiving the perillous and græuous enterprize, and the great daungers that might ensue, if the bishops had resisted them: for he rising in the midst of the synode, sayd: It is a harde thyng, that such a yoke should be layd vpon godly men, which being done, I foresee a great perill to hang ouer the church. Why do not you permit and suffer, that which the scripture not onely graunteth, but also doth very well commend and adourne: For it sayth, that marriage is honorable, and a bed undefiled. Furthermore, all men cannot alwayes obserue and keepe a lyke thyng stragght and hard law: yea how shall the chastitye of their wiues be kept?

The synode receyued and allowed the iudgement of Paphnutius (whiche was vnmарed) to be goodly and wholesome.

Paphnutius was present also in the synode of Tyre, in which, when he perceived that Athanasius (which came thither with him) was vniuersally detested withall of his aduersaries, he toke Maximinius, the bishop of Hierusalem by the hand, and counselled hym to aryse and depart, because it was not lawfull for them, being confessors, to be present at a malignant counsell.

Besides his great pietie and sincere doctrine, and constant profession, he was famous also in doing miracles and cures of perillous diseases, in driving out dyuels, &c.

Eleazarus, brother to Simon Iustus, was bishop in the five and thirtie yeare of the raigne of Ptolomy, after the death of his brother Simon, and safe rby. peres. In þ time of his bishopricke, one Demetrius told this Ptolomeus Philadelphus, kyng of the Egyptians, whom made ruler of hys libary, that it was shewed him, that there was a law geuen to the Iewes by the mouth of the liuing God, which law it was not lawfull for any man to translate, but onely for them which worshipped God, adding also thys, that one Theopompus attempting the same, was made blinde, and that he repenting was restored to health. And he sayde further, that the Lawe written in figures and the Hebꝛue tongue, could not be translated wythout great labour.

The kyng being glad of þ which Demetrius told him, sent letters to Eleazarus, wyth great rewardes by hys ambassadoꝛs. For Ptolomeus the king had not long before, at the instant request of Aristenus hys familiar frende, set at libertye all the Iewes, which were in bondage in Egypt. The tenour of the epistle which the king sent to Eleazarus, was thys as Iosephus testifieth:

Lib. 12.

Gentem tuam, qua secus nos erat, libertate donavi. &c. that is, I haue set at libertye, thy countrey men the Iewes, which were vnder my dominion, supposing that this my deed pleaseyth God. I haue also appoynted some of them to my warres, and o:ther of them, whose trusty seruice I had tryed, I haue placed in my courte. I haue determined to put your lawes in my libary. Thou shalt do well therefore to sende me elders and learned men, which can well interprete them. I haue sent ouer an hundred talentes of siluer to offer sacrifices, &c.

On the other side, when the king had receaued Eleazarus Epistle with the interpreters, he gaue ten beddes with golden fæte, and all implementes thereto belonging, to Eleazarus, in token of a certaine beneuolence. He gaue him also a cup of xxx. talentes, x. stoles, purple, and a beautifull crowne, with many other thinges, which he had bequeathed to the God of heauen.

Now Eleazar sending to the king that which he requested, sayd thus: I haue chosen sixe of the best learned out of euery tribe. It may be the part of your godli- nesse and iustice, after the copy and translation written out, to send it againe vnto vs by the bearers hereof. And after a certaine space when the Elders were come from Hierusalem, to the king being in Alexandria, they were entertained of hym very honourably, and most courteously. And when they offered to the king the role of the lawe written in golden letters, he asked them for booke. And also when they had opened and shewed the fine thinnesse of the parchment, and the incomprehen- sible ioyning together of them, the king maruelled that they were so wonderfully compacte together, and rending them thanks, he placed them euery one in seue- rall Cels, commaunding all thinges necessary to be ministred vnto them. Who in the space of 72. daies translated the law out of the Hebꝛue into Greke, so that they all agreed in one and the selfe same translation (as witnesseth S. Austine) without any disagreeing either of wordes or of sense, which law being receaued and appro- ned of the Iewes, which then were in those places, Demetrius offered to the king. Then the king seeing what was done, and setting aside the law, greatly maruelled at the knowledge and wisdom of the Elders, and talked long with Demetrius, marueiling that neither Historiographer, nor Poet, had made mention of þ lawe, which was so wonderfully made & ordained. And when he calling the interpreters vnto him, thanked them, and sent them home againe, geuing to euery one of them thre very rich stoles, and two talentes of golde, and one cup of the weight of one talent, with the whole cupboꝛde and feasting table, desired them, that they would often resort vnto hym out of Jewry. Who when they had instructed and taught the king in the knowledge of the onely God, and in the gouernment of his kingdome, thanking him much, returned to Eleazarus with very many rewardes.

De Ciuit.

Dei Li. 18.

cap. 42.

These interpreters were in number 72. Albeit they are commonly called Septuaginta, for the more bꝛiefe and expeditious speech. Like as the indges of Rome,

An. iij.

which

which gaue iudgement, who excelled at the *Lit*, were called *Centumviri*, but they were in number an hundred and five.

Iustinus declareth, that king Ptolomei caused 72. Cels to be made for these interpreters, that he might thereby be fully certified and attaine the truth, by the fidelitie and consent of their interpretation, and willed euery one of them to repaie to his owne Cell, where he should translate. And after they had done, he conferred together all their interpretations, and found them to consent in euery point.

In apologetico ad gentes.

Iustinus also doth confesse, that he saw certaine remnantes of those houses in the high tower called Pharos, at Alexandria.

Tertullian sayth, that Meneclemus, a philosopher of the province of Iewry, did much marueile at the one consent of their interpretation.

S. Hierome sometime doth attribute much to them, saying, that they were full of the holy Ghost, affirming also that oft times they did translate vncertly, and very ill. But he scoffeth and mocketh at the Cels, writing thus: *Nescio quis primus author septuaginta cellulas Alexandria mendacio suo extruxit. &c.* That is: I know not who was the first author of this lye, that there were seuentie Cels, builded at Alexandria, in which houses, the interpreters being separated, did write & interpret all a like. For so much as neither Aristenus, which was Ptolomeus familiar friend, nor Iosephus (who was long time after) recorded any such thing. But they both wrote, that they assembled together in one large place.

Great learned men do attribute to the 70. interpreters so much, that they thinke nothing to haue bene translated of them, but that the holy Ghost it selfe hath spokē and ratified it. Vnto these therefore, all students of Gods booke (hauing any sight in the tounges) ought to repaie & runne, as the Hart runneth to the fountaines of water, according to the saying of the Prophet. But (vnder correction of the better learned, and that I may speake it with their pacience) many places are found in their translations moze perplex, and wrapped in greater darknes, then they be in the Latine version, which might chaunce partly through the phrase of the Hebrue toung, being farre dissonant from the Greke phrase, partly through the corrupting of the text, or the negligence of the Writers. Some perchance may note in me presumptuous rashnesse, that I which haue tasted of the holy toungue, but *tantum canis e Nilo*, doe take vpon me to shewe their errors and negligence in translating. But I will (by Gods grace) shew manifestly not a few places, where in they haue swarued from the true text, & from the minde of the holy Ghost. Notwithstanding I do gladly attribute so much to their antiquitie, and to the iudgement of the holy fathers, (who had them in great reuerence) as may be attributed to them.

First I will declare, how they dissent from the Euangelistes (who doubtles were full of Gods spirite) and specially in that point, which toucheth the mystery of our sayth.

S. Mathew alledgeth this place out of the olde Testament: *Vocaui filium meum ex Egypto*: I haue called my sonne out of Egypt: and he referreth this sentence vnto Christ. Now the 70. interpreters translate: *Israel dilectus meus, vocaui illum ex Egypto*: Israell my beloved, I haue called hym out of Egypt. They do not referre this prophesie vnto Christ, but to the people of Israell: They utterly take away the mystery from Christ, that they may saue the sayth of their history, which declareth that the people of Israell were deliuered by the mighty hand of God, from the bondage of Egypt. And note one thing moze, which is, that they corrupt the text and Hebrue veritie, for it is plainly read in the Hebrue according as Mathew doth alledge it.

Nota.

This one place doth greatly make against them, which contend and holde, that the Hebrue text was rather corrupt, then that the 70. interpreters did erre.

Διαλογ.

When the 70. interpreters did so translate it, either they knew the mystery, or els

els they were ignoraunt of it. If they were ignoraunt of it, then they had not the holy Ghost in all their translations. On the other side, if they knew it, and would not utter it, and consent to the truth, that spirite was rather diabolicall, then holy, and as S. Hierome sayth, it was manifest sacrilege.

Obiectio.

Origene, when he corrected the olde Testament according to the Hebrue veritie, he withold nothing from the translation of the 70. interpreters, but noted onely (*Asteriscis quibusdam*) what thinges were added: Ergo, there is not so great fault to be found in their translation.

Responsio.

Origene doth shewe a certaine modestie in him selfe, who would not be sene too curious in other mens workes: yet Origene was none of them, who asserted, that all the doings of the 70. interpreters were done by y^e holy Ghost, for he doth manifestly dissent fro them. It is written of the 70. interpreters in the 13. psalme thus: *Attollite portas principes vestras*: You Princes lift up your gates. But Origene sayth, that this was not spoken to the princes, but to the gates, as it is in y^e Hebrue. For it is commaunded vnto the gates that they should lift up their heades, and open them selues vnto Christ, as a victor and conquerour.

Therefore certaine of the fathers followed other translations made and done after the 70. interpreters, as the translation of Aquila, Symmachus, and Theodotion. Yea the Church at the first did not receaue the translation of the 70. interpreters vpon the Prophet Daniell, but setting that apart, followed Theodotion his translation. This they would not haue done, if they had thought the translation of the 70. interpreters had bene so perfect, that no man should haue sought the truth of the text, but out of them.

Whereupon S. Hierome doth cite aboue an hundred times, Symmachus, and Aquila, and doth preferre them before the 70. interpreters. And so doth Origene cite Aquila.

Iacob sayth in Genesis: *In cætu illorum non letabitur gloria mea*. But the 70. interpreters read: *In congregatione illorum non innitentur epata mea*. I pray you what affinity or nearenesse haue these two wordes, *Gloria* and *epata*, concerning the sense: truly none. The cause of this error was this. The consonant letters in the Hebrue toung haue their significations of the vowels or punctes, which are set vnderneath them. Now there be two wordes in the Hebrue very much like both in writing and in sound. These be the wordes, *Chauod*, which doth signifie *Gloria*, and *Chaued*, which signifieth *Eper*, a liuer. And there is no more difference betwene them, but that the one is written with *Vau, holem*, and signified glory, and the other is written with *Yere* without *Vau*, and that signifieth a liuer. It is therefore manifest and plaine, that they fell into their error through the similitude and likenesse of these two letters.

The like is in the Prophet Ionas, where they put *Acuad*, id est, *seruus*, for thys worde *Iuri*, id est, *Hebraus*, they were deceaued by the likenes of the two letters *Daleth*, and *Resc*.

In the 58. Psalme they put *Manus*, pro *pedibus*, for where they read: *Τὰς χεῖρας σου νίψαι ἐν τῷ ἀμαίῳ τῆ ἀμαρτωλοῦ*. id est, *manus suas lauabit in sanguine peccatoris*. It is in the Hebrue *Peamau*, id est, *vestigia*, *footsteppes*.

Agayne in the 36. Psalme they put an affirmatiue, where there is a negatiue. For where the Hebrues do read: *Quoniam non pacifice loquebantur*. the 70. interpreters do read: *Quonia pacifice mihi loquebantur*. But y^e the sentence ought to be read negatiuely, the wordes following do declare, which be these: *Et iracundia dolor cogitabant*.

Truely it is to be marueyled, that such an error hath continued in the Church so many yeares, and hath bene espyed almost of none, or at the least of very few. The Latin interpreter might be in the fault (I speake thys in defence of the 70. interpreters.) For if thys græke particle *μὴν*, *Quidem*, be turned into *μή*, *Non*, the matter were playne, and then the sentence would agree with the Hebrue veritye, and

An.b.

the

Miscellanea

the minde of the scripture.

This place among many other doth signifie vnto vs, that those commentaries vpon the psalmes, which go in S. Hieromes name, are not of his doing: for they do expound this verse of the psalme after the text of the seuenty, which S. Hierome being most expert and perfect in the hebrew tongue, would neuer haue done.

Furthermoze, in the 37. psalme they peruert all thinges, and take from vs a great and high mystery: for where it is written in the hebrew, *Schechon aratz v reeh Emunah.* id est, *Inhabita terram, & pascaris in veritate.* that is, *Dwell in the land, and thou shalt be fed assuredly: they haue translated: Inhabita terram & pascaris in diuitijs eius: Dwell in the land, and thou shalt be fed in the riches of it.* But that this worde *Emunah*, doth signifie *Veritatem*, and not *Diuitias*, I will bring agaynst them theyr owne authoritie and translation in an other place.

Where it is both in the hebrew, and in the Latin texte in the 39. psalme. *Non abscondi in corde meo veritatem tuam*, the 70. do read: *οὐκ ἐκρύψα ἐν τῇ καρδίᾳ μου τὴν ἀλήθειάν σου.* So that this worde *Emunah*, hath none other signification but *veritatem*, vnles it betokeneth sometime *Fidem*, sayth, fidelitie or assurednes, which is far from the signification of riches.

Besides these errors, what a ridiculous interpretation is this in the 72. psalme. *Erit firmamentum in terra in summis montium.* Where in the hebrew it is, *Fruementum*, or *Placenta frumenti.* Now there is a great difference in all the three tongues, that is, in hebrew, Greeke, and Latin, betwixt *Firmamentum*, and *Fruementum*. *Firmamentum* in the hebrew tongue is called *Rakia*, and *Fruementum* is called *Dragan*. *Firmamentum* in Greeke is, *σφιγγμα*, vel *βασίς*, and *Fruementum* is, *σῖτος*, vel *χῆδος*. *Firmamentum*, in Latine, doth signifie in English *Stability* or the ground of a matter, sometime the firmament or heauen: and *Fruementum*, betokeneth all manner of corne, but it is most bled for wheate or rye. I beseech you, who (vnles he were blinde and vtterly ignorant) would haue translated the one for the other, *Firmamentum* for *Fruementum*.

Lyranus making mention of this place doth say, that the latin booke is corrupt, and that *Firmamentum* is written for *Fruementum*, but that is most vntrue, for as it is in the 70. interpreters, so it is in the Latin text. Where the Latine booke hath *Firmamentum*, the Greeke hath *σφιγγμα*, whiche is all one. Wherefore this error is to be imputed vnto the 70. not vnto the Latin booke, or to the Latine interpreter.

Here by the way, (and yet not out of the way,) I will shew you how fondly, yea rather how stretchedly Petrus Galatinus doth allege & bring some of the hebrew Rabbines to confirme by this text in this psalme, the sacrifice of the Pasche, and the elevation of the host, as they call it.

Rabbi Salomon doth interpret the 72. psalme of king Salomon. Whereupon, he expoundeth these wordes in the same psalme (*Orietur in diebus eius iustitia, & abundantia pacis, donec auferatur Luna.* In his dayes shall the righteous flourish, and abundance of peace shall be as long as the mone endureth.) after this maner: In the dayes of Salomon shall the righteous be multiplied, and the aboundaunce of peace vnto the wordes end. Notwithstanding (as Galatinus writeth) when he came to these wordes: *Erit frumentum in terra, vel erit frustum frumenti in terra in capite montium*: that is: an handfull of corne shall be sown in the earth even in the toppe of the mountaines. He being not able to conceile the truth, vttered these wordes against him selfe, saying: *Magistri nostri bona memoria exposuerunt, hoc esse genus placentarum in diebus Messia, & totum Psalmū de Rege Messia explanauerunt*: that is: Our Rabbines of famous memory haue expounded this kinde of cakes or wafers to be in the dayes of Messias, and doe interpret all the whole psalme of king Messias.

Galatinus alledging many other of the Rabbines, their gloses, & their bookes, doth conclude, that this same *Placenta*, or cake, should be Messias him selfe, he bringeth in Rabbi Berachias in the name of Rabbi Isaac, saying after this sort: As there was a first redeemer, that is, Moses: so there shall be a last redeemer. For as the

the first redemer caused Hanna to descend : so shall þ last redemer, that is, Messias, shall be a cake of wheate in the earth, according to this saying of the Psalm: *Erit placenta frumenti in terra* : that is (as Rabbi Ionathas expoundeth it) there shall be a sacrifice of bread in the toppe of the mountaines of the Church, that is, a cake of bread shall be a sacrifice about the heades of the Priestes which be in the Church. Thus sayth the Chaldee translation of Rabbi Ionathas, as Galatinus alledgeth. And (sayth he) what is moze rightly signified by the mountaines of the Church, then Prelates and Priestes, in whom the Scripture is fulfilled and verified, when they lift the body of Christ ouer their heades ? A foure folde, nay fortie folde blindnesse and ignozance, so to adde and diminishe the Scriptures, so to racke and rent the Scriptures from the true and naturall sense.

This Psalm concerning the type, is wholly written of the kingdome of Salomon, concerning the veritie and perfect accomplishing therof, it is made & meant of Christ and his kingdome. It containeth partly deprecations and prayers, partly the Propheticall description of the kingdome of Christ.

Some toyte (and that very well) that this Psalm was made of Dauid, for the good successe of the kingdome of his sonne Salomon, and that it was geuen to the people to be song. For after the end of the Psalm, these wordes be added : Here endeth the prayers of Dauid the sonne of Ilay.

And it appeareth manifestly, that when Salomon his sonne was consecrate and inuested into the kingdome, that Dauid not long after ended his life, that it may be well beleued, this Psalm to be the last prayers and bowes of king Dauid, in which prayers he doth not onely desire the successe and felicitie of his sonne Salomon, but also doth touch the felicitie, the power, the righteousness, the amplenesse and continuance of the kingdome of Christ.

Some verses are applyed both to Salomon, being a type, and also to Christ : some onely vnto Salomon, and some to his subiectes, and theyr felicitie, as the xvj. verse, which is this: *Sis pugillus frumenti in terram satus in caput montium, strepitum edant, sicut libanus fructus eius, et floreat de ciuitate sicut herba terra.* that is, An handfull of corne shall be soluen in the earth, euen in the top of the mountaynes, and the fruite thereof shall shake the trees of Libanon, and the children shall flourish out of the citie like the grasse of the earth. He prayeth in this verse for many things, first that there might be aboundaunce of corne, and that the earth might be fertile. The wheate in that region is both higher and greater in the stalk and grapne, then it is in other contryes. He prayeth that it may be growne as high as the hills are, and that it might be so thicke, that it might make such a noyse when it is shaken with the wind, as the trees that grow vpon þ mount Libanus do, when they are shaken with the wind. It is spoken as it were *ὑπερβολικῶς*. Secondly he prayeth & wisheth, that the subiectes of his kingdome, might flourish and increase, both in number and in prosperitie of all things. And these things did happen to the kingdome of Salomon, as it may be gathered out of histories. But to draw this verse vnto a Cake about the Priestes head, as Galatinus, Lyranus, and other do, is an allegory, not so farre set, as folieth. *Hec Hieronymus.*

To our purpose agayne. In the 88. Psalm, they translate: *Medici suscitabunt, for Mortui surgent.* But in this they were deceiued with the ambiguitie of the word, for it signifieth *Tam medicum, quam mortuum*. But when it signifieth *Medicum*, it cometh of this Radicall, *Rapha*. And when it betokeneth, *Mortuum*, it cometh of this Radicall, *Raphah*, with *He*, in the end, *id est, dissoluit*.

They do sometime obscure the whole text, when they had leauer use the darke Hebrue phrase, then to speake playnely in the Greke tong, into which tong, they translated the text. An example. They read in the 40. Psalm: *Holocaustum & pro peccato non postulasti.* In which wordes there is no sense. But it is in the Hebrue, *Holocaustū & peccatum non postulasti.* Where this worde, *Charaah*, is taken for oblation offered for sinne, as *Ascham*, *Delictum*, is taken from an offering *Pro delicto*, as it is often read in *Leuit.* and in the Prophet *Esay*, where he sayth: *Sacerdotes comedunt peccata populi mei, hoc est, sacrificia oblata pro peccatis populi.* And in this signification

fixation Christ is also called, *Peccatum, id est, hostia pro peccato*. What shall I say more of them? They do sometime peruert the very commaundementes of God, as in the twenty of *Leuiticus*, they turne, *Sponsam pro nuru*, a wife, for a daughter in law. For where the true translation hath: *Si quis dormierit cum nuru sua, uterq; moriatur*, they read: *Si quis dormierit cum sponsa sua*, which is agaynst the minde and meaning of God.

Furthermore, that they know not the signification of some *Heb:ue* wordes, this manifestly declareth, that they haue left some *heb:ue* wordes in the holy Scriptures vnttranslated, as in the booke of the *kinges* where they say: *Τὸ βῆδεν τοῦ δίκου ἀπαλλοτρίων. i. fissuras vel rimas domus continebunt*, leauing this *heb:ue* word vnttranslated, *Bedec*, written in the *Greke* letters, and vnexpounded, which is to be mernailed at. For that word is common to the *Heb:ues*, it signifieth a place broken, or ruinous. Our vulgare translation doth wonderfully erre, expounding *Bedec*, for *Sara recta domus*, which is an house substantially repayed, which hath no cleft nor hole in it, yea and which is so well reedified, that it might be lawfully and openly set and let to any that would hye it. If S. Austen had knowen this, or at the least well weighed it, when he wrote so much in the commendacion of the 70. interpreters, he would doubtles haue written otherwise then he did. But S. Austen must be pardoned, for he knew not the *Heb:ue* tongue. Yea he began to learne the first elementes of that tongue, when he was much past threescore yeres of age.

Lib. 2. de
doct. Chri.

But because ye shall not thincke, that I haue them not in reuerence, and do not well iudge of them, I will now shew what is to be commended and allowed in the. In certayne places they do better and more truly expound both the wordes and sentences, then the *Latin* interpreter. And they do oft times (omitting the wordes) exhibite a mysticall sense. As in *Exod*: *Moses ignorabat: quod connota esset facies eius*. This is our vulgare translation: where it is in the *Heb:ue*: *Luxit cutis faciei sue*. Now the 70. interpreters for the other put these wordes, *Quod aspectus cutis vel coloris faciei sue erat glorificatus*, that the sight or skin of his face was made glorious.

Also in the 40. *Psalme*, where it is written in the *Heb:ue* *Imgillath Sephar*, *id est, in volumine libri*, in the rolle of the booke it is written of me, they turned that place, *In capite libri scriptum est de me*, in the beginning of the booke it is written of me. By the which interpretation they expound vnto vs the authority of the old testament, that Christ the sonne of God was creator of heauen and earth, who speaketh of himselfe these wordes: *In capite libri scriptum est de me*, that is, in the beginning of *Genesis*, it is written of me.

Obiectio

But it is written in the *Heb:ue*, *Bimgillah*, *In volumine*: and not, *In capite libri*, therefore they haue not truly translated.

Responsio.

This doth withdrate nothing from the mysticall sense of Christ: for the *heb:ues* by this name *Meggillah*, *volumen*, do vnderstand the v. bookes of *Moses*; whiche being written in certayne roles, they euen at this day do honour and worshippe in their synagogues vpon the sabboth dayes. And if any wil defend this their translation concerning the mystery, he may say, that this word *Meggillah*, doth not onely signifye a booke, of this verbe *Galal*, *Voluit*, but doth also signifye *Apertionem*, of this verbe *Galal*, *id est, aperuit*. And the sense may be this: *In apertionem libri scriptum est de me*, that is, In the very opening & beginning of the booke of *Genesis*. And this sense did so greatly please some, that they did affirme to be written in the *heb:ue* in *Genesis*: *In filio creauit Deus celum et terram*. Which opinion S. Hierome hath very well refelled, saying that it may be so taken concerning the mysticall sense, but not after the signification of the word: for it is not there *Beuen*, *id est, in filio*: but *Berelechich*, *id est, In principio*.

Beside this, where it is written in our common translation: *Non auferetur sceptrum de Iuda, & dux de femore eius donec veniat qui mittendus est*. The scepter shal not depart from Iuda, nor a law geuer from betwene his fate, vntill Shiloh come. The 70. interpreters did translate, *Donec venerit cui reposita sunt*. that is, to whome they are

are layde vp in store, they meane the scepter and kingdome. And thys translation (as some thinke) is much better then the version of the Latine interpreter, who was deceaued by the lyknes of He, and Cheth. And yet I can not say properly that he was deceyved: for Schiloh, with He, (as some learned men do write) doth come of thys verbe Schalah, which signifieth, to pacifie: and so Schiloh, is as much to say as, *Author pacis*, or, *Pacificator*, *populo Dei promissus*: and thys is none but Christ, who is the Prince of peace. But Shiloh, written with Cheth, doth signifie *Misus*, which moued him so to turne it. Yet he seemeth to be ouersene in thys, that he translated it into a partyciple of the passive voyce, for the hebrue tongue hath not partyciples ofpreterpassiues, nor of the future passiues.

Some learned men write, that Shiloh, with He, doth signifie *Filium*, and that He is set in steele of Vau, as ye would say, *Filius eius*. Other agayne do say, that He, is not put for Vau: but that the worde is written wyth He, by the mynde of the holy ghost, to signifie Christ the sonne of the woman: for He, is a note of the article of the feminine gender.

Agayne, where the 70. interpreters do translate, *Cui reposita sunt*, it standeth not best, for the text. For Origines doth say, that he found diuersitie of translations in certayne booke. In one booke he found, *Reposita sunt*, in an other he found, *Repositum est*, so that it ought to be referred to the scepter or kingdome of Christ. And this worde Shiloh, can in no wise be the plurall number: but thys is not greatly to be marueyled at of the 70. for they do in many places turne the singular number into the plurall number.

To make an ende, that I may not omitte any thing which may make for the honor and renoune of the 70. I will now make mention of such places, which (as some do say) both Christ and the Apostles do vse theyr translation, contrarie to the Hebrue verity.

But let vs diligently enquire whether it be so or no, I will bring forth two places, one out of the Gospell alleaged by Christ, an other out of the epistle to the Hebrues alleaged by Paule.

The first is, where Christ sayth: *Ex ore infantium & lactentium perficisti laudem*, as Psal. 8. the 70. did inteprete it. But it is in the hebrue *Istarta* or, *Fundasti fortitudinē*, that is, out of the mouth of babes and sucklings, thou hast ordeyned strength. The 70. do read, *καὶ πλὴν ἀνῶν, i. perficisti laudem*, and so doth also the Latine interpreter. And in pæde thys worde ἀνῶν, doth signifie *Laudem*, but take away the circumstance accent, and then ἀνῶν, doth betoken *validum*, or, *fortem*, *seuerum*, *pugnacem*, and then it is one with the Hebrue worde, Or.

Furthermoze, thys Græke verbe κατασκευάζω, i. *Componere*, doth not alwayes signifie *perficere*, but *apare*, to make mate, frame, or to apply, and it may properly signifie, *fundare*, to ordeyne, or builde, for to builde is nothing els but to frame and to toyne one thing with an other, and so there shalbe no discrepantie betwene Christ, the 70. and the Hebrue veritie. And doubtles it is so to be read, and the booke of the seuenthy ought to be corrected, that they should be drinen to consent with Christ, which alwayes spake Hebrue, and not Græke, rather then Christ to be drawen to them.

The other place is alleaged of Paule, in the epistle to the Hebrues, *Minuisti eum* Heb. 2. paulo minus ab angelis. Here S. Paule followed the 70. although thys hebrue worde, Elohim, may aswell signifie God, as aungels. S. Hierome doth hardlye consent with Paule, saying, that it is in the hebrue, *Deo, & non angelis*. But vnder Hieromes pacience, Elohim, doth not onely betoken *Deum*, God, but also aungels, and iudges. And I maruaile that S. Hieromes memozy so sayled hym, who following the interpretation of Aquila, vpon the vi. chapter of Genesis, doth in his annotations referre thys worde Heloim, to aungels.

To be short, it is to be lamented, that the booke which we haue now in the name of the 70. be so corrupted. And it is not mate nor right, that the faulte and negligence of the Printers should be imputed vnto them: for there be infinite errors in those booke, by the inuersion of letters: one for example: there is put, τανός, for

Miscellanea

πῶλος, locus, pro conuiuio.

All such thinges and other of greater weight ought to be amended by the great diligence of the, which are cunning and expert in the Hebrew and Greke tongue.

Ezechiell. 19.

Ezechiell was a Prophet, who whē he was led prisoner with Ioachim the king into Babilon, prophesied the calamities of the Jewes, and sent hys Prophecies out of Babilon into Hierusalem to Sedechias the king, which beleued hym not, neither the other prisoners also, so that they saw the Citie of Hierusalem was not destroyed, which Jeremy had Prophecied should be destroyed.

Hiero.

In the thirtie yeare of hys age, and fift yeare of hys captiuitie, he began to write hys booke of Prophecie, which booke is neither too eloquent nor too rude, but betwene both. The beginning and end thereof is darke and obscure, and some say, that the booke was written of certaine wise men, and not of Ezechiell. And therefore the Hebrewes do not suffer them to be read, but of very well learned men. Certaine of the Jewes, that is, of the tribe of Dan, and Gad (whom he prophesied should not returne to Hierusalem) killed hym at Babilon. He was counted a Martyr and buried in the Sepulchre of Sem, the sonne of Noe, and of Arphaxah, hys sonne. Ezechiell in Hebrew betokeneth *Fortitudinem Domini*.

Rites. 20.

This worde, Rites, is deriued and cometh of this Latin worde, *Ritus*, which signifieth in Englishe an approued vse and custome, which all men doe ratifie and allowe.

De amicitia.

Festus sayth, that *ritus*, is an approued vse or ceremonie in doing Sacrifice. Howbeit, he also sayth, that it is taken and vsed moze generally for any maner of vse and custome: Whereunto Cicero seemeth to agree, saying: *De hijs qui omnia pecundum ritu ad voluptatem referunt*: that is: of them which after the maner of brute beastes, do referre all thinges to pleasure.

Person, Time, and Place: and first of the Person. 21.

The circumstance of the person putteth vs in remembrance of many thinges.

First, that we do weigh and consider who speaketh or intreateth, whether he be a Prophet or any other man. If he be a Prophet, whether he speaketh in his owne person, or in the person of an other. If he speake in the person of an other, whether he speake in the person of God or of man: and whether of a godly or vngodly man. Then it is to be expounded, whether he speake of him self or of an other. For the writers of holy Scriptures sometimes do speake in 3 persons of other mē, and sometimes in the persons of wicked men, and in the persons of their enemies.

In the booke of Ecclesiast. where it is intreated *De summo bono*, many thinges are spoken in the name of the vngodly, which denie the prouidence of God, and the blessed and fortunate life that shall follow and succede the painefull and vnforsunate life in this world.

It is requisite, that we vse the same circumspection in the booke of Iob, where diuers persons are brought in speaking. Furthermore, the Prophetes in their owne persons oftentimes do reueale & make manifest the iudgements and counsels of the wicked.

The Apostles also likewise oft times do set forth and propose the obiections of the aduersaries.

The history of the Gospell comprehendeth many thinges that were spoken of the slanderous Jewes, and many thinges also which were spoken godly, both of Christ and of other godly men.

The godly Eunuch graunteth, that he was in a scruple and doubt, because he knew not whether the Prophet spake these wordes: *Tanquam ovis ad occisionem ductus est*, of him selfe, or of any other person.

AQ.8

Further,

Furthermore, it is expedient to consider, vnto whom the wordes are directed, whether to superiours or els to inferiours, to all men or els to fewe men, to good men or els to euill men, to sluggish men or els to quicke men, to enemies or els to frendes. For the Prophetes and Apostles are wont to temper their sayings and preachings, for the dispositions and conditions of those that were assembled.

Whereupon ye see, that Christ ordereth his talke farre otherwise to the proud Phariseis, Scribes, and Lawyers, then to the lowly common sort of people, or to the disciples which were better instructed and taught.

S. Paule writeth more sharply to the Hebrewes (whose sluggish mindes were to be stirred and excited by threatnings & examples of the law) then to the Romanes or to the Corinthians, which were both more negligent, and also neuer before bound to the law.

He wrote other wise also to the Galathians, being seduced and almost swarued to the Iewishe Religion: then to the Philippians or Thessalonians, which were constant and stedfast in the sound doctrine which they had once receaued. I speake especially of these partes of the Epistles, which beside the intreating of doctrine, do containe reproofes, corrections, exhortings, &c.

In the new Testament are many thinges spoken which concerne all men, and also there are many thinges to be applied to fewe men, which vse and enioye one certaine state of life. As for example: Christ sayth to his Disciples: *Dico autem vobis amici mei, &c.* that is: I say vnto you my frendes, do ye not feare them that kill the body, &c.: which wordes were namely spoken to the Disciples. But they must so be taken, that they may be vnderstand to pertaine generally to all saythfull beleuers. Luk. 12.

Agayne, where Christ sayth to the disciples: *Reges gentium dominantur eis, et qui potestatem habent super eis, benefici vocantur: vos autem non sic,* that is: The rulers of the people are Lordes ouer them, & they which gouerne them are called gracious, but ye shall not be so. These wordes do not pertaine to all men, but properly to the disciples and to their successours, as to byshops and gouernors of the Church (as witnesseth S. Peter.) For they must not be Lordes ouer other men, but must leaue that iurisdiction to the politique rulers, from whom these wordes of Christ doth derogate nothing of their dignitie, for that in other places of the Scripture the function of Magistrates with euident sentences is appoynted. Luk. 22.

Of this circumstance S. Austen giveth a very good rule saying. *Erit hoc in observationibus intelligendarum scripturarum. &c.* that is. We must obserue and marke this thing in vnderstanding the scriptures, that we know that some thinges are commaunded generally to all men, and some thinges agayne vnto euery particular state of persons: that the medicine may pertaine not onely to the vniuersall state of health, but also that it may be ministered to the particular infirmitie of euery sicke member of the body. Lib. de. doct. Chri. 3. cap. 17.

Time.

The time is diligently to be expended in all wordes and deedes. We must respect what hath bene done, commaunded, or expounded before the law, vnder the law, in the time of the gospel: Some thinges do oft times seme not to correspond to the lawes of charitie, or els to be reputed and taken for absurdities, which (when the times are duely perpended and viewed) are found to be contrary. Whereupon S. Austen writeth very well saying: *Cauendum ne forte quod in scripturis veteribus. &c.* We must take heede, least that thing in the holy scriptures, which of the times be not vnderstand figuratiuely, but properly, be not a flagitious or an haynous dede, least any man may thincke, that the same may be transferred to these our times for the vse of life. He sayth also in an other place. *Multa sunt quæ illo tempore officiose facta sunt. &c.* that is, there haue bene many thinges done at that time godly, which cannot now be done but filthily and with absurditie. Austen meaneth of Polygamie, that is, pluralitie of wiues and concubines, which although it were graunted and permitted to be lawfull for the olde fathers, yet we of this time may not follow their doingses. Lib. 3. de doc. Chri. cap. 18. Ibid. 22.

Do. y.

The

Miscellanea

Rom. 4. The Apostle Paul in þ weightie treaty of iustificacion by fayth without woorkes, while he doth prudently perceiue, that it was spoken of Abraham, that he beleeued, and that his fayth was counted to him for righteousness long befoze he was circumcised; reasoneth and concludeth by that circumstance, that Abraham was iustified befoze circumcision.

Galat. 3. Likewise he teacheth, that God gaue the promise that is, the blessing and iustification without the helpe of the law, for so much as the law was made foure hundred and 30. yeares after that Abraham was iustified.

The diligent obseruation of this circumstance of time profiteth much to the reconciling of those places of the Scripture, which do seme in apperaunce to disagree. Whereupon this saying of Austen is bled of many, and taken for a pꝛouerbe. *Distribuite tempora, & concordat scriptura.* Denide the times, and the Scripture doth agree, for he with a maruelous wisdom by marking the diuersities of the times, reconcileth those places in which S. Paul often affirmeth the law to be abrogate: and openly repproueth Peter, abstejning from certayne meates, and in tohich places also, he is mentioned to circumcise Timothie, and that he shaued his head, and purified him selfe with other in the Temple of Hierusalem.

Lib. de
verb. dom.
Serm. 16.
Exemp. ad
Hier.

Therfoze in the preaching of the Prophet, in disputations in Histories, in the psalmes and the Gospell, it is requisite, circumspectly to distinguish, first in what time (for there is a time of the Gospell) a time of mercy, a time of wrath and anger, a time of peace & warre, a time wherein the Church doth flourish, and a time agayne where it is oppressed: Secondly of what time, whether of the time past, present, or to come. And thirdly in what age any man hath spoken or done any thing.

Place.

The place also must be circumspectly weighed. S. Luke writeth, that all things were common to the brethren at Hierusalem, and that Ananias with Saphira his wife were suddenly slayne, because they layd by and kept backe some of the money, which they toke for their goodes and landes that they solde. It was expedient, that such things should be done, for a time among the Iewes, whose goodes were cruelly spoiled of their enemies, and among whom there remayned very many hypocrites, to be feared with the threatninges of the law. But among other Churches it ought not so to be done, and especially in the Churches of the Gentiles, for by such examples their mindes might haue bene rather alienated from the Gospell, then induced vnto it.

Paul also shoue his head to purifie him selfe at Hierusalem, which thing (vndoubtedly) he would not haue done in any other place.

Maner or way, in wordes.

There is also a circumstance of maner to be obserued, both in the wordes and deedes.

Concerning wordes, if we respect the maner, the sentence which semed to be sharpe, is soft and gentle. And agayne, that sentence which semeth to be soft, is founde sometime sharpe.

Concerning the deedes, that action is commendable, which otherwise might be esteemed and taken for flagitious and haynous. And that action also which appeareth to be blamelesse, yet sometime is found to be faulty.

Examples of maner or way concerning wordes.

Iohn. 2. Our sauour Christ sayd to his mother the virgin: woman, what haue I to do
Ibid. 12. with thee: Also he calleth the Iewes Serpentes, and the generation of Wipers, and
23. 8. (the children of the deuill. And he calleth Peter, Sathan, all which wordes semed to
Math. 16. haue come from one of an vnpatient and angry mynde.

But if ye ponder them in the maner, conuenient & agreeing to his purpose, ye shall perceiue, þ he spake nothing worthy of blame. For his wordes which he spake to his mother, do import a very profitable admonition, to acknowledge the great power

power of his diuine nature, and also to wayte for the oportunitie of working miracles. Therefore they were spoken gently, and not contentiously.

Agayne, it is manifest to all them that consider the circumstances, that those wordes which he spake to the wicked and obstinate Iewes, appeared very bitter and vehement, but yet he spake with a zeale, to the aduancement of the glory of God, and for their saluation.

Furthermoze, we must weigh and consider, whether any thing be spoken and proposed simply or doubtfully, affirmatiuely, definitiuely, or leauing it vnresolued. As where Christ sayth: that some did geld them selues for the kingdome of heauen. Math. 19. Agayne, other thinges are perswaded and counsailed, as the Apostle counsaileth 1. Cor. 7. and perswadeth to embrace virginittie. Some thinges also are seuerely and straightly commaunded, as chastitie in wedlocke, whereby the bed is kept vndefiled, and adultery auoyded.

To this agreeth very well S. Hierome, saying: *Scito in scripturis diuinis quadam prohiberi, &c.* Know thou, that in the holy scriptures, some thinges be forbidden, and some thinges commaunded, some thinges graunted, and some thinges counsailed. All thinges be forbidden, and god thinges commaunded, meane thinges are graunted, and perfect thinges perswaded. Ad De- met.

Examples of maner or wayes in actions and deedes.

This circumstance ye may read, where Abraham vanquished seuen kinges, Gene. 14. and led away a great pray, and where the people of Israel spoiled the Egyptians. Exod. 12. Of eas the prophet receiued the harlot. Also, where Dauid did eate the shew bread, Hof. 1. the priestes killed, and did set the flesh on the sabboth day. Math. 12.

In which actions, if ye rehearse the law of battaile, the force and strength of charitie, wherewith one brother is bound to helpe an other, the commaundementes and ordinaunces of God, brgent necessitie, finally, the godly affectes and mindes of the doers: ye shall finde all thinges to be very well done.

As for example, when some do relieue the poore brethren, it happeneth sometime that one man doth it with a very godly minde, onely respecting the glory of God and his neighbours benefite, and an other man doth it not of a godly minde, seeking his owne glory among men, and distributing nothing of his owne. And therefore the one may be iudged to doe an acceptable thing to God, and the other to offende and displease God.

Cause

This circumstance S. Paul respected, when he sharply reprimanded Peter, for that he abstained from those meates which before he compained with the Iewes, he freely did eate in the presence of the Gentiles.

Some will thinke, that Paul did this thing wickedly and sediciously: and Porphyrius therefore contemptuously enuied the dignitie of the Apostles, and all our religion. But if any man will search and examine the sondry and weighty causes, which moued Paul, he shall easely perceauie, that he was wisely and iustly stirred thereunto. Hiero. in Coment. ad Gal.

First, Peter did it, agaynst his owne conscience for feare of the Iewes: for he knew that the law was abrogate, & that nothing was to be called common, which God hath sanctified.

Secondly, by his example other were forthwith brought into error, being enforced to suppose, that Moyses law was needefull to saluation.

Thirdly, the weak consciences of the Gentiles were offended, which iudged that they were worthy of eternall damnation, if they should not obserue such ceremonies, either iudging that the doctrine of eternall saluation was neuer sincerely preached vnto them before that time.

Fourthly, he greatly embased the dignitie of Christ, forsomuch as he seemed to signifie vnto the Gentiles, that onely Christ was not sufficient for our iustification, but that the rites of the lawe were needefull to be obserued.

Do. iij.

Fifthly,

Miscellanea

3 Fifthly, the whole doctrine of the liberty of the gospell obtained by Christ, which was lately planted in the churches, & began to haue luckily successe, was peruerbed. Had not S. Paul I pray you iust cause to reprove Peters error, which contemned so many and great incommodities by that his one dædæ?

Instrumentum.

Ind. 15. This circumstance also is worthy to be perpended and weighed. Samson is reported, to haue slayne a thousand Philistines with the Jaw of an Ass. David vanquished Goliath onely with a sling.

1. Sam. 17. In these examples the maruelous powers, and godnes of God doth appeare, so much as with so base instrumentes, so worthy actes were done.

1. Cor. 1. To this circumstance pertayneth this saying of Paul: *Quæ erant imbecillia in mundo elegit deus, ut puerifaceret ea quæ sunt robusta. &c.* That is, God hath chosen the weake thinges of the world, to confound the mighty thinges.

2. Cor. 13. Agayne he sayth: *Experimentum quaritis in me loquentis Christi?* Seeke ye experience of Christ that speaketh in me: The Lord will destroy that wicked man with the spite of his mouth, and he shalbe abolished by the clearnes of his comming.

Cathedra Mosi. 22.

Nehem. ca. 8. et alibi. I T appeareth in the holy Scripture, that there was a chaire made and set by in the temple, in which the Priestes preached and interpreted the Law of Moses vnto the people assembled together, like as pulpets are set in our Churches.

To sit in the chaire of pestilence, or of scornfull (that is, of blasphemers, which do deride and mocke the worde of God, his helpe and saluation, &c.) signifieth, to declare, and to teach after the maner of pestilent men, which do contemne and deride godly and honest thinges.

The chaire of pestilence is, when a man taketh the counsell of wicked men, that is, to teach and defend what thing seemeth to them god and godly, and not to will to condemne the way of sinners, that is, to heare the lawe and word of God, which condemneth all our doings.

So David heard of the Prophet Nathan, like as the Gentiles heard of the Apostles.

To conclude, to sit in the chaire of Moses, is to teach, professe, and to read Moses law: but to sit in iudgement seate of Cæsar, is to iudge according to Cæsars law, whereupon thys worde chaire signifieth doctrine.

To say and not to do. 23.

Math. 23. Phil. 1. Some men say, that euill & wicked Ministers can not minister the Sacramentes in the Church of Christ, and preach the worde of God with fruite and profite. But Christ is cleane against them, who pronounced thys of the Scribes & Phariseis, being wicked and froward persons: *Quando sederint super Cathedram Mosi, qua dicunt, facite, &c.* When they sit in the chaire of Moses, what soener they say, do you. S. Paule also vnto the Philippians sayth, that he was very glad, that the Gospell was preached, although that some did it of contention and enuy, that they might bring S. Paule in hatred with the people. Whereby, if the Apostle had not knowen, that the Gospell was preached of the wicked with some fruite, he should not haue had an occasion of gladnesse, but rather of sorrow. What shall we say also of Christ, which both called and suffered the traitour Iudas to teach the Gospell? And he suffered some other to call out devils in hys name, when notwithstanding they would not followe hym. This our Saviour would not permit to haue bene done, except some profite thereof did redound vnto the Church. Let vs reason, *a contrario*. In the Church sometimes there may be a doctrine taught, which is neither god nor godly: and I pray you, may there not out of the Church, likewise be exhibited some thinges that be god and profitable? Peter was in the congregation when he perniciously dissembled, whereupon Paule was constrained to resiste hym openly in

in the face. In the same Church was S. Cyprian, who against the truth would haue them to be baptized againe, that were Chriſtened of heretickes. Wherefore whereas theſe ſo worthy men ſwarued from the truth being conuerſant in the Church, it remaineth, that it is not impoſſible, that ſometime the worde of God and the true Sacramentes ſhould be adminiſtred without the Church. And in Sacramentes it is not to be conſidered, who geueth them and who receaueth them, but the thing is to be weighed by it ſelfe, for the which God would haue the Sacrament to be moſt holy and pure.

With banquettes. 24.

I Doe not a little maruell of certaine fond men, which would haue the Supper of the Lorde to be miniſtred with a great ſolemne feaſt, or banquette, becauſe mention is made in the Epistle to the Corinthians, of a great ſupper in which the rich and poore did feaſt together. But if the wordes of Paule be well expended, they ſhall finde there that Paule would haue no ſuch banquetting: His wordes be theſe: *Num domos non habetis ad edendum & bibendum?* Haue you not houſes to eate and drinke? as though he ſhould ſay, the quantitie of meate and drinke is not required to the ſanctification or celebration of the Lordes ſupper: for what ſoeuer it be (be it neuer ſo little of the holy Symboles) is ſufficient to the celebration thereof, whereby we ſee, that Paule doth condemne and reiecte that maner of banquetting, which the Corinthians uſed in receauing the Lordes Supper. For if Church ought not to aſſemble together, but onely to heare doctrine, to offer prayers, to render thanks, to confeſſe their fayth, to receaue the Sacramentes, and to other godly exerciſes. If any other thing be done in the Church, it is done out of ſeaſon, for enery man hath hys houſe appointed him to feaſt, to banquet, to eate, and to drinke.

The Sacramentes are not inſtituted for the neceſſitie of the body, for that end Manna, & water out of the rocke were geuen to the Jewes: but the Sacramentes of the Goſpell pertaine not to that end. All the holy fathers both of the Greke Church, and alſo of the Weſt Church, be of that iudgement.

One forme of Baptiſing of children.

It is lawfull in the action of Baptiſme, to recite Gods promiſes, to recite the Symbole, to require the fayth, either of the adulte which come to be baptiſed, or of them which bring infanties to baptiſme.

It is lawfull alſo to pray and cal vpon the Lord, which prayers in the beginning were ſhort, but in proceſſe of time they grew without measure, hauing added vnto them not onely long benedictions, but alſo diuers rites and ceremonies.

Tertullian wrighteth, ſaying: *Aquam adituri ſed & aliquanto prius in ecclesia ſub Antiſtitis manu conſeſtamur, nos renunciare diabolo, & pompa, & omnibus Angelis eius &c.* When we come to the water, we ſay ſomewhat befoze in the church vnder the hande of the prieſt, and do proteſt, that we will renounce the diuell, hys pompe, and all hys aungels. After that we be theſe dipped in the water, aunſwering no moze then the Lord had determined in hys goſpel, and then being taken out we taſt of milke and hony. And from that day we abſtayne from beyng waſhed by the ſpace of a whole weeke.

Here you may ſee by the wordes of Tertullian, what rites were added vnto baptiſme, as Abrenunciation, three inuerſions, taſting of milke and hony, abſtinencie from waſhing. In hys firſt booke againſt Marrion, he maketh mention alſo of oyle.

S. Hierome teſtifieth, that wine was added to the milke, he wrighteth in his commentaries after this maner: *Dominus pronocat, ut non ſolum emanus vinum, ſed et lac, quod ſignificat innocentiam paruulorum, qui mos ac typus in occid. eccleſiis hodie uſq; ſeruatur, ut renatis in Chriſto vinum, & lac tribuatur.* that is, The Lorde doth pronoke vs not onely to buy wine, but alſo milke, which ſignifieth the innocencie of infants, which maner and type is euen at thys day obſerued in the weſt churches that wyne and milke be geuen to them that be bozne agayne in Chriſt.

Miscellanea

S. Augustine in certaine places of his woorkes doth shew that diuers prayers and maners were vsed about baptisme, he maketh mention of exorcismes, and exorcisations agaynst the contrary powre: he speaketh of godfathers which promise saythe for the infant, he maketh mention also of oyle wherewith the christened were annoynted.

Long time after Augustine, Rabanus Maurus byshop of Mentz, maketh rehearsal of many moze ceremonies of baptisme, as to signe him & was baptized with the crosse in hys forehead and in hys brest, to blesse salt and to put it into hys mouth, of a white cloth, which we call the chrisom.

All these thinges and many such other were added from time to time by men: But if antiquitie seeme to defend the maner of these rites, who dare deny the authoritie of the Apostles, far to excell theyr authorities, for the Apostles were long before them: therefore it shalbe best to cleane to, and folloiw the steps of the Apostles, aswell in the ministry of baptisme, as in other godly ministrations. As for the consecrating of the water by the priest, which S. Cyprian requireth to be had in baptisme, I say, that the exemplars of the holy scriptures ought to be of moze force and value, then the authoritie of Cyprian.

The scripture recozde, that Iohn the Baptist, and the disciples of Christ baptized in water not consecrated.

Who consecrated the water to the Eunuche, whome Philippe christened: and to many other.

If ye will vnderstand by consecration, not that the water ought to be exorcised, annoynted, crossed, &c. but onely to be appointed to holy uses: we say that that consecration ought to be admitted. In dede the water of baptisme is holy, not for any wordes spoken ouer it, not for any characters added vnto it, but by the institution of God, and for the holy vse, and prayers of holy men.

Celebration of Easter. 25

There arose a great contention betwene the east churches and the west churches about the celebration of Easter, because the priests of the west churches thought theyr tradition of the Apostles Peter and Paule, in celebrating Easter, not to be neglected: and the priestes of Asia, affirmed, they would followe the tradition of S. Iohn. Insomuch that Victor byshop of Rome, feared not to excommunicate the priestes of Asia. And in so doing, he was greatly reprehended of the blessed Martyr Ireneus.

Howbeit, Socrates the famous historiographer, was bolde openly to gaynesay both the traditions: for after certayne places of the holy scriptures alleaged, he adde, that the Apostles constituted no traditions for the celebration of Easter: these be hys wordes: *Nusquam apostolus nec ipsa euangelia iugum seruitutis illis imponunt, qui ad predicationem accedunt. &c.* The Apostle in no place, neither the gospels them selues do lay the yoke of bondage vpon them, which come to the preaching, but onely men by a certaine custome haue celebrated the feast of easter, & other holy daies in all places (as they listed) to cease from laboures, and in remembrance of the passion. Neyther our Sauour nor the Apostles commaunded vs by any lawe to obserue this feast, neyther doth the Gospell or the Apostles threaten vs with punishment, as the law of Moses did.

Also a little after he sayth thus: *Mihi videtur, quod quemadmodum multi. &c.* that is, I thinke that the feast of Easter (as many other thinges) in euery place hath by a custome bene celebrated, because none of the Apostles (as I sayde) established nothyng of it.

Polycarpus. 26.

Irene. li. 3. Polycarpus was famous among the apostolicall men, which liued next after the contr. he. c. Apostles time, for he was Iohn the Apostles scholar.

3.

Like as the dignitie of the Apostles was great, which had receyued the doctrine of the Gospell immediatly after Christ, so the worthinesse of Polycarpus is great to be

lye to be esteemed, whiche had receyued the doctrine of Christ out of the liuely —
mouthes of the Apostles as out of a most pure fountaine. He was not onely taught
of the Apostles, but also familiarlye conuersant (as Irenæus sayth) with many
which had sene our Lorde Jesus.

He was byshop of Smyrna, constituted and appoynted there by the Apostles.

Furthermoze Irenæus testifieth, that Polycarpus wrote a very absolute and
perfect epistle to the Philippians. But in thys our tyme there is an Epistle ex-
tante, intituled, *Epistola Polycarpi ad Philipenses*, whiche whether it be Poly-
carpus hys in dede, let the diligente searchers of antiquitie weygh and iudge.
For although it doth not contayne any manifestt error, yet it may moue suspiti-
on to the diligent reader: for he sayth, that he was induced by the Philippians, to
wricht, but he doth manifestlye declare, what was the cause or scope to whiche he
directed hys epistle.

Notwithstanding, it appeareth, that Polycarpus in that Epistle intreated
well of the article of Christe, and of hys expiation, of the sinne of all mankynde,
wherein he employed great labour and trauayle: For he doth adourne it wyth te-
stimonyes both of the olde and newe Testament, and condemneth all men which
dissent oꝝ depaue that article: For thus hee sayth: *Omnis qui confitetur Iesum* ^{2.Iohn.1.}
Christum in carne non uenisse. &c. Who so euer confelleth not that Jesus Christe
came in the fleshe, he is Antichriste, and whosoever confelleth not the mystery of
the crosse, he is the diuell. And whosoever shall peruerthe the wordes of the Lorde,
and turne them to hys owne desire, and shall say, that there is no resurrection noꝝ
iudgement, he is the first begotten sonne of Sathan.

Of saluation he sayth: *Gratia salui facti estis, non ex operibus, sed in voluntate Dei,* ^{Ephc.2.}
per Iesum Christum. You are saued by grace, not by workes, but in the will of God
by Jesus Christe, he speaketh of the ende of workes.

Irenæus sayth, that he taught certayne errors which the very heritiques that ^{Euse.Lib.}
were without the church, durst not teach. ^{7.cap.20.}

He was of great authoritie, not onely wyth hys owne Churches, but also wyth
forrayne Churches.

Hierome sayth, that he was chiefe ruler of al Asia, because he had to his masters In Caral.
and teachers the Apostles, and them which had sene Christ.

Ignatius wrichteth, that when he wente to suffer deathe, he did betake the
cure and ouersight of the Church of Antioche, to Polycarpus, as to a most fa-
mous and saythfull Pastour.

Irenæus also writeth, that Polycarpus conuerted at Rome, many that were in
sected with the heresie of Valentinus, and Marcion.

Nicephorus wrichteth that Polycarpus and Anicetus, the byshop of Rome, ^{Lib. 4.}
differed somewhat in iudgements, howbeit they did louingly communicate toge- ^{cap.39.}
ther, insomuch that Anicetus permitted Polycarpus, (for reuerence sake) to mi-
nistre the Sacramente in the church: which thing in an euident testimony, that the
doctrine of the liberty of ceremonies at that time, was freely and without perturba-
tion of the church, retayned.

The same Irenæus wrichteth, that when Marcion on a tyme mette Polycar-
pus, and sayde vnto hym: Knowest thou vs? Polycarpus answered, I knowe
thou art the first begotten sonne of Sathan.

It appeareth out of the Epistle, called Smyrnenium, that he was graue and
of holy maners.

The maner and cause of hys death was thys.

Marcus Antonius Verus, wyth them that helde the Emperre, moued cruell
persecutions agaynst the Christians, as well in all places, as at Smyrna. Thys
very godlye man Polycarpus, coude not be condemned of any wicked dede,
but was adiudged to deathe, because he had taughte and set forth wholesome do-
ctrine, thzough out all Asia, , hauing thzowne downe and destroyed the Idolles
of the heathen.

Miscellanea

Not onely the magistrate of Smyrna commaunded the godly and reuerend olde man to be taken and put to death, but also Polycarpus scholars brought forth euidence against him, and iudged him worthy of death, and of thepp owne accord with furious hatred carped small boughes to the fier. He was burped and martyzed at Smyrna, about the yeare of Chzist 177, He himself sayd, that he serued Chzist 86. yeaeres, which is to be vnderstand immediatly after his conuersion.

Blasphemia. 27.

Blasphemia, is a Greeke worde spoken in despight of God, and it is denided into two partes: The first is blasphemie agaynst the Holy ghost, which is a continuall blaming of the inspiration and workes of the Holy ghost: for when the Holy ghost doth so evidently worke in the myndes of men, that they can not caill nor excuse them selues by ignorance, yet they strue agaynst thepp conscience, agaynst the reuelation of the Holy ghost, whiche they know to be mosse true and good. As for example: The Pharisees beyng ouercome in thepp owne consciences with most manifest miracles, coulde not but graunt the doctrine and geskes of our Saviour Chzist to be godly. Neuertheles they did enuiously and falsly accuse Chziste, that he did all thinges by the helpe and instigation of the deuill, but Chzist refelled them with foure fillogisticall argumentes.

1. Argument.

The first, if one diuell cast out an other, then are they denided a sonder, and contrary the one to the other, but the diuels are not repugnaunt nor denided among them selues: Ergo, I cast not out diuels by the power of Belzebub.

2. Argument.

Vpon see that your children cast out deuils by the power which haue receyued of me, but none of you will say that your children will cast diuels out by the power of Belzebub: Ergo, you ought not to say that I cast out diuels by the power of Belzebub.

3. Argument.

The kingdome of God and the deuill cannot stand both in one place: but the kingdome of God is come vpon you, by vertue whereof I cast out diuels: Ergo, I cast not out diuels by the power of Belzebub.

4. Argument.

Fourthly and finally you see, that none is willing to depart from his holde, except he be vanquished by a greater power, and by a stronger then himselfe, but I being stronger then he, take away his armour and deuide the spoyle. Ergo, I cast not out diuels by his power.

By this (sayth Chzist) I haue to say to you: euery sinne of blasphemy shall be forgiven vnto men, but the blasphemy agaynst the holy Ghost, shall neuer be forgiven.

In that you haue called me a Samaritane, a wine bibber, a gluttonous person, and that you seeke to kill me, it may be forgiven you, for you may pretende ignorance: but where you rayle agaynst the diuine Maiesty of God, ascribing that thing to the diuell which is wrought by Gods holy finger, it shall not be forgiven you.

Here falleth out two godly doctrines, the first, we ought to suffer pacienly those thinges that are spoken agaynst our owne persons, and not to reuenge it, *no liere-sistere malo, diligite inimicos vestros benefacite ijs qui vos oderunt*, (sayth Chzist) but we ought with an other manner of zeale to defende Gods cause, & to refell those things which are spoken agaynst his honour and diuine maiesty. Moyses pacienly suffered the murmuring agaynst him, but when he saw Gods glory defaced, he slew

23000. at one clap. Let vs expende a litle nerer the wordes of Christ, and so shall we the better consider what the sinne agaynst the holy Ghost is.

The holy and learned Fathers, and namely Augustine that diligent searcher of all the scriptures, had much a do about this place, and confesseth playnly, that there is not an harder place in all the scriptures then that, and therfore he durst not intreat of it. But it is out of all question, that such a sinne there is, and that it is irremissible, and because occasion of this place so serueth, I will by Gods grace shew the iudgementes of great learned men, and so much the more, because I intende to touch in the end that detestable vice of desperation.

The scholasticall doctozs define þ sin of þ holy Ghost to be, if any person do neglect or reiect heauenly inspirations & godly suggestiōs, which doth mone him not to sinne, and yet willingly will sinne. For example: If any man be tempted or moued to sinne, and then presently the severity of Gods iudgement do fall into his minde, and teacheth him that God will reuenge and punish sinne, if he notwithstanding of a purpose do bilpende and contemne this suggestion, and had rather taste of the paynes to come, then forsake his present pleasure: this man doth sinne (say they) agaynst the holy Ghost. And of this sinne they reckon to be fire spices.

- | | |
|--------------------------|--------------------------------|
| 1. Presumptio. | 2. Desperatio. |
| 3. Impugnatio veritatis. | 4. Inuidia fraternalis gratia. |
| 5. Obsinatio. | 6. Impenitentia. |

This is the censure of the scholasticall men concerning the sinne agaynst the holy Ghost. It is requisite and necessary througly to expend and weighe the wordes of Christ. *Quicumque dixerit verbum aduersus filium hominis remittetur illi. Qui autem dixerit aduersus spiritum sanctum non remittetur illi, neque in hoc mundo, neque in futuro.* Here we see, that Christ calleth this sinne blasphemy and rayling. Sinne properly and commonly is that which is done agaynst the rule of godlynes. Blasphemy is when a man doth not only passe the limites of vertue and honesty, but also when he checketh, taunteth and rayleth at that thing, which he knoweth to be good. Math. 23.

Example.

He that doth not obey the magistrate in all lawfull and honest thinges, doth sinne and offend. But he which doth checke taunt and rayle, doth cut and bite the magistrate, is a blasphemour of the magistrate.

The sonne who doth not obey his parentes, sinneth: but he which rayleth vpon his parentes, is a blasphemour of his parentes. So in the wordes of Christ, it is well to be noted, that he doth not say, *qui peccauerit aduersus spiritum sanctum, sed qui dixerit aduersus spiritum sanctum consilium*. So that the sinne agaynst the holy Ghost is alwayes coupled with checks, rebukes, slaunders and contumelious wordes, which wordes be spoken of a set malice, and an enuious despight, being well knowen and agaynst a mans owne conscience.

Therefore the diuision of the scholemen into those vi. kindes before named seemeth not to be consonant with the wordes of Christ. For it may be, that he which doth this day presume of Gods mercy without all godly working, & that he which doth this day dispayre of Gods grace, that he which is this day obstinate and impenitent, may so morow repent and redresse those vices. But if they continue to the end in their former sinnes, then it is, *Peccatum ad mortem*. And S. Austen calleth this sinne agaynst the holy Ghost, *Finalem impenitentiam*.

It may sufficiently appeare by the scriptures, that euery sinne agaynst the holy ghost, is not so condemned of Christ, that it is utterly vnforgeueable, for then their sinnes should be vnforgeueable, which ignorantly resist the preaching of Gods ho-

Miscellanea

ly grace, but vnto such is not denied the place of repentance, nor remission of finnes, as appeareth in the Actes of the Apostles, when Stephen had sayd to the Iewes, you stifnecked people, and of vncircumcised harts, you alwayes resist the holy ghost: yea when he was stoned to death: he praying sayd: *Domine ne imputes eis peccatum hoc, quia nesciunt quid faciunt.*

To be playne and short, there be two kindes of blasphemies: one is of them which do persecute and rayle vpon Gods veritie and truth thorough ignozaunce. These be like vnto them, which rayled vpon the sonne of man by reason of his humble and lowly lyuing, as Paul him selfe did, vnto such remaineth a place of repentance. And for such we may pray, for they sinne not vnto death, so the Apostle speaketh of him. *Qui prius blasphemus fui & persecutor & contumeliosus, misericordiam consecutus sum, quia ignorans feci. &c.*

The second kinde of blasphemy is, when a man doth not ignozauntly, but wittingly, willingly, enuiously, of an obstinate malice agaynst his owne knowledge and conscience, blaspheme and rayle vpon the truth of Gods Gospell, with opprobrious and flaunderous wordes. And for these we may not pray, for they sinne vnto death agaynst the holy ghost.

In this predicament were the Pharisees, the Scribes and they which sayd (*In Belzebub eijcit demonia.*)

In this predicament were Iulianus Porphirius, and Alexander, the copper Smith.

Finally in this predicament are they which did once know the truth, and earnestly embrace the veritie of Christs Gospell, but now turning their sayles, haue revolted, and do most dispyghtfully, and cruelly persecute, blaspheme and rayle vpon the same.

There is a notable and singular well learned man, beautified with all kinde of good literature, which writeth, that as long as we be in this life, we ought not to dispayre of saluation, vlesse we sinne agaynst the holy ghost, which sinne (sayth he) sozasmuch as we vnderstand it not but by some priuate reuelation, hope on it neuer to be cast of. The priuatie Church (sayth he) had the gift of prouing of spirites, by the which they knew this kinde of sinne, but in these dayes, when we do not certaynely know that a man is deteyned with the same sinne, we ought to hope well of all men, be his sinnes neuer so great, and neuer so many.

S. Augustine for this hath two comfortable sayinges, *Quicquid egeris, quantumcumque peccaueris, noli desperare, Nam si adhuc in mundo es, si deus te saluare non vult, ex mundo auferet, qui tibi parcendo clamabit, ne recederes, iam parcendo clamat vt redeas.*

The second saying: *Pro peccatis tuis ne attendas pro quo oras, sed attende quem oras: magnitudinem morbi tui vides, & potentiam medici non vides.*

These be comfortable sayinges agaynst the bottomlesse sinne of desperation. God of his mercy and gracious goodnes saue and deliuer all Christian hartes from these and such like detestable and damnable falles.

Iudas Iscarioh. 28.

Iudas was the sonne of one Simon, surnamed Iscarioh, eyther of the tribe of Issachar or els of his fact, for Iscariotes signifieth *Vtrum occisionis*. How he lyued before he was Apostle, it is vncertayne. But after Christ entred into his ministry, Iudas was chosen into the number of the Apostles: for they were Christs best Disciples, being dayly conuersant with him, and learning the true doctrine of the kingdome of God.

They saw his miracles, and they were brought vp with him to this ende: first, that they might teach and do miracles there with Christ by the commaundement and

and will of Christ, which graunted them this power by his omnipotent worde. And also that after his resurrection they might preach his word through the whole world. Neyther any man among all the Disciples was admitted to that office but onely the twelue.

By this it appeareth, that Judas at the beginning was not the worst Disciple of Christ. Christ also declared, that he loued him, because he chosed him into the number of the Apostles. And although he knew, that he would betray him, yet he called him, and bestowed so great benefites on him, that he might testifie, that he would gladly haue him saved, and that he did not allotue his perdition nor desperation by the sinne committed. But Judas neglecting these so great benefites, and being wery of the pouertie and daungers which he was compelled to suffer for Christ, did cast in his mynde how goodly a thing it was to haue money, and to haue to his frendes men of great authoritie, as were the Bishops and Priestes, being riche and plentiful in all worldly wealth: wherupon he weighed with him selfe, by what meanes he might obteyne these two thinges, how be it he did not forth with bitter that thing which he kept secret in his hart.

Notwithstanding Iesus Christe the searcher of mens hartes, perceyued bys secrete thoughtes and pretences, and myght haue repelled him forthwith as a wycked Apostata, and vnprofitable seruante: but of bys greate benignitye he suffered hym, and frendely warned hym, to leaue of from so wycked enterpryses, but all in vayne.

Whereby it is manifest, how pestilente a thyng it is to sette our myndes whollye vpon the getting of ryches, and also howe great offence it is to flatter Ecclesiasticall men (as they are called) whych be of great power and authoritie, molesting Christe, and bys doctryne with great hatred (as it hath chaunced in all tymes, and also now in Antichristes raygne it is playnly verified,) whiche to do, is nothing els but to betraye Christ, and bys kyngdome, for that the holys spirit is abolished, and so great an obstinacy groweth in such mens hartes, that when they heare the worde of God, they contemptuously neglecte and hate it, neuer ceasing from persecuting the true teachers, in so much that they seke pretences of of most manifest and wicked dedes, yea, and do defende them with very dyuellyshe vnchamefaynes.

Bethel. 29.

Bethel was a citie in the coastes of the tribe of Benjamin, and Ephraim. It was distant from Hierusalem, thre miles. It was first called Luza. But after when Iacob beyng in that place, saw the Lord standing vpon the ladder, he called it Bethell, that is, the house of God. Gene. 28.

In this place Bethell, Hieroboam set up the idolatrous worshiping of one of the golden calves. In this place the children which mocked Elizeus the prophet, were tozned and rent and killed of beares. 3.Reg. 12.
4.Reg. 3.

Seuen thousand. 30.

The number of seuen, is taken in holy Scripture for a perfecte number, an holy and absolute number, and doth contayne great miseries, as in that saying of Peter to Christ: Shall I forgiue seuen times? It is taken also for an indefinite number and multitude, as in this place (I haue left seuen thousande,) that is, a great multitude and number. Likewise in Luke, where it is spoken of one of the Maries, out of whome were cast seuen dyuels, that is, a great number. Likewise in the Psouerbes. *Septies in die cadit iustus*. Seuen times in a day the righteous man doth fall. *Es septies in die laudem dixi tibi*. Seuen times in a day I prayed to the

Math. 17.
3.Reg. 19.
Luk. 8.

Prou. 24.

Ps. 119.

the

Miscellanea

the . Agayne the vniuersitie of creatures consisteth in the number of seuen . The
earthe is distinte by seuen climates . The heauen by seuen Planetes : The
tyme of weeke by seuen dayes . In the Scriptures it may be taken
both in the good and euill significacions . In the good part in
the Psalmes : *Eloquia Domini , eloquia casta , argentum*

Psal. 11.

*igne examinatum , purgatum septuplum . i. mul-
tipliciter .*

Math. 12.

In the ill parte , (as in Matthewe ,) *Assumit alios spiritus septem
nequiores .* He taketh seuen other spirites worse
then him selfe .



Here endeth the first Tome, both of
the *Prælections*, and also of
the *Miscellanes*.





THE SECOND
Tome

Of the poore Mans
Librarie,

vpon the first Epistle of
S. Peter, publickely read in
Lectures by G. A. late Bishop
of Exeter, in Saint Pauls
Church, within the Ci-
tie of London.

¶ Now againe faithfully cor-
rected and amended.

¶ There are adioyned at the end of euery speci-
all treatie, certaine fruitfull Annotations,
which may properly be called Miscellanea,
because they do entreate of diuers and sum-
dry matters, marked with the number and
figures of Augurine. 2.

THE ELECTRICITY

AND THE



PRÆLECTIO PRIMA

TOMI SECVNDI.



¶ haue dwelled a great while
fro the port, vnto which we pur-
posed & promised to arriue. There-
fore, that these two verses of the
Poete may now be verified.

(Sed ne forte meo nimium de calle recedam,
Deseret hos cursus, versa ca rina
vagos:)

Least peradventure I may
seeme to goe too much astray,
The boate turning, shall now
leauē his wandring way:

I will repaire forthwith to the
text of the first Epistle of S. Peter, which beginneth thus: *Petrus A-*
postolus Iesu Christi. &c: Peter an Apostle of Iesus Christ, to the stra-
ngers that dwell here and there, throughout Pontus, Galatia, Capado-
tia, Asia, and Bithynia, electe according to the foreknowledge of God
the father, vnto sanctification of the spirite, through obedience and
sprinkling of the blood of Iesus Christ: grace and peace be multi-
plied vnto you.

In this Epistle, I note three thinges.

First, *Quibus sit scripta*, To whom it was written.

Secondly, *Quis scripsit*, who wrote it.

Thirdly, *Quid sit scriptum*, what is written.

Concerning the first. Lyranus and Beda in his Commentary doe
thinke, that this Epistle was written vnto them, which were con-
uerted from the Heathenish religion, vnto the Law of Moses, whom
we call in Greke *προσηλύτοι*. They were called Proselytes, which be-
ing of diuers sectes and factions, were conuerted to Moses Lawe.
They are called in Hebrieu Gerim. And they be properly those, which
of Heathen men (being newly institute in the Lawes and Ceremo-
nies of Moses) did professe the Iudaicall law, they were not Jewes
by nation, but by adoption. Whereupon it is sayd in the Actes of the
Apostles: Jewes and Proselytes. But this is not true, that Lyranus
and Bede do write. For it is not in the Greke, *ἐκκλησίᾳς, προσήλυτοις*, but
ἐκκλησίᾳς παρεπιδήμοις: that is: to the straungers, which straungers were
Jewes, to whō Peter was appointed to be an Apostle. And *ἐπιδημοί*,
in Greke, may be called in Latin *populares*, that is, familiar frendes,
companions, of the same towne or citie, or, as we call them countrey
men, which were disperfed here and there, although certaine lea-
ned men do iudge the contrary. But the turmoiles and troubles of
the warres, vnder the kinges of the Assyrians, of the Babilonians,
the Persians, and of the Macedonians, did disperse & scatter abroad
the Jewes, some to this place, and some to that place.

For it followeth, that Peter preached the Gospell before vnto
them,

AA.ij.

them,

Actes. 2.

Praelectio prima.

Junias. 1.
Androni-
cus. 2.

them, because he sent this Epistle vnto them. For Paule writeth an Epistle vnto the Romanes, whom notwithstanding Junias and Andronicus, did first of all other institute in Christiā religion. So Peter doth write here to them that were in Galatia, and in the lesse Asia: yet notwithstanding, they were first instructed in the fayth by Paule. In fine, Peter doth testifie of all these in hys Epistle, the fayth which they receaued, whether it were of Paule, or of Peter of him selfe, or of any other, to be the true fayth of a true Christian.

These wordes of the text before rehearsed, are nothing els, but *ἐπιγραφή*, that is, the inscription or title, which Paule vseth in the beginning of all his writings, sauing in the Epistle to the Hebrewes.

Thus much for the first note, that is, to whom this Epistle was written.

Now to the second note, I will shew you what maner of mā he was that wrote it: and first I will touch his proper name.

The proper name of Peter was Simon, which signifieth in the Hebrew *audiens*, *vel*, *obediens*, hearing or obeying: It commeth of the Hebraicall Shamagh, or Shamah, which signifieth *audire*, *parere*, *exaudire*, *obtemperare*, that is, to heare or obey.

He tooke this name Cephas (which is a Syrian worde) of Christ, who gaue it vnto him: which worde in Greke is called *Πετρος*, and doth signifie in Latine a rocke, or a stone. For as rockes and hard stones are wont to be layde in the foundation of any building: so the fayth of Peter, & of the whole Church, doth stay vpon Christ, the firme and unmoveable rocke, vpon whom the whole Church is builded.

I maruell that y Papistes be not ashamed, to translate this word Cephas, to signifie *caput*, a head. Euery blinde Asse may perceauē much difference betwene *κεφαλή*, and *κερως*. *Κεφαλή*, in Greke betokeneth in deede, an head: but Cepha betokeneth a stone, which is a Caldei worde. Christ did not say, *tu vocaberis κεφαλή*, but *κερως*, which signifieth in Hebrew properly a rocke. And by a metaphoz, it signifieth also a tower, or a castle.

Such
lippes. 3

In deede if Christ had vset this Hebrew worde, they might haue had some occasion (at the least apparantly) to haue named Peter the chiefe tower, or the chiefe head. But forasmuch as Christ vset the Caldei worde (Cephas) which alwayes doth signifie a rocke, or a stone, nor is translated to any other signification, they can take no handfast by this name, to make Peter head of the Church. But as the common Proverbe is, *Similes habent labra lactucas*. Such lippes, such Lettuse: such bookes, such bookemen. They read this corrupt glose, in a certaine spurious booke, going in the name of Anacletus.

By this worde Cephas, it appeareth, that the Hebrew tounge was not the common tounge vnto the Jewes, in the time of Christ, but rather the Chaldean or Syrian tounge, which both be very neare vnto the Hebrew tounge.

Thus much for the name. And now to the person.

He was borne in a towne called Bethsaida, situate by y sea side of Galile. His fathers name was Iohn, and therefore he was called

Simon

Simon Bariona, that is, Simon the sonne of Iohn, for so the Jewes called their children, as Bar Ptolomei, the sonne of Ptolomei. He had a brother named Andrew, who both gatte their livinges by fishing in the sea. And by this it appeareth, that in his youth he was not learned, & that he would haue continued a fisher, so long as he lived, if he had not bene afterward called of Christ to an higher function & office.

Some write that he was a Citizen of Capernaum.

Nicephorus describeth the stature and forme of his personage. Peter (sayth he) was no grosse man, but somewhat high and tall. He was of a pale and whitely face. The heere of his head and his beard, were curled & thicke. He had a long nose, not topped in the midst, but presse downe and somewhat flatte. He was the hearer and disciple of Iohn the Baptist, & brought to Christ by his brother Andrew. And when Christ saw him, he sayd vnto him: Thou art Simon the sonne of Iohn, thou shalt be called Cephas.

It appeareth by Mathew and by Luke, that he was a married mā, and had a wife: for they write that Christ healed Peters wiues mother of a feuer in Capernaum.

Likewise S. Paule recordeth, that Peter did lead about hys wife with him. Lead-
bous. 4.

Eusebius also declareth, that Clement writeth, Peter and Philip to haue geuen them selues to the procreation of children.

And Clement writeth, that when Peter saw his wife led to death, being glad of that her calling, he exhorting and comforting her, did call her by her proper name, saying: *Hec tu, memento Domini*: O wife, remember the Lorde.

The most part of the history of Peter, may be gathered out of the Euangelistes, and Actes of the Apostles.

He walked on the sea. He confessed Christ to be the sonne of the liuing God. He ascended with Christ into the mount, where he heard Elias and Moyse talke with Christ. He payed tribute for Christ and hym. He boasting his strength and constancie, before any perill tasted: in the time of Christes passion, at the voice of a handmaiden, denied and forswore Christ his maister, three times.

After the resurrection, he was commaunded of Christ, to feede his sheepe, and demaunded three times, whether he loued Christ or no. After the ascension he chose Matthias, into the number of the twelue Apostles, in the steede of Iudas the traitour. He preached a Sermon in the feast of Pentecoste, in which he couerted three thousand hearers. He healed the man that was lame from hys mothers wombe. He killed by the power of the worde Ananias and Saphira his wife, for lying vnto the holy Ghost. He healed Encas sicke of the Palsey, and raised from death to life Tabitha, that godly woman. He reprehendeth Simon Magus, & biddeth him repent of his wickednes.

Certaine learned men call into controuersie, where Peter suffred death, whether at Rome or no. But some holde, & Peter neuer came to Rome. Notwithstanding, Irenæus, Tertullian, Dyonisius, and Lactantius, plainly affirme, that Peter and Paule preached at Rome.

II. iij.

And

Math. 8.
Luke 4.
1. Cor. 9.

Stroma.
Lib. 7.

Math. 14.

Math. 17.

Math. 26.

Iohn. 21.

Actes. 2.

Talk with
Christ. 5.

Tabitha.
6.

Simō Mas-
sus. 7.

Prælectio prima.

And Irenæus sayth, that they founded and constituted the Church of Rome, at that time when Matthew wrote his Gospell. But Eusebius writeth, that the Gospell of Matthew, was writte in the third yeare of Caius the Emperour, and in the yeare of Christ. 41. whē Peter yet remained at Hierusalem, and when Paule and Barnabas went first to preach to the Gentiles. But he came not to Rome in that iourney. Ades. 13. and 14.

Origenes sayth, that Peter was constituted and placed at Rome, about the end of his life, and there Martyred. 3. Tom. in Genesim.

Many do affirme, that Peter came to Rome in the time of Claudius, some say in the second yeare, some in the third, and some in the fourth; and that he was resident and preached there xxv. yeares. which thing if it be so, by likelyhoode S. Luke would haue recorded it, in some place of his writings.

Claudius. 9. Furthermore it is manifest, that in the first yeare of Claudius, and the 48. yeare of Christ, there was a Councell celebrat at Hierusalē, where Peter was present. Neither it is mentioned, & Peter came frō Rome to Hierusalē. which thing vndoubtedly Luke (if it had ben so) would not haue omitted. Finally, Paule writing to Rome, about the 13. yere of Claudius, & the 55. of Christ (at what time Peter is thought to haue ben at Rome) saluteth by expresse names, many meane mē of the Christians: but he speaketh not one word of Peter, whō in an other place of his Epistles, he nameth *Columnam ecclesie*, a pillar of & Church.

Eusebius reporteth, that Peter came to Rome in & second yeare of Claudius, and was Bishop there by the space of xxv. yeares, and that he died & last yeare of & reigne of Nero, who reigned xiiij. yeares. Of this minde & opinion is also Hierome in his worke *De viris illustribus*. But if we conferre more nerely & more diligently these thinges, with those thinges which Paule wrote to the Galathians, we shall perceaue this computation of Eusebius to be false. For there Paule rehearseth, that in the fourteenth yeare after his connerſion, he ascended to Hierusalem, & that he found there Peter, Iohn, and Iames, and this was the first yeare of Claudius. Yea, Peter was yet at Hierusalem, in the ninth yeare of the reigne of Claudius. For it is like that Peter came to Rome, as long as Claudius liued, but that he came to Rome after the death of Claudius, when Nero had reigned certaine yeares, vnder whom he was slaine & Martyred. The maner of his death Egesippus describeth after this maner.

When a precept & commaundement was geuen out by Nero, to apprehend Peter, he was desired to go to some other place. He refused, saying, he would not do it, least he should seeme to depart for feare of death. It is a good thing, sayth he, to suffer death for Christ, which offered him self to death for all men, & said that it should not be death, but immortalitie. It seemed to hym an unworthy thing, & he should auoide & flie from suffering death of his body, which by his doctrine had enforced many to offer the selues to death for Christ. He sayd it was his duetie (according to & word of the Lord) that he should also geue glory & honour to God in suffering death: but the people prayed him with teares, & he would not leaue the (througħ his death) doubting

ting and wauering among the stormes of the Gentiles.

Now Peter being ouercome with their weeping, promised, & he would depart out of the Citie. And y^e next night, whe he had saluted the brethren, & had prayed, he marched forward alone in his iourney: when he came to y^e gate of the Citie, he saw Christ comming toward him, & falling downe, sayd, Lord, whether goest thou? Christ sayd to him, I come againe to Rome to be crucified, Peter vnderstoode, that it was spoken of his own passion & death, because Christ seemed to suffer in it, which suffereth in euery of his members, not with the griefe of the body, but with a certaine compassion of mercy, or els with the solemnization of his glory. He returning went into the Citie againe, & there was taken of the persecutors, & adiudged to be haged: but he requested that he might be put vpon the crosse, with his feete turned vpwrd, because he was vnworthy to be crucified in such sort, as the sonne of God suffered, which he obtained, and so dyed.

S. Ambrose writeth of the death of Peter & Paule, after this sort: *Non sine causa factum putemus, quod vno die, vno loco vnius tyranni Apostoli tollerauerunt sententiam, vna die passi sunt, vt ad Christum pariter peruenirent. Vno loco, ne alteri Roma deesset: sub vno persecutore, vt equalis crudelitas vtrumq; constringeret. Dies ergo pro merito, locus pro gloria, persecutor decretus est, pro virtute.* That is: Let vs thinke it not without cause, that y^e Apostles suffered the sentence & iudgement of one tyrant in one day, and at one place: they suffered in one day, that they might go both together vnto Christ, they suffered in one place, least Rome should be without the one of the, they suffered vnder one persecutor, that like & equall crueltie might oppresse both of them. The day therfore was for their merite, the place for their glory, the persecutor was appointed for their vertue and constancie. *Hec Ambrosius.*

Thus much for the second part. And now I will come to y^e third part, that is, I will shew and declare, what is written of Peter.

Peter wrote two Epistles to the Jewes, dispersed and scattered in Pontus, Galatia, Cappadocia, Asia, and Bythinia.

In the first Epistle he entreateth & discusseth three speciall places, & intermingleth the together, by sundry wayes & meanes. For first, he exhorteth his countrey men, to perseuer constantly in y^e true knowledge & fayth of Christ our Sauour. Secondly, patiently to suffer the crosse of tribulation, the companion of their confession. Thirdly, that euery one in their vocation, do worship God in godly conuersation of life.

By the end of the Epistle it appeareth, that it was written from Babilon. Although some do interpret Babilon to be Rome: notwithstanding it is most like to be true that Peter meant Babilon the Metropolis or chiefe Citie of Chaldea.

¶ The disposition of the first Epistle of Peter.

In y^e first Chap. foure thinges are specially to be noted & marked.

First, he geueth thanks vnto God the father, that by his great mercy, through his sonne our Lord & Sauour Iesus Christ, hath

AA.iiiij

called

Praelectio prima.

And Irenaeus sayth, that they founded and constituted the Church of Rome, at that time when Matthew wrote his Gospell. But Eusebius writeth, that the Gospell of Matthew, was writte in the third yere of Caius the Emperour, and in the yere of Christ. 41. whē Peter yet remained at Hierusalem, and when Paule and Barnabas went first to preach to the Gentiles. But he came not to Rome in that iourney.

Origenes sayth, that Peter was constituted and placed at Rome, about the end of his life, and there Martyred.

Many do affirme, that Peter came to Rome in the time of Claudius, some say in the second yere, some in the third, and some in the fourth; and that he was resident and preached there xxv. yeares. which thing if it be so, by likelihoode S. Luke would haue recorded it, in some place of his writings.

Furthermore it is manifest, that in the sixt yere of Claudius, and the 48. yere of Christ, there was a Councell celebrate at Hierusalē, where Peter was present. Neither it is mentioned, y Peter came frō Rome to Hierusalē. which thing vndoubtedly Luke (if it had ben so) would not haue omitted. Finally, Paule writing to Rome, about the 13. yere of Claudius, & the 55. of Christ (at what time Peter is thought to haue ben at Rome) saluteth by expresse names, many meane mē of the Christians: but he speaketh not one word of Peter, whō in an other place of his Epistles, he nameth *Columnnam ecclesiae*, a pillar of y Church.

Eusebius reporteth, that Peter came to Rome in y second yere of Claudius, and was Bishop there by the space of xxv. yeares, and that he died y last yere of y reigne of Nero, who reigned xiiij. yeares. Of this minde & opinion is also Hierome in his worke *De viris illustribus*. But if we conferre more nerely & more diligently these thinges, with those thinges which Paule wrote to the Galathians, we shall perceaue this computation of Eusebius to be false. For there Paule rehearseth, that in the fourteenth yere after his conuersion, he ascended to Hierusalem, & that he found there Peter, Iohn, and Iames, and this was the sixt yere of Claudius. Yea, Peter was yet at Hierusalem, in the ninth yere of the reigne of Claudius. For it is like that Peter came to Rome, as long as Claudius liued, but that he came to Rome after the death of Claudius, when Nero had reigned certaine yeares, vnder whom he was slaine & Martyred. The maner of his death Egesippus describeth after this maner.

When a precept & commaundement was geuen out by Nero, to apprehend Peter, he was desired to go to some other place. He refused, saying, he would not do it, least he should seeme to depart for feare of death. It is a good thing, sayth he, to suffer death for Christ, which offered him self to death for all men, & said that it should not be death, but immortalitie. It seemed to hym an vnworthy thing, y he should auoide & flie from suffering death of his body, which by his doctrine had enforced many to offer the selues to death for Christ. He sayd it was his duetie (according to y word of the Lord) that he should also geue glory & honour to God in suffering death: but the people prayed him with teares, y he would not leaue the (through his death) doub-

ting

ting and wauering among the stormes of the Gentiles.

Now Peter being overcome with their weeping, promised, & he would depart out of the Citie. And y^e next night, when he had saluted the brethren, & had prayed, he marched forward alone in his iourney: when he came to y^e gate of the Citie, he saw Christ comming toward him, & falling downe, sayd, Lord, whether goest thou? Christ sayd to him, I come againe to Rome to be crucified, Peter vnderstoode, that it was spoken of his own passion & death, because Christ seemed to suffer in it, which suffereth in euery of his members, not with the griefe of the body, but with a certaine compassion of mercy, or els with the solemnization of his glory. He returning went into the Citie againe, & there was taken of the persecutors, & adiudged to be haged: but he requested that he might be put vpon the crosse, with his feete turned vppward, because he was vnworthy to be crucified in such sort, as the sonne of God suffered, which he obtained, and so dyed. S. Ambrose writeth of the death of Peter & Paule, after this sort: *Non sine causa factum putemus, quod vno die, vno loco vnius tyranni Apostoli tollerauerunt sententiam, vna die passi sunt, vt ad Christum pariter peruenirent. Vno loco, ne alteri Roma deesset: sub vno persecutore, vt equalis crudelitas vtrumq; constringeret. Dies ergo pro merito, locus pro gloria, persecutor decretus est, pro virtute.* That is: Let vs thinke it not without cause, that y^e Apostles suffered the sentence & iudgement of one tyrant in one day, and at one place: they suffered in one day, that they might go both together vnto Christ, they suffered in one place, least Rome should be without the one of the, they suffered vnder one persecutor, that like & equall cruelty might oppresse both of them. The day therfore was for their merite, the place for their glory, the persecutor was appointed for their vertue and constancie. *Hec Ambrosius.*

Thus much for the second part. And now I will come to y^e third part, that is, I will shew and declare, what is written of Peter.

Peter wrote two Epistles to the Jewes, dispersed and scattred in Pontus, Galatia, Cappadocia, Asia, and Bythinia.

In the first Epistle he entreateth & discusseth three speciall places, & intermingleth the together, by sundry wayes & meanes. For first, he exhorteth his countrey men, to perseuer constantly in y^e true knowledge & fayth of Christ our Sauour. Secondly, patiently to suffer the crosse of tribulation, the companion of their confession. Thirdly, that euery one in their vocation, do worship God in godly conuersation of life.

By the end of the Epistle it appeareth, that it was written from Babilon. Although some do interprete Babilon to be Rome: notwithstanding it is most like to be true that Peter meant Babilon the Metropolis or chiefe Citie of Chaldea.

¶ The disposition of the first Epistle of Peter.

In y^e first Chap. foure things are specially to be noted & marked.

First, he geueth thanks vnto God the father, that by his great mercy, through his sonne our Lord & Sauour Iesus Christ, hath

AA. iiii

called

Prælectio prima.

called vs to saluation and æternall glory, which he will surely geue to all faythfull beleuers.

Secondly, he aduertiseth them, that there is one onely true doctrine of God, & of our saluation to be obtained of Christ, & is the same doctrine, which hath bene shewed of God by his Prophets & Apostles.

Thirdly, he exhorteth to embrace the same doctrine with a sure fayth, and to obey it in all our life.

Fourthly, he addeth to the same exhortation, the summe of the doctrine of the Gospell, concerning redemption by his blood of Christ, and regeneration which is done by the word of God and by fayth.

¶ The second Chapter.

In his second Chap. first he goeth forward in his exhortatiõ begon, and teacheth them to auoide sinne, & to worship God in sincere fayth by inuocation, by propagatiõ of his doctrine, & by integritie of maners.

Secondly, he profoundly and godly intreateth of the building of the Church vpon the stone, that is, Christ, the firme & sound foundation. Of the Priesthooðe common to all Christians, of the spirituall Sacrifices, which he setteth against both the Leviticall sacrifices, & workes done without fayth. He also entreateth of the paines of the contemners and enemies of the Gospell.

Thirdly, he returneth to his exhortatiõ, that they should practise good workes, and repress euen lustes, that God may be glorified.

Fourthly, he commaundeth to obey Magistrates, and politicke lawes.

Fifthly, he geueth monition, not to abuse the Christian libertie.

Sixthly, he exhorteth to patience by the example of Christs patience in his passion. And by that occasion he addeth in the end of the Chapter, the doctrine of the cause and fruite of the passion of Christ.

¶ The third Chapter.

In the third Chapter he entreateth, first of the dueties of wiues towardes their husbandes.

Secondly, of the dueties of husbandes towardes their wiues.

Thirdly, he geueth generall preceptes, how to maintaine concord, and innocencie of life.

Fourthly, he teacheth comfort in aduersitie, which chaunceth and happeneth vnto vs for righteousnesse sake, and confession of the true doctrine, and among other places of consolation, he bringeth forth the example of Christ.

Fifthly, by this occasion he interminglet the doctrine of the Redemption, purchased by Christ. Of which discourse this is the summe and pithe, that is, that the onely passion and death of Christ, was the substantiall sacrifice and propitiation, not onely for men then liuing, but also for all that were departed fro the beginning of the world.

¶ The fourth Chapter.

In the fourth Chapter, he returneth to his purpose, declaring that

that for so much as Christ suffered, the iust for vniust, it becometh vs also to exercise righteousnesse, and innocencie of life, & to suffer persecutions also. For these are the two principall and chiefe partes of the fourth Chapter.

First, he exhorteth to auoide sinne, and to obedience.

Secondly, he entreateth of suffering paciēce in y^e crosse of Christ.

¶ The fifth Chapter.

In the fifth Chapter, first he intreateth of the offices and dueties of the Pastours and ministers of the Church.

Secondly, of obedience and reuerence due vnto them.

Thirddly, of humilitie, contrary to pride and impatience.

Fourthly, of the fayth that resteth in God.

Fiftly, of sobrietie.

Sixtly, of vigilancie.

Seuenthly, of resisting the assaultes of the deuill, by sure and stedfast fayth, and inuocation of God.

Finally, he concludeth his Epistle, with a notable prayer.

This is the summe of this present Epistle, which we entend to entreate of. As for the second Epistle, S. Hierome sayth, that many deny it to be Peters, and that by reason of the dissonant stile, from the first Epistle.

Eusebius writeth of this Epistle, after this maner: *Petri Epistola una qua prior dicitur, citra controuersiam recepta est: ea vero qua posterior dicitur non esse legitimam accepimus, & tamen quia multis videbitur esse utilis, cum alijs est usurpata scripturis*: that is: One of the Epistles of Peter, which is called the first, is receaued without all controuersie and doubt: But that which is called the later Epistle, we haue receaued and learned, not to be legitimate. Notwithstanding, because many thought it to be profitable, it is vsed with other Scriptures. As for other bookes which goe in Peters name, are compted Apochryphall, as these following bearing these titles: *Euangelium Petri, Liber Actorum Petri, Liber pradicationis Petri, Liber Apocalypsis Petri, and Liber Iudicij.*

Because perchaunce you may conceaue, that I haue stand very long in discussing of these three partes before mentioned, that is: First, to whom this Epistle was written. Secondly, who wrote it. And thirddly, what was written. That I may not seeme tedious vnto you, I will goe forward in the text, to the next worde, which is, *Apostolus.*

Petrus Apostolus: Peter the Apostle. He calleth him selfe an Apostle, which signifieth a Legate, or Ambassadour, which doth his message by mouth, which he hath receaued in commaundement. Therefore he sayth, I am the Apostle of Iesus Christ, sent to teach & preach of the same Christ. And here note, that who soeuer doe preach the doctrines of men, are excluded from the function of Apostleship: for he is the Legate of Christ, who doth that, which Christ hath commaunded. If he preach any other thing, he is not Christes Legate, nor is to be heard.

Praelectio prima.

De prescri-
hareticor.

Tertullian very learnedly and godly agreeth to this, w^riting after this maner: *Nobis vero nihil ex nostro arbitrio indulgere licet, sed nec eligere quod aliquis de arbitrio suo induxerit. Apostolos domini habemus authores, qui nec ipsi quicquam de suo arbitrio quod inducerent elegerunt sed acceptam à Christo disciplinam fideliter nationibus assignauerunt: That is: It is not lawfull for vs to phantasie or fauour any thing of our owne arbitrement, nor to chuse that, which any man hath brought of his owne will. We haue the Apostles of the Lorde, for presidentes and authorities, which did not chuse any thing, that they might bring in, by their own arbitrement & will, but that discipline, which they receaued of Christ, they did faithfully assigne & cōtribute to other nations.*

Note here also, that none taketh vpon hym, to be à Legate or Ambassadour, vnlesse he be assigned and appointed thereunto. So none ought to vsurpe the office of the Legate of Christ, vnlesse he be called thereto (as Peter was). And because I haue incidently made mention of calling, I will declare vnto you what calling in this respect is, and how many kindes of calling there be.

Calling to the ministry, is nothing els but à lawfull constitution, of à conuenient and meete minister. It may be also called an ordering or election: albeit the one worde is taken moze largely then the other. Election goeth before by nature, for whom we chuse, them we call. Ordinaunce comprehendeth both. There are commonly numbred fower kindes of callinges, whereof the two first are legittimate, and the two later are illegittimate and vnlawfull. The first kinde of calling is that, whereby ministers are called, neither of men, nor by man, but by God onely. Like as Esay the Prophet, and the Apostle Paule are read to be called. This calling for the most part, is confirmed by signes and miracles, and is called à diuine and secrete calling.

The second kinde of calling is done of God, but by the ordinance of men. In which kinde S. Mathie, Luke, and Timothie, are read to be ordeined and made ministers of the Church. This kinde is in this time ordinary, publicke, humane, and bulgare, in which God calleth, geuing necessary giftes to the ministers, and appointing lawes to those that doe electe and chuse them, who following and obseruing these lawes, doe ordinary chuse hym, whom they doe coniecture to be first called of God, by certaine presidentes and tokens. By signes I vnderstand giftes necessary for ministers.

The third kinde of calling, commeth of men, but not of God; as when any vnworthy man is ordered, for fauour and for rewardes. In this behalfe they that are ordered do offend God, as well as they that order them. They that are ordered do offend, when aspiring to the ministry, either they do not vnderstand, or will not vnderstand, them selues to be vnmeet, as persons destitute of necessary giftes. Or els they offend God, when they be instructed enough, in þ knowledge of the Scriptures, yet they come not to the office for à right end or way: for asmuch as they doe not respect the glory of God, but haue à regarde to their owne priuate luer. For there is required of them

them that be ordered, a testimonie of their owne consciences, and a secrete calling, by the which we do assuredly know our selues to be stirred and moued of God to take the function, not through ambition, not through couetousnesse, not to liue easily and idly, nor by any other corrupt affection, but by a pure feare and loue of God, and to the edifying of the Church of God. Of which testimony S. Paule writeth very elegantly, and most godly to the Thessalonians. The testimony also of other that be learned, and well expert in things, is required to the ordering of them. For we all do stand in our owne conceites, and do iudge our selues worthy, to whom the gouernance of the Church may be committed, but we deceaue our selues most shamefully.

They also which do order ministers, do offend God, when they do not respect what God by hys holy lawes, would haue to be done, and what the condition and state of y^e Church requireth to be done: but doe respect the commoditie and profite of him that is ordered, therefore many times unworthy ministers are ordered: or els they that be vnlearned, and not of a sincere life: or els they that be learned enough, but not of very good integritie of life: or els they that be simple and good Christians, but yet are euill and not wise pastors, which all are induced and brought to the ministry by fauour, or els by giftes. Wherefore they prouoke the great wrath of God vpon them, and doe make them selues partakers of all their sinnes, whom they order ministers.

The olde writers do call this iniquitie, Simonie, to be punished *Simonis.* not onely with continuall reproch, but also with eternall death. *II.*

Anthenius the Emperour, writing to Armasius, sayth thus: Let no mā buy the office of Priesthoode with money. Let it be esteemed how much euery Priest deserueth, not how much he is able to geue. Let the prophane burning desire of couetousnesse cease from the altars. Let so chaste and humble a Prelate be elected in our time, that to what place soeuer he shall come vnto, he may purifie all thinges, with the integritie of his owne life. And let him be ordered (*non precio, sed precibus*) not by price, but by prayers.

Thus much sayth the Emperour Anthenius. Who (if he should in these dayes come to Rome) he would thinke that he came into a straunge worlde, yea, into the marte of Simon, not of Simon Peter, but of Simon Magus.

The fourth kinde of calling is that, wherein euery man by hys owne priuate arbitrement, doth intrude him selfe into the ministry, not being ordeined of God, neither by man. Of these men did the Lorde speake by Ieremie, saying: *Ipsi currebant & ego non mittebam eos.* They did runne, and I did not send them. Cyprian calleth them schismatickes, which doe blurpe and take to the selues a Priesthood, or Bishopricke, no man geuing it to them. And this kinde of calling is called vnproperly a calling.

Therefore it is manifest, that there is no neede of a publicke and lawfull calling of ministers in the Church. For many causes, but chiefly

Praelectio prima.

chiefly also for these causes, that is, that the institution and ordinance of God be not neglected: And that Ecclesiasticall discipline be reteined: And that all men may know in the Church, who be ministers, and who not.

Albeit, the Apostle Paule at the beginning, was sent not of men, nor by men, but onely of God, yea, by the commaundement of the holy Ghost, he was separate with Barnabas, from the Church of Antioche, to preach and to minister the worde of God to the Gentiles. ^{Ades. 13.} In like maner many haue bene called, and sent of God, whom notwithstanding it behoued to be ordeined by men. For Paule sayth: *Nemo hoc sibi honoris usurpat, sed qui vocatur à deo sicuti Aaron:* No man ^{Hebr. 5.} taketh vnto him this honour, but he that is called of God, as was Aaron. And againe he sayth: *Quomodo audient absq; predicante? Quomodo autem predicabunt nisi missi fuerint?* How shall they heare, without a preacher? How shall they preach, vnieste they be sent? ^{Rom. 10.}

Thus much for calling to the ministry, which I haue spoken of incidently: but to my purpose againe.

Petrus Apostolus, Peter the Apostle.

*Primacie
aboue o-
ther. 12.*

The olde and auncient fathers, did call Peter the Prince of the Apostles, not because they thought him to haue the primacie, aboue the other Apostles (as our late writers doe defend directly against the Scriptures) but because he was more ardent in all his doinges and sayinges with the Lorde, then the other Apostles. And because there was a more copious and abundant grace geuen vnto hym aboue other. And thirdly, because he was more bolde, and more forward then the rest, although it behoued him not, without some great mistery, to be the example and president, both of mans infirmities, and also of true repentaunce.

Well, I haue bene somewhat long. Time will not suffer me at this present, to wade any further in the text. Therefore, I will now make an end, at my next comming, I will goe forward in the text. In the meane time, I will leaue you to the tuition of almighty God, to whom be honour and glory now and for ever.

Hic sequuntur Miscellanea.

Praelectionis Prima.

Iunias. 1.

Rom. 16.



Iunias was a notable Jewe, conuersant among the Apostles. He was conuerted to the faith of Christ before Paule. He is thought to haue bene one of the seuentye Disciples. Paule saluted him remayning at Rome.

Andronicus. 2.

Andronicus was kinsman to S. Paule, and turned to the knowledge of Christ by that sermon, which was made by Peter, in the day of Pentecost, and from thence went to Rome, where he spread and solued the sede of the Gospell about

about xxiij. yeares, befoze Paule came to Rome. Some suppose that he was of the number of the seuentie Disciples, and that he gouerned afterwarde the Churches in Pamonia.

Such lippes, such lettuces. 3.

This Prouerbe in Latine (*Similes habent labra Lactucas*.) is spoken, when like doth happen to like. As when to an vnlearned Paister, there chaunceth a dull and vntoward scholler: to a naughty people, a naughty magistrate: to a froward wife, a froward husband. To be shotte when euill thinges happen to euill things, and worthe thinges, to worthe thinges. This prouerbe did spring of an Asse, eating thistles. The lettuce is a tender and a soft herbe, yet it is like the wilde thistle. Therefore as the thistle is full of prickles, and hath for the most part sharpe leaues, stalke and flowers: so the Asses lippes be hard and rough, so there is no other lettuce moze mete for the Asse, then the thistle.

Iulias Capitolinus doth testifie, that thistles were wont to be serued of many at feastes, in stee of lettuce.

In vita per
tinacia Im
peratoris.

S. Hierome doth vse this prouerbe, after this maner: *Secundum illud quoque, de quo semel in vita Crassum ait risisse Lucilius, Similem habent labra lactucam, Asino Carduus comedente: videlicet ut perforatam nauim debilis gubernator regat, & cecus cecos ducat in foueam, & talis sit rector, quales illi qui reguntur.* that is, According to that whereof Lucilius doth write, that Crassus laughed but once in all his life, hearing this prouerbe: (Such lippes, such lettuces.) when the Asse did eat thistles. Whereby is signified, that a weake gouernour and maister, might rule and direct a shippe full of holes, and that the blinde do lead the blinde into the ditch, and that when there be such rulers as they are, which are ruled. *Hac Hieronimus.*

This Crassus was the graundfather of that Crassus, who fighting against the Parthians was slayne. He is numbred amongst them, whiche neuer laughed in their liues, and for that cause they be called ἀγέλαστοι. Marcus Tullius, Plinius, and other do write, that Crassus neuer laughed in all his life time but once.

To lead about a sister to wife. 4.

¶ This note is largelie declared befoze, in the first Tome, loke the place.

Talke with Christ. 5.

The apparition of Moyses, and Helias, and the communication of Christ with them, do make very much to the declaration of the kingdome of Christ. Yet a question may be moued, whether Moyses and Helias, were truely and in deed present, or els, whether some vision onely were offred to the disciples sight, as oftentimes the visions of thinges absent chaunced to the prophets. Although this thing be disputable in *utramque partem*, (as they say:) yet it is moze probable, that they were brought in very dede vnto that place. Neither is it any absurditie, that the dead be brought for a time into life againe, by his arbitrement and will, who hath both bodies and soules in his hande.

Moyses and Helias rose not then to themselves, but to be present vnto Christ.

Questio.

How did Peter, and the other two, knowe Moyses and Helias, whome they neuer sawe befoze?

Reponso.

When God brought them by into life, he gaue also certaine signes and tokens, whereby they might be knowne: and also some write, that they were knowne by the communication that they had with Christ. Againe if it be demaunded why these two appeared, rather then any other of the number of holy fathers, this reason ought to suffice and satisfie vs, that it might evidently appeare, that there was none other scope to the law and the prophets, but Christ onely: for it was great corroboration of our sayth, that Christ came not without testimonie, and that he was commended in time past of God. Therefore in Moyses the law: in Helias the

Miscellanea prælectionis primæ.

Prophetes were represented. For although Helias left nothing written behinde him, yet he excelled as chiefe of all others after Moyſes. He reſtozed againe the worſhipping of God, when it was greatly corrupt, yea, he was an incomparable deliuerer and defender of the law and true godlines, then almoſt extinct and cleane put out. Therefore the communication of Moyſes and Helias with Chriſt, was a conſent of the Law, and the Prophetes with Chriſt. And it behoued the Apoſtles to be confirmed and reſolued, that this religion which Chriſt preached vnto them, was no new religion, or lately ſprung vp, but that it was teſtified and declared in the law and the prophetes. For vnleſſe the Diſciples had bene confirmed of this thing with ſubſtantiall teſtimony, that Chriſt taught nothing contrary to the lawe and the Prophetes, they would haue alwaies doubted, and could not with a conſtant minde haue preached the Goſpell.

Quæſtio.

What was the tenour of the communication, which they had with Chriſt?

Reſponſio.

Luke. 9.

To this S. Luke answereth, who writeth theſe wordes. *Qui viſi in gloria dicebāt exceſſum eius, quem completurus erat Hieroſolymis.* Which appeared in gloꝝy, & tolde of his departing, which he ſhould accompliſh at Hieruſalem. He calleth the death of Chriſt, a departing out of this worlde. Furthermoze, this talke ought not to be reſtrayned to the priuate perſons, of Moyſes and Helias, but rather to the legacy and office in time paſte, enioyned vnto them. For the Lord would them (although they were dead, and had runne the courſe of their vocation) to eſtabliſhe agayne with theꝝ owne voyces that thing, which they taught in their life time.

Other learned men do bring other reaſons and cauſes, why Moyſes and Helias appeared, rather then other.

The firſt reaſon is (ſay they) becauſe the people ſayd, that Chriſt, was Helias, or Ieremie, or one of the Prophetes, he brought therefore with him the chiefe of the Prophetes, that the difference of the ſeruauntes and maſter might be diſcerned and known.

The ſecond reaſon is. Becauſe the Iewes continually accuſed Jeſus, as a tranſgreſſour of the Law, and as a blaſphemer, uſurping to him ſelfe the gloꝝy of God. But that he might ſhew him ſelfe to be guiltles, from both the accuſations, he bringeth forth them, which excelled both in the law and in prophecyng. For Moyſes gaue the Law, and Helias was very zealous for the gloꝝy of God.

The thirde reaſon is, that they might know, that Chriſt had power ouer death and life, and therefore he brought Moyſes, which dyed naturally, and Helias, which yet had ſuffered no corporall death.

Luke.

The fourth reaſon, the Euangelist him ſelfe declareth, that is, to ſhew the gloꝝy of the croſſe of Chriſt, and to mitigate the feare of death. For they did ſpeake (as an other Euangelist declareth) of Chriſtes departing, which he ſhould accompliſhe at Hieruſalem. Whereupon he bringeth forth them which ſet them ſelues ſoward to death, for thoſe which pleaſed God, and for the faythfull people: for, both of them offered them ſelues voluntarily to tyranntes, Moyſes to Pharao, and Helias to Achab.

Hilarius.

The fiſt reaſon is, becauſe Chriſt would haue the diſciples to be humble & meke as Moyſes was, and ſeruent and zealous, as Helias was.

Theſe be the cenſures and opinions, of certayne ſcholasticall diuines.

Tabitha. 6.

Actes. 9.

Of this woman Tabitha, how ſhe was renoued from death to life of Peter, mention is made in the Actes of the Apoſtles. It is meruayle, that certayne learned men, would haue this worde Tabitha to be a verbe, and therefore expound theſe wordes in Marke: *Tabitha cumi, id eſt, respice, vide:* Tabitha is a ſpoune, and not a Verbe, and an Aſſirian word, which ſigniſieth to them a certayne beaſt named Caprea, which beaſt doth ſee wonderfull quickly.

Marke. 5.

They

They which be experte in the Hebꝛue do write, that this word, Tabitha doth come of this radicall *Nibbat, i. vidit* and so the Græke word *θαπιθα*, both signifie *Capream*, which word, *θαπιθα*, is deduced of this verbe *θίβωμαι, id est, video*, whereupon they which haue very quicke sight are called *ὀφθαλμοειδεις*.

Ioannes Capnion doth thinke, that we should read *Thabia*, and not *Tabitha*. As for the place in Marke, where it is written, *Tabitha cumi, hoc est, puella, tibi disco, surge*. S. Hierome doth say, that the texte is corrupt, and that in two pointes.

First, that the word is not *Tabitha*, but *Talitha*, with this letter *l*, which is a Syrian or a Chaldean word, and signifieth, *puellam*, a mayden, and so it is written, both in the Græke booke, and also in the olde Latine booke.

Secondly, these wordes (*tibi dico*) are none of the texte, but are added, whether of the Euangelistes, or of other, it is vncertayne. And here agayne it may appeare, that Christ did not vse the pure Hebꝛue tounge, but the Syrian tounge, which was the populare and common tounge vsed of the people. If he had spoken Hebꝛue, he would haue sayd *Tabitha*, which betokeneth in Hebꝛue, *puellam*, and not *Talitha*, which is a Chaldean word.

Simon Magus. 7.

Nicephorus recordeth, that in the time of Nero the Emperour, Simon Magus wrought wonders at Rome by wicked meanes. He had a very great Dogge, tyed at his gates, by which he kept away those, that would come to him, if they pleased him not. It fortuned that Peter came to see, and talke with Simon, who seeing the wondrous Dogge to presse vpon him, vnderstanding that he had bene occasion of many mens death before time, he loosed the Dogge, and bidde him tell his master in mans voyce, that Peter the seruauit of Christ was come. The Dogge both the message, as he was commaunded. They that were then present with Simon, were astonied at it. To whom Simon answered, that it was no straunge thing: & that he also could doe the same. When he had the Dogge forthwith, to call Peter the Apostle vnto him, who came in and talked many wordes with Magus: But Peter ouercame Simon Magus, in working many miracles: whereupon much people were conuerted to Christ, and receiued Baptisme. Simon Magus also by the helpe of diuels, wrought many wonders. For he caused Images to moue, Welleilles and other implementes to remoue them selues to and fro, of their owne accorde, and he him selfe being compassed with fire, did not burne. Also he did flye in the ayre. He made bread of stones. He put on him the shape and forme of a Dragon, and of sondry beastes. He was sene to haue two faces. He transfigured him selfe wholly into golde, with his word he opened doores that were fast shut and barred: and brake in sonder yron bandes. In bankettes he exhibited Images of all maner of shapes: He caused many shadowes to goe before him, which he feigned to be dead mens soules. Not onely he transfigured him selfe into what likenes he would, but also he chaunged other men into sondry formes of sondry beastes. He doing sacrifice vpon a time, vnder the pretence of amitie and frendship, badde to the banquet certayne men, which had attempted to prone and conuince him to be a crafty knane, and by that meanes he made them subiect to sondry incurable diseases, and to bee molested of feare and cruell diuels. Now when Peter did certayne wonders like vnto those (which he did in very dede) but Simon in apparauce and false shewes, Nero the Emperour sendeth for them both, and expelleth them out of Rome. But afterwarde he wickedly set his minde most, vpon the crafty and bribe deceiuer Simon Magus, *Hæc Nicephorus*.

Ægessippus recordeth the like saying, Peter and Paul were at Rome, who by the renoume of their workes, caused Nero to be their enemy, who was inuegled with the false entisement of Simon Magus, who by his Magicke promised Nero, that he would helpe him in obtayning against any enemy the victorie, to subdue any nation, and promised him long life. And Nero, which did not duely examine things, credited him to much. So be short, Magus was in the chiefest seate of amitie and frendship with him. And albeit he had proued the power of Peter in other partes

Miscellanea prælectionis primæ.

to be great, notwithstanding comming to Rome befoze Peter, was bold to boast, that he rapted by agayne the dead to life. At that time there died at Rome a noble young man, kinsman to the Emperour, whose death all for the most part lamented. Many to poue whether he could be reuiued or no, by any meanes: Went to Peter, who was counted famous in working such miracles, and desired him to reuiue him, but the Gentiles beleued not that he could do it. But some gaue counsaile to send for Simon Magus, and when they were both present, Peter sayd, that he would geue the first place to Simon (who boasted so much of his owne power) that he should resuscitate the dead if he could. If he could not reuiue him, then that he would not want to pray, that Christ would helpe the dead man, that he might rise agayne. Simon thinking that his deceites should much pzenaile among the Gentiles, did propone this condition, that if he could rapse by the dead mā, Peter should be killed: But if Peter could pzenaile agaynst Simon, that the like vengeance should be taken vpon him, Peter graunted his condition. Simon beginneth, & cometh to the bed, and after he had begonne to inchaunt and mutter certayne Magicall verses, the dead man seemed to wagge his head. When the Gentiles cryed out and sayd, that he was aliue, and talked with Simon. They were much moued with Peter, because he durst compare him selfe, to so great a power. The holy Apostle required silence, and sayd. If the dead man be aliue, let him speake. If he be rapted by from death, let him arise, walke and talke. He sayd that it was a phantasie, not a veritie, that he seemed to moue his head. Let Simon (sayd he) be put a side from the bed, and then they should not see the dead man shake his hedde. Simon was led away from the bed, the head moued not at all. Peter stood some what farre of, and after he had prayed secretly a little space, with loude voyce sayd. Young man arise, the Lord Iesus make thee whole. And forthwith the young man arose, spake, walked, and did eate meate. And Peter gaue him to his mother. And when Peter was desired that he would not depart away from the young man, he sayd: he will not forsake him, which made him to arise agayne, whose seruantes we are, and sayd to the young mans mother, take thou no care for thy sonne, feare not, he hath a keeper. And when the people fell vpon Simon Magus to stone him: Peter sayd. It is enough punishment for him, that he knoweth his craftes to be nothing worth, let him liue, and see Christs kingdome to encrease, although it be agaynst his will. Magus was bered and greued, at the renowne of the Apostle. But he taketh hart and stomacke agayne, and assaying estones, what he could do by his Magicall practises, he gathereth the people together, and sayth, that he is hurt of the Gallileans, & that he will leaue the citie which he was wont to defend. He appointed a day, and promisseth to doe, that he might be receiued into heauen, which would be open for him at his pleasure. He went at the day appoynted into the Mount, where the Capitoll stood, and casting him selfe downe from an highe rocke, began to fall. The people marueiled, and had him in reuerence, many of them saying, that it was the power of God, and not of man, which did fall with his body, and that Christ did no such thing. Then Peter standing in the middell of them, sayd. Lord Iesu, thew that his craftes are bayne, let not the people, which geue credit to him, be deceived with his phantasticall shewes. Let him fall downe Lord, but so that he lyuing, may acknowledge, that he could do nothing. And forthwith after Peter had spoken these wordes, he fell downe, but yet he dyed not with the fall: but hauing a broken and maymed legge, he went to Aricia, and there dyed. Which thing, when Nero heard, being sorrowfull, for the cause of so great a frend, and disdeigning that a man profitable and necessary for the common wealthe, was taken from him, began to seeke causes and quarelles to kill Peter.

Caius Calligula. 8.

Caligula was properly named Caius. He was the iij. Emperoz of Rome, and surnamed Caligula, either for that he first did weare hose decked full of precious stones, or rather (as some say) of wearing buskins, that souldiers used in warres

warres, the soles whereof were driuen full of little nailes: for he thought it to be a most acceptable and pleasant thing to the souldiers, if they should see him being an Emperoz, to differ nothing in apparell from a common souldier. He was a very wicked man, for he deflowered his two sisters, and at length banished them. Also when he had married the wife of Memnius one of his noble captaines, he constrained Memneus euer after to witte and call him the father of his wife. He was a very cruell man, in so much that he was sayd oftentimes to haue cryed out, saying: I would that the whole people of Rome had but one necke, because I would destroy them all with one stroke, and therefore commaunded very many noble men to be slaine. He neuer did any noble acte either at home, or elswhere, but couetously spoiled all men. He numbred himselfe (as Eusebius recozdeth) among the gods, and commaunded Petronius the ruler of Syria, to set his image at Hierusalem, vnder the name of great Iupiter: commaunding also the same to be done in all the synagogues of Iewry. Being without witte, and of very little learning, enuied all men: and therefore he had almost caused the verses of Honier to be burned, and the images and booke of Virgil, and Titus Linius, to be abolished and defaced in all libraries, saying that Virgil was a man of no witte, and that Linius was a babler and full of wordes. He set at libertie Agrippa Herodes sonne, whome Tiberius the Emperoz had cast into prison, and made him king of Iewrie, and banished Herode the tetrarch, with perpetuall exile into the citie of Lugdunc in Fraunce. It is reported that he had a chest filled full of diuerse poisons, which was cast of Claudius into the sea, whereof the sea being infected, a great multitude of fishes dyed. He was of an insatiable lust, and of a wonderfull riote and dissolute life, whereby he so much loued women, that besides his sisters with whome he had committed incest, he also loued a strumpet, who was common for a little money, whose name was Pyralis. He fleshely layd waite for all honest matrones, whom he calling with their husbandes to supper, defiled, and openly at the table comuned of their filthie and carnall copulation, praising some of them, and dispising other some. When he had spent and wasted away with great prodigalitie in riote, banquetting, and in sumptuous and vnprofitable building, all the money, which Tiberius the Emperoz heaped together, turned then his minde to rapine and extortion, deuising such tributes and taxinges, as were neuer heard of. He made boide the testaments and willes of riche men, and so got to himselfe heapes of golde, in which he might tumble and wallowe.

After his death two booke were found, the one hauing this title *Gladus*, the other hauing this title *Pugio*. In which the names of them were contayned, which he had appointed to death. There were many conspiracies made against this cruell beast. But the last had the best successe, it was practised by one Chareas Cassius Tribunus, and Cornelius Sabinus, for when Caius did ouerse and looke vpon certaine children, which would haue played a play: Chareas came behinde him and smote him with a sword vpon the necke: on the other side, Sabinus thrust him to the harte, and so killed him hauing thirty woundes, and so dyed the xxix. yeare of his age, when he had reigned iiij. yeares, x. monethes, and viij. dayes, as Tranquillus wrighteth.

Claudius. 9.

Claudius was vnde to Caligula, and the fift Emperoz of Rome. His saide nephew kept him as prisoner, and so; a mocking stocke, but he by the helpe and industrie of Agrippa king of the Iewes, (as Iosephus recozdeth) when his nephew was slaine, obtained the empire. He was counted a man godly, sauing that he was alwayes immoderate in meates and wine, and in dice playing. He caused this islande Brittain to yelde vnto him, and he added to the Romane Empire, other little islandes called Orcades. He expelled out of Rome, the Iewes making a tumult, and quicklie appeared certaine seditions stirred vp, and raysed in Iewrie, by certaine false prophetes. He had iiij. wiues (as Iosephus writeth:) Of the first named Petina, he begat Antonia, which Petina being dead, he married Messalina,

Miscelanea prælectionis primæ.

his woman to Messala the Orator, of whom he begat Britannicus, and Octavia. Last of all he married Agrippina, Germanicus his daughter, having before a sonne named Nero, for the loue of which Agrippina, he killed Messalina: when Messalina was dead, Agrippina fearing lest Britannicus the sonne of Messalina, when he came to age, should take the Empire of his father, poisoned Claudius for her sonne Neroes sake after this maner. Claudius was very much delighted with eating of Mushrums, & called them meate of the goddess, because they sprang and grew of theirown accorde. Which when Agrippina had marked and perceined, she infected with poison certaine Mushrums, being well and delicately boiled, and gaue them her selfe to him to eat, being drunken. But when she sawe that he would recover by reason of vomiting, and by solublenes, she caused Xenophon the phisition, to geue him fethers dipte in poison, to put in his throate, to make his vomite continue, and so it came to passe, as his wife would haue it: for he being brought into his chamber, died there, no man knowing it beside his wife, whose death she concealed, untill Nero her sonne, by the voices of her friends, was elected and created Emperour. Britannicus and Claudius his sonne was omitted and put by, as the yonger sonne of Claudius. And when Nero was inhaunted to the Empire, forthwith he sent Burrus generall of the warres, and with him valiant tribunes of them which were manumitted and made free, who lead about Nero by the tentes, and commaunded that they should worship him as Emperour. And Nero being thus promoted, requited his mother, by taking from her her life, which she deserved for her wickednes.

This Claudius reigned thirtene yeares, eight monethes, and xx. dayes.

Plinius writeth, that his mother Antonia neuer spitte all the dayes of her lyfe. She was wont to call him, (*Portentum hominis.*) as one which was begonne of nature, but not yet perfected.

Cuspius writeth, that he did in his youth vse the company of obscure and base men, and y after supper he would fall a sleep, and that then bones were cast at him, and that they would smite him with a whip or rod. He neuer had his health in his youth, and therefore became both vnlysty in body, and dull in witte. Sextus Aurelius named him *Vecordem*, that is, one madde, or out of his witte. After that Calligula was slaine, and when a great tumulte rose among the souldiers, to enquire who smote and killed Caius, and all the citie being in an hurley burley: Claudius fearing lest he should be dyawne to punishment for the same, hid him selfe, and was found at the last in an ill fauored den or caue: and was brought (as Iosephus writeth) by a friendly souldier, to the rest of his company, and was there saluted Emperour, and was brought to the pallace of Rome, and created Emperour by the souldiours.

Cuspius also writeth, that this Claudius in his youth had two wiues: The first was called Emilia Lepida. The other was named Lucia Medellina, and by a surname she was called Camilla, who in the same day, which was appointed to the marriage, dyed. After that he married Plautiam Herculanillam, from whome he diuorced him selfe, for reprochfull whozedom, and suspicion of murder. Thirdly, he married Elia Petinam, of whome he begat Antoniam, but afterwarde for small offences, he forsooke her. Then he married Messalina, who was counted notozious for her vnchaste life. At the last he married Agrippina, as is saide before, who poisoned him.

Nero. 10.

OF Nero, Plutarchus writeth after this maner. Agrippina hauing a sonne by Domitius Anabarbus, married Claudius, which was afterward called Claudius Nero. He ruling in the empire in these our dayes killed his owne mother, and did also through his wickednes and madnes, subuert and ouerthrow the whole Empire. *Hec Plutarchus.*

After that Claudius had adopted him to his sonne, at the age of xj. yeares, he was deliuered to Seneca a Senatour, to be instructed and taught. A little after he

died

shewed great crueltie vnto Lepida his aunte, which was fallen at bariaunce with his mother. Lepida was condemned to dye, Nero accusing her, when he was xviij. yeares olde, after that Claudius was dead, he went to the men of war, of whom he was saluted Emperour: and being set in a hoyselitter, he was carped of the soul-diours vnto the courte, where he was honourably receined of the Senatours and Fathers. He receiued of the Empire certayne fozetokens. For when he played the Tragedy of Troy (Claudius being present) with other noble mens children: all the people cast great fauour towarde him. Some write, that dragons were present at his natiuitie, and in his infancy, as keepers of his life, and he was wont to shew that he saw one serpent at the least, alwayes in his chamber. When his father Claudius was dead, he made to him a most solemne, sumptuous and honourable funerall, and commaunded, him to be counted in the number of the goddes, besides many other notable honours. In the first beginning of his Empire, he committed to his mother Agrippina, the charge of all things: & in the first five yeares of his reigne, he was of such liberalitie, clemency and gentleness, that he passed all Princes that were before him. He either forgave, or els diminished, greuous taxes and paymentes. When one Burrus being generall of the army, would haue punished two theues, and required of Nero that he would subscribe to the libell of condemnation, he agaynst his will, taking the paper in his hand, cried out and sayd. *Quam vellem nescire literas.* Would to God I knew no learning, nor letters. Which noble voyce, worthy a Prince, moued Seneca, to write a booke. *De clementia Neronis.* He was so gentle and so fauourable to all degrees, in so much that he would admitte them to come to salute him, and also to salute them him selfe by name. He repressed ill manners. He did moderate sumptuous buildinges. He repressed the outrageous licence of chariote men. He builded houses by the water side with porches and sellers, to stay and to quench fire, if any should chaunce to the citie. He made many good lawes, by the which he restrayned corrupters of testaments. But although he did these and such like thinges, with great honour at the beginning, yet at the last, he forgetting the Imperiall dignitie, did so apply his minde to the study of Musicke, that he did not only omitte nothing, both for the conseruation of such artificers, and also for the cause to make fine and clere voyces, but also did come him selfe in Theatrum, that is, the playing place, and song him selfe openly many dayes together, and played many Tragedies, being one of the players him selfe. He had a marueilous delite to play vpon a Harpe and Lute, and so at the last he opened his wantonnes, his fleshy pleasures, his Wyote, his Auarice, and his Crueltie. In the dauning of the day, he went to Tavernes, and wandred aboute the Streets, and whom soeuer he mette, he would either beate them, and wound them, or els thzowe them into the sunckes and kenelles. On a certayne day, when a sedition sprang in the playing place, among the disardes and counterseite players, he him selfe thzelo stones among the people. He brake the head of him, which was then Pretor. He gaue him selfe to such bancketting and gurmandise, that he would sitte from midday to midnight, eating & drinking, hauing in his company whores and buggerers. It is to horrible to rehearse, how shamefully he abused Spolus the Eunuche, and Doriferus, who was made a free man. Sextus Aurelius doth at large declare, and describe his filthy and fleshy life. He carnally defiled his owne mother and when Seneca admonished him, to beware of the disease of his mother, who was a woman both cruell & imperious: he receiued amongst his concubines a certayne barlot, very like to Agrippina. He wallowed in all kind of mischiefe. He was most prodigall, as well in geuing, as in building. In so much when all his riches were spent, he tourned him selfe to extortion, to sacriledge, to spoyling and robbing of the Temples of the Gods, and so became most cruell. He killed Britanicus, being at supper with him, causing a certayne woman named Locusta (to whom he for that purpose gaue rewardes) to preparg poyson, and so destroyed him. Not yet staying, he attempted to poyson his owne mother. Agrippina, whom when he perceined to defend her selfe with medicines agaynst poyson, he caused the great beames of the chamber where she lay, to be made low, and so to fall vpon

Miscellanea prælectionis primæ.

her being a slepe. But this his deuillike deuise being knotoen, he caused a Shippe to be made, and fastened together, in the which he set his mother, but the Ship being drowned she escaped safe by swimming. When this was declared to Nero, by one that was a free man, he cast the messenger into prison, & sent certayne persons to his mother to kill her. Asone as Agrippina saw the Centurion comming to ward her with a naked sward in his hand, she putting forth her belly, cryed out, that he would strike that part first, for this belly, this belly (sayth she) is to be peared through with pson, which hath brought forth such a monster. Then the Centurion thrust his sword into her belly, & so slue her with many woundes. After this horrible murder was done, Nero being both without feare & shame, beheld the carcas of his mother being slayne. He caused his aunte Lepida to be destroyed by Christians, and many other of his aliaunce and kindred, he caused to be destroyed. He killed Seneca his master, and Burrus also, one of his gouernours. At the last, when a blasing Starre appeared in the element, by the space of sixe monethes continually: and when two conspiracies were made agaynst him, and yet neither of them toke effect: and when also he ceased not to kill whom he pleased, and for what cause soeuer he would, he began to play the cruell tyrant, in the end with the Senators, and purposed to take away, and to destroy that noble order. He caused the citie to be set on fire, finding fault at the ill sanozed building thereof (which fire continued sixe dayes and sixe nightes) and he him selfe behelde the fire, singing in a players garment, the burning of Troy. But at the last, when Fraunce & Spayne declined from him. He was greatly discouraged, and when he hard at diner, Gaba saluted Emperour, he ouerthrew the table, and in a great rage and fury, brake two godly cups of Chrysall, & lay as one almost dead, without voyce or speaking. Then like a furious and madde man, he went to the Theatre, to beholde playes, and imagined to destroy with popson, the whole Senate, to burne the whole citie, and let out the wilde beastes vpon the people, to teare and deuoure them. He was wonderfull troubled with anguishes and teares, and greatly molested, with cruell and terrible dreames. At the last receiuing popson of Locusta his woman, in a golden bore, he attempted to slye away. But when euery man had forsaken him, and his very frendes had shut their doores agaynst him, and could finde none that would cutte of his head, he ran hedlong to Tiberis the riuer, there to drowne him selfe, but he was let by one Phaon. When he went to a certayne village, foure miles from the citie, where he heard, that he was adiudged an enemy of the Senate, and that the horse men sought for him, he thrust a knife into his throte, or as (Aurelius writeth) he thrust him selfe through with his owne sward, his filthy Eunuch Sporus, helping him to ridde him selfe. And so he that shamefully lyued, more shamefully dyed, being of the age of xxxij. yeares, and that day, in which he killed his wife Octauia, when he had reigned xij. yeares and viij. monethes, whose death brought such gladnes and ioye to the citie, that the people went through the citie, their heads couered with cappes, as though they had gotten, all libertie and freedome.

Some write, that when burning of the citie was layd to his charge, he caused the fault to be put vpon the Christians, & therefore began a persecution agaynst them, in which persecution, beside many other, he killed Peter and Paul.

He was (sayd other) of so great rycote and prodigalitie, that he would bath in cold oynmentes, and fiske with nettes of gold, hauing cordes of purple.

In him the whole family of the Cæsars finished, and consumed.

Some write, that vpon the place where he was buryed, there grew a nutte tree, vpon which certayne diuelles satte, keeping the place, and did hurt, rent, and teare many that came that way.

Other do suppose, Nero not to be killed, but to be taken away alyne, and to be reserued and hidden in some place, vntill he shalbe reuealed, and restozed agayne to his kingdome: wherupon many doe iudge, that this Nero shall be the Antichrist to come.

I Remember a pretie stoye of a certayne Patrone, who had a benefice boyde in his hand, and it was a good fatte benefice. A certayne scholar of Oxford, who was handsomely learned, was commended vnto him, for the obteyning of the same benefice. When the scholar came befoze him, the Patrone asked of him, who was Melchisedeches father, & who was his mother. The scholar being somwhat troubled, sayd: Sir, if it please you, I cannot tell. For S. Paul sayth that Melchisedech, was without father and mother. Tush, tush, sayd the Patrone, thou art not learned, thou gettest no benefice here. The scholar departed, and tolde one of his fellows, who was also well learned, how he had sped. What (sayth the other scholar) thou art a foole: I warrant the, I will so instruct the, that thou shalt be sure of the benefice. Thou knowest, that the Rabbines of the Jewes doe write, that Sem the eldest sonne of Noe was father to Melchisedech: canst thou remember this (sayth he) yea very well sayth the other. Now take away M. from this worde Sem, what remaineth then, there remaineth (sayth he) Se. well, sayth he, now will I prouide for the a bagge of twentie pounde of money, and goe to the Patrone, keeping the bagge of money vnder thy cloke. And when thou comest to him, say: Sir nowe if it please you, I can tell who was Melchisedech hys father and mother. Who (sayth the Patrone?) Forsooth Sem, Noes sonne. Now sir, take away M. what remaineth? Se. (sayth the Patrone:) Well then there is hys father (sayth the scholar.) But who was hys mother (sayth the Patrone?) Forsooth here she is, (sayth the scholar.) And with that pulled out hys bag of money, and gaue it the Patrone. Yea mary (sayth the Patrone) this is well sayd: thou shalt haue the benefice. But if it please you (sayth the scholar) let the fathers name, and the mothers name together, and what is it then? Mary, Simonie (sayth the Patrone). Deare sister to Simony (sayth the scholar.) Well (sayth the Patrone:) goe, goe, take the benefice to the. It is to be feared, nay, rather to be lamented, that the most parte of Patronages within this realme, haue thus leagued Melchisedeches father & mother: so it is with them, as it is with the lawyers: no peny, no *Pater noster*. No by the no benefice.

Primacie aboue others. 12.

Because mention is made of the primacie of Peter, I will discourse, whether the ecclesiasticall power (as the papistes now a dayes do vsurpe it) by the prerogative as they thinke of Peter, leaneth vpon the worde of God, or no. Secondly, I will shew in what point ecclesiasticall power agreeth with the law, and worde of God. Thirdly, how far ecclesiasticall iurisdiction pertayneth to temporall princes.

Concerning the first, it is to be noted, that the name and title of the ecclesiasticall power or iurisdiction among our aduersaries, is nothing els, but to make lawes and statutes to binde all christians, yea, princes to affirme and graunt, that all causes do pertayne to the byshop of Romes iurisdiction, and are to be selued in thys court: and that he may remoue princes from theyr kingdomes, and put in theyr place, whome he pleaseth, set at libertie subiectes from the othe of due obedience, to excommunicate, and to interdict. And that he hath autoritie to sende some men, yea liuing, to hell: and other whome he pleaseth to heauen: and what not to doe?

Thys power our aduersaries contende to establishe, which by Gods grace we will now sincerely and truly examine.

Thys first and chiefest place, is thys saying of Christ in Mathew: *Tu es Petrus, & super hanc petram adificabo ecclesiam meam, & porta inferi non preualebunt aduersus eam.* that is, Thou art Peter, and vpon this rocke I will builde my church, and the gates of hell shall not preuaile agaynst it. Out of the which text, if it be graunted to haue thys vnderstanding, that it signifieth the church, to haue bene builde vpon Peter, then must nedes folloio (as they say) a manifest probacion, of the fulnes of theyr power and authoritie. But it is not to be graunted. For let it be that Peter were first and chiefe of the Apostles, and that the church was builde vpon hys pri-

Miscellanea prælectionis primæ.

uate person (which were an absurditie to graunt) yet what foundation so euer the church hath, it must needs be redeemed with the blood of Christ; growing by faith in Christ, and condescending to his lawes. Now if the church be the true and proper spouse of Christ, she taketh him onely for her Lord and husband, in the chiefest liberty she resecth in him, as in the head, and dependeth of him, who brought to passe that we are no more vnder the lawe, but vnder grace, waing so strong by his free gift, that being released from the care of a scholemaster, and indued with the spirite of God, by his grace we are iustified by faith, which woorketh not by coercion, but by penalties, not by minaces and terrors, but onely by true loue. But it appeareth not by that texts, that the church was builded vpon Peter, vntlesse vnder the name of Peter, we vnderstand the whole congregation of the faythfull, and true Christians, or els vnderstand the confession of Peter. For what could be spoken with more wayght, then that the gates of hell should not preuaile against the church. But if the gates of hell (which as Hierome, Origene, and Ambrose do say, be vices and sinnes) can not preuaile against the church, no man will say, that it ought to be vnderstand of the byshop of Rome, which is a mortall man, for so much as Salomon sayth : *Septies in die cadit iustus*. Seven times in the day the iust man falleth. And Paule sayth : *Omnis pontifex ex hominibus assumptus circumdatus est infirmitate* : & propterea debet quemadmodum pro populo, ita & pro suis peccatis immolare. that is, Euery high priest taken from among men, is compassed with infirmitie, and therefore he is bound to offer for sinnes, as well for his owne parte, as for the peoples. And this also is to be considered, that some of the byshops of Rome, were simoniacall men : some were idolatours : some were schismatikes : some were heretikes, some were geuen to this vice, and some to that vice, and some were wayped with all manner of vices, as the chronicles and histories do recoide. Among whome, as there were many, that repented of theyr former euill life past, agaynst whome though they sayth in Christ, being the true foundation of the church (the gates of hell and theyr sinne preuailed not, so they preuailed agaynst others, which dyed no better then they liued, but heaping sinne vpon sinne, had a more miserable ende then they had life. whose euill endes, do most certainly resolue and proue that Peter, and his successours in the church of Rome, were not those agaynst whome the gates of hell should not preuaile. But it was the sayth, and very confession of Peter, agaynst which they did not preuaile : For (as Saint Ambrose sayth) these wordes ; (The gates of hell shall not preuaile agaynst it) were not spoken of the person of Peter, but of his sayth.

Proue. 24.
Hebre. 5.

De incar.
domini
sacram.

Ad Ephe. 2

Super Ma-
theum. 16.

De ver.
domini.
fermo. 13.

In Math.
Homi. i.

The sayd Ambrose sayth also in an other place: *Dicit Dominus ad Petrum* : *super ista petra edificabo ecclesiam meam* : hoc est, in hac catholica fidei confessione statuo fideles ad vitam eternam. that is, The Lord sayd to Peter: Vpon this rocke will I build my Church. that is, In this confession of the catholique saythe, I appoynt all the saythfull to life.

S. Hierome also sayth thus : *Secundum autem metaphoram petra, restit dicitur ei, edificabo ecclesiam meam super te*. that is, By a metaphoricall speech of the rocke, it is well sayd to Peter, I will build my church vpon thee. Which sentence S. Augustine confirming, sayth : *Super hanc petram quam confessus es, super hanc petram quam cognouisti dicens* : *Tu es Christus filius Dei viui, edificabo ecclesiam meam. Super me edificabo te, non me super te*. that is, Vpon this rocke, whome thou hast acknowledged saying: Thou art Christ the sonne of the liuing God, that is, vpon my selfe being the sonne of the liuing God, I will build my church. I will build thee vpon me, not me vpon thee. For like as he was first called Simon, and after ward (as Beda & Hierome do testifie) for his strong sayth, and stedfast confession, Christ named him Peter. So we also (as witnesseth Origene) if God the father, which is in heauen, revealing it vnto vs, do confesse and acknowledge Iesus Christ to be the sonne of the liuing God: we shall be well called Petri, Peters: for the rocke is euery man, which is a follower of Christ; the rocke is Christ, who (as Beda testifieth) hath geuen the partaking of his name to him that saythfully knowledgeth, loneth, and confesseth him, that is, that he might be called *Petrus, a petra*, Peter of the rocke, vpon

upon which rocke the church is builded, For no man can lay any other foundation, Actes. 4.
beside that which is already layd, which is Christ Iesus. This rocke is so firme and
sure, thys foundation is so stable and steadfast, that it will neuer suffer the upper
worke to fall or decay. For we read in many places of scriptures, that he is called
the corner stone, strength, and sure foundation of the Church. Chrysostome also
sayth: *Super hanc petram, non super hunc Petrum.* &c. Upon this rocke, and not upon
thys Peter. For he did not build his church upon man, but upon sayth. And what
is meant upon the rocke? It is upon the confession. If Christ had meant by these
wordes, the church to be built upon Peter, that it should be governed by his arbi-
triment and his successors: where he sayd in a certaine place, *Dic ecclesia*, he would
haue sayd: *Dic Petro & successoribus suis*. If thy brother offende thee, tell Peter and
hys successors. Which sense Aeneas Siluius, one of theyr owne company reiecteth,
saying: The yoke of Christ is swete, and the burthen of Christ is easie: But tell
you, how easie, if Christ commaundeth that, which is impossible: He should haue
commaunded an impossibility, if in euery controuersie, he should haue commanded
all the world to haue come vnto Peter. For how could Peter visite the church dis-
persed euery where, as in all cities and townes. The congregations, which were
then in the Actes of the Apostles, called *Ecclesia*.

S. Gregory upon thys matter, writeth thus: *Si in mea correptione despicior, restat* Ex regist.
ut ecclesiam debeam adhibere. If in my correction I be despised, it remaineth that I Lib. 4. ope-
ought to prouoke, and call upon the Church. Furthermoze Aeneas Siluius vpon ris. 38.
these wordes, *Dic ecclesia*. Well the church, sayth thus. Behold Peter is sent to the
counsaill, the veritie sendeth the high bishop to the counsell. Why doth he thys?
That the byshoppes of Rome should not disdain to agnise some power in earth, to be
aboue them, which power they should aske counsaill, and be contented with the de-
terminations of the same. Whereupon, Peter was otherwise named Simon,
which word Simon (as I haue sayd before) in the hebrewe tongue, betokeneth o-
bedience, one that is obedient. That all men might perceiue, that obedience is ne-
cessary, yea, in the byshop of Rome.

Gerfon proueth thys sentence, saying: Peter played the Iewe once by dissent Gerfon.
bling, and Paul withstode him to the face. Peter brought in a new thing into the
church of God, when he went into the Centurion being a gentile, whereupon
there arose a murmur in the church of God, so that Peter was enforced to follow
the doctrine which the scripture taught, that is, to be ready to gene account before
the whole church, of hys doctrine. So were Simachus, Marcellinus, & also Grego-
ry, obedient to the iudgement of the counsell, not by humble condescende, (as some
do sayne) but of bounden duty.

S. Hierome also affirmeth, that the whole christian world, concerning authoritie, Ad Euagri.
is greater then one citie, that is, Rome.

That in these wordes, *Dic ecclesia*, the multitude of the saythfull is signified, the
Apostle Paul proueth saying, *Ego quidem hoc decreui, ut his qui hoc patrauit congrega-*
tis vobis in meo spiritu tradatur Sathan. I haue determined this that he, which hath
committed this fact (when you be assembled together, & my spirit) be deliuered to
Sathan. And S. Augustine vpon the same text, writeth thus *Hoc modo indicauit, ut*
vos in unum absque ulla dissensione congregati. &c. That is, I haue iudged, that you
being assembled together, without any dissention, with whom my authoritie, and
the power of Christ will worke, do deliuer this man to Sathan.

Furthermoze, that this power of the church, was graunted to Peter, in the Math. 18.
name of the multitude. Bede vpon this texte, *Si peccauerit in se frater tuus, et tu*
interdixeris, et tuus sit in se frater tuus. If thy bro-
ther shall offende thee, proueth and writeth thus. *Hec potestas sancta ecclesia, episcopis*
specialiter commissa est. Quantum vero omni ecclesia data creditur. That is, This
power of the holy Church, is committed specially to bishoppes, but it is geuen ge-
nerally to the whole Church. For, that the Lord in an other place, gaue vnto Peter,
power to binde and lose: he gaue also vndoubtedly, the same to all the Apostles, in
the person of Peter, which did beare the type of the Church. Which thing Augu-
stine declareth, saying thus. *Petrus cum claves accepit, ecclesiam sanctam significauit.* Super Ioan.

Miscellanea prælectionis primæ.

Ec. That is, Peter when he receiued the keyes, signified the holy Church: for if in Peter there were not a Sacrament, and mystery of the Church, the Lord would not haue sayd vnto him, *Tibi dabo clauēs regni cælorum*. To the I will geue the keyes of the kingdome of heauen.

The same also doth S. Hierome and Augustine ppone, by these textes. *Accipite Spiritum sanctum, quorum remisistis peccata remittuntur eis*. Receiue you the holy ghost, whose sinnes you shall forgiue, they are forgiven vnto them. And *tibi dabo clauēs regni cælorum*, to the I will geue the keyes of the kingdome of heauen, which keyes S. Augustine calleth *scientiam, potestatem discernendi*, that is, knowledge and power to discerne and iudge.

De dignita
sacerdotali

S. Ambrose also affirmeth, that all prieftes in S. Peter, haue receiued the keyes of the kingdome of heauen.

Homil. 1.
in Math.

Also Origen sayth, *Putas soli Petro dantur a Christo clauēs regni cælorum, & nemo alius beatorum accipiet eas?* **Ec.** Dost thou thinke, that the keyes of the kingdome of heauen, were geuen of Christ to Peter onely, and that none other godly man should receiue them? If then, sayings, *Dabo tibi clauēs regni cælorum*: To the I will geue the keyes of the kingdome of heauen, were common among them all. Holwe shall not all things, which were spoken befoze to Peter, seeme to be common to all the Apostles? For, in the Gospell of S. Iohn, Iesus geuing the holy ghost to his disciples, when he breathed vpon them, and sayd, *Accipite spiritum sanctum, quorum cumquē remisistis peccata, remittuntur eis: si cuius quorumcumquē autem retinueritis, retenta sunt*. That is, Receiue you the holy ghost, whose sinnes you shall remitte, they are remitted, and whose sinnes you shall holde and reteine, they are reteined. As though it were sayd, that all the Apostles were constitute and made, such as Peter was. And when Christ sayd in an other place, *Rogavi pro te Petre, ne fides tua deficiat: Sed tu aliquando conuersus confirma fratres tuos*. I haue prayed for the Peter, that thy sayth shal not: therefore being conuerted, strengthen thy brethren.

Iohn. 20.

Luke. 22.

Doth he (thinke you) signifie such a prerogative of Peter, as though vpon Peter alone, the church should be builded, the other Apostles being excluded? Did he pray (sayth Augustine) for Peter, and not for Iohn and Iames, and the residue of the Apostles?

It manifestly appeareth therefore, that in the person of Peter, all the Apostles were contained and signifieth, because Christ sayth in Iohn: *Ego pro his rogo quos mihi dedisti: I pray for those, which thou hast geuen to me*. Whereupon we may vnderstand by Peter, a very plentifull Church, as Augustine declareth in many places, specially where he sayth: *Quadam dicuntur quæ & si propriè ad Apostolum Petrum pertinere videantur, nunquam tamen habent illustrem intellectum, nisi cum referuntur ad ecclesiam, cuius ipse cognoscitur in figura gestasse personam*. That is, There are some things spoken, which although they seeme properly, to pertayne to the Apostle Peter: yet they neuer haue a playne and cleane vnderstanding: but when they be referred to the church, whose person Peter did beare in a figure.

Ioan. vltim

Now to an other place, which they allege, to establishe their usurped power. By these words of Christ, *Petre amas me? pasc oves meas*. Peter louest thou mee? Feed my shep. They vnderstand the chief gouernment & charge of the Church, to be geuen to Peter. But to feede the Shepe of Christ (as Beda recordeth) is to confirme them that beleue in Christ, that they slide not, nor fal from the sayth: and diligently to attende and take hede, that they profit and encrease more and more in sayth.

They therefore (as Augustine sayth) which do feede the Shepe of Christ, that they would haue them to be theyr owne, and not Christs shepe, are conuinced, that they loue not Christ, either through the desire of glory, or of bearing rule, or of getting goddes, and not for the zeale of obedience, and helping theyr neighbour, or pleasing God. And in hys booke, *De agone Christiano*, he sayth: *Non sine causa inter omnes Apostolos huius ecclesia catholica personam sustinet Petrus, huic ecclesia clauēs regni cælorum data sunt*. Not without cause, Peter among all the Apostles, beareth the person of the catholique church, to him the keyes of the kingdome of heauen were geuen: And when thys (Louest thou mee? Feede my shepe.) was spoken to him,

it was

it was spoken to all.

Cyrillus vpon these wordes, *Petre amas tu me?* Peter dost thou loue me? And Peter aunswering, yea Lord, thou knowest that I loue thee. wrighteth after this manner: *Altius quidam hac oratio certe parturit: nam quoniam cum alijs Apostolatus nomine Petrus ab ipso Christo decoratus ter in tempore passionis negauit, iure nunc ab eo ter-na dilectionis confessio petitur, ut terna negatio aequali confessionis numero compenseetur. Ita quod verbis commissum fuit, verbis curetur. &c.* Thys communication doth gender and importe some deeper and higher matter. For because Peter being ennobled of Christ himselfe, with the name of the Apostleship with other, did thise deny Christ in the time of hys passion. Now by right is required of him, thre confessions of his loue, that the thre denials might be counteruayled and recompenced, with equall number of confessing. So that that which is committed in wordes, is cured with wordes. Christ asked of him whether he loued him moze then an other? For he which expeted greater clemencye of the Lord toward him, ought by right to be affected with greater loue. For, although generally all the disciples were stricken with great feare, when the Lord was betrayed, yet the faulte of Peter was greater which denyed Christ in so shorte a time. Because therefore he obtayned remission of his sinne by greater clemency of the sauour, greater loue by right is required of him. For he to whom moze is forgiven, ought moze to loue. And a litle after in the same chapter, Cyrillus doth conclude and say, *Terna igitur confessione Petri, trina negationis delictum euacuatum est. &c.* Therefore, by the thyrde confession of Peter the crime of the thre denials, was made voyde and put away. And where Christ said fede my lambs, he renewed that dignity of the Apostleship vnto Peter, lest through hys denyall, which chaunced by humane infirmity, he should seme to be abased and made weake. *Hac Cyrillus.*

So by the iudgement of Cyrillus, this place maketh nothing for the prerogative of Peter, nor for the vsurped authoritie of the bishop of Rome, as they falsly alleage. But they be rather the reconciliation, recantation, and the penance of Peter, for hys former fall, as Cyrillus wyrteth.

Therefore when our aduersaries do not vnderstand in Peter the rock, and will not beleue that the keyes of the kingdome, be geuen to the church, they them selues do lase out of theyr owne handes. Bede also vpon the same place saith thus. *Quod Petro dictum est, omnibus Christi discipulis dictum est.* That which was spoken to Peter, was spoken to all the disciples of Christ. For the other Apostles were the same that Peter was, all were Pastours: one flocke is shewed and declared, whiche then was fedde of all the Apostles, with one consente, and after that was fed also of their successors, with common cure and charge.

Furthermoze Ambrose vpon these wordes (fede my shepe) doth consent to the former doinges, saying: *Quas oves & quem gregem non solum tunc beatus suscepit Petrus, sed & nobiscum eas suscepit, & cum illo eas suscipimus omnes.* that is, Whiche shep and which flocke, not onely Peter then receyued, but also he receyued them with vs, and we all receyued them with him.

De digni-
facerdo.

But soasmuch as all byshops and priestes, haue the same authoritie, which Peter had, notwithstanding Peter toke it, specially that all men may vnderstand that he, which hath seporate himselfe from one vnitie of the sayth, can neyther be losed from his sinnes, nor enter into heauen. And Hierome sayd, from the vnitie of the sayth, not from the vnitie of Peter, or of the byshop of Rome.

Gloss.ordi.
Math 16.

But they that iudge Rome, or any other place to be the See of Peter, they seme ill to interpret all the wordes of Christ in Matthew. For when Christ sayth: *Who scribes and pharisses sate in Moyses seate, no man doubteth, but the law of Moses geuen of God, and hys pure doctrine, is signified by Moyses seate.* So the seate of Peter, yea, rather of Christ, in which Peter, and the other Apostles sat, was nothing els then the pure gospell of Christ. And like as Christ admonished his disciples, to beware of the leuen of the pharisses, which was theyr owne doctrine, besides the law of Moses. Likewise, he commaunded vs to beware of false prophetes, that is, from them that teach theyr owne doctrine, and not the lawe and doctrine of God.

Math. 23.

Miscellanea prælectionis primæ.

Super Io-
an. tracta-
tum. 46.

Homil. 39.

Which interpretation S. Augustine confirmeth, expounding these wordes. The scribes and pharisees do sitte in Moyses seat. Do you that which they bid you, but do not that, which they doe. What other thing (saith Augustine) sayde he, but heare you the voice of the Pastour, by his seruantes: for in sitting in Moyses seat, they teach the law of God, therfore God doth teach by them: but if they will teach their owne doctrine, do you not heare them, neither do as they say. For such men do seke their owne thinges, and not Christes. Whereupon it appeareth, the seate of Moyses, is the law of Moyses, and that the seat of Christ in which Peter and the other Apostles sate, is the Gospel: and they which do not teach the law of Moyses, nor the word of God, do not sit in Moyses seat nor in Christes seat, nor in the seat of Peter nor of the other Apostles, but sit in their owne seates, coming before Christ, and entring by the window, not by the doze, as thieues and murderers, doe take vnto themselves honour, not being called of God, as Aaron was. Upon which sentence, Chrysostome writing saith: *Omnis Christianus qui suscipit uerbum Petri, thronus fit Petri, & Petrus sedet in eo, that is: Every christian which receiveth the worde and doctrine of Peter, is made the throne of Peter, and Peter sitteth in it. And in another place he saith: Videte fratres quomodo sedetis super cathedram, non enim cathedra facit sacerdotem: sed sacerdos cathedram, &c. Take hede brethren, how you sit in the seat, for the seat maketh not the priest, but the priest maketh the seate: neither the place sanctifieth the man, but the man sanctifieth the place. He that sitteth well in the seate, receaueth the honour of the seate. He that sitteth yll in the seate, dothe iniurie to the seate. And therefore, an euil Priest maketh blame by his priesthode, and not dignitie. But let vs graunte, that the seate of Peter was the place, where he was president and present. Gregory notwithstanding, affirmeth the churches of Alexandria and of Antioche, to be no lesse Peters seate, then the church of Rome. Therfore, it appeareth by the premis, that this ecclesiasticall palmer (whose fulnes some men do put in the bishop of Rome) hath no such foundation in the Scriptures, as the aduerfaries do alledge. For, if the private person of Peter, were not the foundation of the church, but that the church was build in such signification, as he bare the person of all the Apostles, and forasmuch as he first pronounced the confession of the christian faith, that they which do succede Peter in his seate, may challenge Peters prerogative by this title, then that he which succedeth in þ kingdom of Spaine, after the Emperours death, may therfore challenge the empire of Rome because the king of Spaine (while he liued) had that honour. Neither Peter was called the chiefe of the Apostles, or the foundation of the church, because he was president ouer this church, or that church, but by a speciall prerogative, he was as one chosen amongst them all, to stand in stede of the rest. And Peters confession, flesh and bloud did not reueale, but God the father which is in heauē. Like as Carolus of late was not Emperour of Rome, because he was king of Spaine, but he was emperour, because they which had authoritie to elect, did so chuse him. So Christ did chuse Peter, before he was bishop of Rome. In the seates of bishops stādeth succession, not in vertues & merites. For, oftentimes euil men do succede good men, & good mē do succede euil men. If Christ had geue this prerogative to þ sea of Rome, it should haue remayned Peter beyng dead. But forasmuch, there was no mencion made of Rome, why do we call Rome the first & chiefe seat, rather thē Antioche, & why is not Antioch preferred before Rome, forasmuch as Peter had his seat at Antioche? Yea rather, why should not Ierusalē excell all other Cities, where Peter sate many yeres, before he euer saw Rome. Where also he receiued þ holy ghost, where first he began to preach the Gospel, & made these iij. sermones. One of þ election of Mathie into Iudas route. The second of þ sending of the holy ghost. The third, to the people, whē he made hym þ was lame frō his mothers wombe, to go vp right again. The fourth, to Annas, Caiphas, & the other Priests, Seniores, & Scribes. Furthermore, for that he wrought so many miracles at Hierusalem, in so much that the people brought forth the sicke into the streets, and layd them on couches and beds, that when Peter came by, at the least his shadow might overshadow them. A great number of the cities also, rounde about Hierusalem came together,*

and brought them that were sicke, and bered with uncleane spirites, which were all healed. Furthermore, Christ so greatly esteemed Hierusalem, that from thence he commaunded the Apostles to take their journey, to preach the Gospell, and remission of sinnes, not onely to the Jewes, but also to all nations. Christ also so had to sweare by Hierusalem, because it is the Citie of the great king. Of this citie did the Prophet Esay Prophecy. *De Syon exibit lex, & verbum domini de Hierusalem.* Out of Syon the law of the Lord shall come, and the word of the Lord out of Hierusalem. There onely in times past, was the chiefest priesthode, there was the temple, altar, *Sancta sanctorum*: Sacrifices and oblations. From that daye in the which I brought my people out of the land of Egypt (sayth the Lord) I haue not chosen any other citie to builde an house in it for my name, but I haue chosen Hierusalem that my name may be in it. And to Hierusalem (sayth he) I will geue an euangelist, And the booke of Sapientia, by which Sapience, authours will haue Christ the word of God, and the second person in diuinitie to be signified, sayth: *In ciuitate sanctificata requiesci, & in Hierusalem potestas mea.* That is: In the welbeloued citie haue I rested, and in Hierusalem was my power. And the Lord sayth by the Prophet Zacharie: *Habitabo in medio Hierusalem, & vocabitur Hierusalem ciuitas veritatis.* &c. I will dwell in the middelt of Hierusalem, and Hierusalem shall be called the citie of truth. Beholde, I will saue my people, out of the land of the East, and of the West, and I will bring them, and they shall dwell in the midst of Hierusalem, and they shall be my people, and I will be their God, in veritie and righteousness.

4. Reg. 26.
2. Par. 33.
Esay. 41.

Eccle. 24.
Zacha. 8.

All the whole scripture is full of the commendation, and prayse of Hierusalem. Contrariwise, Rome is called Babilon, to whom the Lord threatened malediction, and curse in the Apocalips (as witnesseth Hierome and Tertullian.)

Therefore, it should haue bene much more likely to be true, that this principallie and prerogative, should haue bene left at Hierusalem, which citie God hath alwayes best loued, whose cure and charge, Christ himselfe did peculiarly regarde. Peter also was bishoppe of Antioche, befoze he came to Rome. And if they obiecte and say, that Peter after he left first Hierusalem, & then Antioche: and at last went to Rome, then they must graunt, that the election of Peter, to haue appoynted and ordeyned, the primacy of the church of Rome, and not the gift and graunt of Christ. And so by this reason, in that church the chiefe authoritie was founded, of the man Peter, and not of Christ being God, except they will contend and raill, that it was done by the permission of God. By the like reason, al tyranicall power is of Gods sustenance. But if by that argument they contend, that the prerogative of Peter, was left at Rome, rather then at any other place, because Peter dyed at Rome, why doth not Hierusalem farre excell all other places, where Christ our sauour suffered death.

Thus much concerning þ primacy, which they challenge by þ authoritie of Peter.

That the Ecclesiasticall power leaneth vpon Gods word.

NOW to the second note, which is to proue, that Ecclesiasticall power (as is befoze declared) doth leane vpon Gods word. Christ in the last of Mathew did say, not onely vnto Peter, but to all the Apostles: *Euntes docete omnes gentes, & accipite spiritum sanctum, & quorum remiseritis peccata.* &c. Go and teach all nations, and take the holy ghost, and whose sinnes you do forgiue, they shall be forgiven. Upon the which wordes, Chrysostome sayth. *Qua potest maior autoritas inueniri?* What greater authoritie can be found then this? By these wordes of Chrysostome to proue, that all the Apostles had as great authoritie as Peter. I frame this argument.

There is no greater authoritie, then to receiue the holy ghost, and to teach the Gospell, and to remitte sinnes.

But the holy ghost was receined of all the Apostles: To teach and remitte sinne, was geuen to all the Apostles.

Ergo, all the Apostles had that authoritie, then which there was none greater.

Upon this we may conclude, that Peter had no greater authoritie, then the other Apostles had.

Miscellanea prælectionis primæ.

S. Hierome and S. Ciprian do write, that all the Apostles did receive equally and indifferently, like authoritie and passe: all cure. S. Augustine in his questions doth write, that in one and the selfe same day (that is the day of Pentecost) both the law was geuen, & also the holy ghost fell vpon the disciples, that they should take authoritie, and haue knowledge to preach the Gospell.

Math. 18. What thing could more playnely and manifestly declare, the equalitie of Peter, and of other the Apostles, then these phrases spoken so generally? Besides this, the disciples asked of Iesus, who was the greatest in the kingdome of heauen? He by and by, setting a young childe in the midst of them, made this answer. *Amen dico vobis, &c.* Wherely I say vnto you, except you be turned, and become as this little one, ye shall not enter into the kingdome of heauen. Who so ener therfore shall humble himselfe, shall be the greatest in the kingdome of heauen.

Beda doth say, that this question was proposed of the Apostles, because they did strine of the primacie and chiefe roume, and therefore, that he sette a young childe in the midst of them, that they should learne not to seeke the primacie and chiefe place.

S. Hierome writing vpon Mathew, doth say, that although this sentence may be generall agaynst all, which do offend any, yet by the sequel of the wordes, it may be vnderstand, to be spoken agaynst the Apostles, who demanding, who was the greatest in the kingdome of heauen, did seme to contende among them selues, of the chiefeest roume and dignitie. And if they had continued in the same fault, they might haue lost by their offence, those whom they called to the sayth, when they saw the Apostles, dispute among them selues, of honour and dignitie.

Chrysostome agreeing to the same, doth say, *Quicumque desiderarit primum in terris, inueniet in celo confusionem.* Whosoever shall desire chiefe rule in earth, shall finde confusion in heauen, nor he shall be counted among the seruantes of Christ, which attempteth to haue chiefe roume.

2. Cor. 12. That the other Apostles had like felowshippe, equall honour and power with Peter: Ciprianus and Anacletus do consent. Paul also speaking of him selfe, sayth thus: *Nulla in re inferior fui, summis Apostolis.* I was in nothing inferior to the chiefe Apostles. Who, if he ought to haue acknowledged the primacie in Peter: undoubtedly, he being so worthy an Apostle, would not haue so sayd. And in an o-

2. Cor. 11. ther place he sayth *Arbitror me nihilo inferiore ceteris Apostolis.* I thinke my selfe nothing inferior, to the other Apostles. Agayne, in an other place he writeth thus:

1. Cor. 4. *Sic nos existimet homo ut ministros dei, & dispensatores misteriorum dei.* Let a man so thinke of vs, as of the ministers of Christ, and disposers of the misteries of God. And the glose vpon the wordes of S. Paul, in the Epistle to the Galathians, where he sayth, that he conferred the Gospell, with the other Apostles, writeth thus: *Non didicimus ab alijs tanquam maioribus, sed contuli cum illis tanquam amicis & paribus.* I haue not learned of others, as of greater, but I haue conferred with them, as with

Ambro. 2d frendes and equalles. And S. Ambrose vpon these wordes of Paul (when Peter Galat. 1. was come to Antioche, I withstode him in the face) writeth thus. *Hoc non andebat facere, nisi sciret se non imparē.* &c. He durst not haue done this, except he had knowne him selfe, not to be inferior, for they did not communicate with me, sayth Paul,

Galat. 2. but I did communicate with them. And vpon these words also of Paul, Iames, and Iohn, which were counted to be pillars, gaue to me and to Barnabas, the right hand of felowshippe, that is (saith S. Ambrose) *equalitatis*, of equalitie. And they gaue the right hand, that is, helpe (sayth he) not a commaundement, whereby equalitie might be signified. Ambrose also confirmeth the same, in an other place, saying: *Ceteri Apostoli videbantur maiores, quia priores.* &c. that is. The other Apostles were counted greater, because they were before Paul: and Paul was counted & least, because he was the last of the Apostles. Whereby he doth declare, the dignities of the Apostles, to be distinct and seuered, not by merites and authoritie, but by time, being in all other poyntes utterly equall. It appeareth by the premises, what a power, and how great a power was geuen of Christ, to ecclesiasticall men, that is, to his Apostles: and that it was geuen to all the Apostles, in like measure, and not according

according to the state of the primacie, which now is usurped. If by the ordinance of God one had bene made ruler over the rest: how chaunced it, that in the primitive church, the contrary was observed and kept? Doth not the Ecclesiasticall history testifie, that thre Patriarches were present in the counsaile of Nice, the bishop of Rome being absent, who is rehearsed there, the fourth in order. If there be by the law of God, *unus pater patrum*, and all things ought to be reduced to one, why, by a word composed of Greeke and Latine, are recited foure Patriarches, that is, *Patres Patrum*, which are not ioyned by any relation, or conference among them selues: but as rulers ouer other, by diuers powers and authorities, and they them selues were subiect to no man. And in the same order the bishop of Rome is rehearsed the last. Whom, if by the law of God, he should haue bene chiefe in rule, to set in that order, it were impiety: if by the law of man, he should haue borne rule, it were no part of iustice and equitie, to place him in the last rounge. But in so godly and so holy a Counsaile, as that Counsaile of Nice was, it is moze like, that all thinges were most iustly and by rightly observed, decided, done, and concluded.

Neither it is credible, that if the Bishop of Rome, ought to haue bene compted head of the church, the foundation of the church, the chiefe ruler of the church, the onely and chiefe vicar of Christ, that those holy fathers, either were so ignoraunt, what they ought to do, or so vngodly, that they would not do that they ought to do. And (as out of the same tripartite history it appeareth) the Bishoppes of the East Church, boldly resisted the Bishop of Rome. Also concerning the obseruation of Easter, the bishop of Rome could preuaile nothing, with the bishop of Lugdune.

Furthermore, Pelagius the seconde bishop of that name writeth, that it is lawfull for no man, to arrogate vnto him selfe, the name of an vniuersall bishop. These be his wordes: Pelagius writeteth to all bishoppes, saying: Let no Patriarch at any time, be called vniuersall bishop. For, if one patriarche be called vniuersall, the name of Patriarche is derogated from the others. But, let this be farre from sayth, full men, that any man would take this vnto him selfe, whereby he may seme in any part, to diminish the honoz of his brethren. &c.

Which S. Gregory also confirmeth, writing thus to the Patriarch of Alexandria: *Ecce in prefatione epistola, quam ad me ipsum, qui prohibui, direxistis: superba appellationis verbum, vniuersalem me Papam dicentes, imprimere curastis: Hec, in the Preface of the Epistle, which you haue directed to me my selfe, which haue prohibited: you haue caused me to be called, by a proud name, calling me vniuersall Pope.*

Again, he writeth thus to Mauricius the Emperour: *Ego autem fidenter dico quod quisquis vniuersalem sacerdotem vocat, vel vocari, desiderat in elatione sua, Antichristum praecurrat. &c.* That is: I boldly say, that whosoever calleth him selfe vniuersall priest, or desireth in his pride, so to be called, is the forerunner of Antichrist, because he proudly preferreth him selfe before other, and is lead into error. For, like as the deuill will seme to be aboue all men: so also doth he, which desireth to be called an onely priest, aboue all other priestes.

S. Hierome sayth: *Sicut presbyteri sciunt se ecclesiae consuetudine, ei qui sibi prapostus est, esse subiectos. &c.* Like as Priestes do know them selues to be subiecte, by the custome of the Church, vnto hym, which is made ruler over them: so let the Bishops know, that they are greater then the priestes, rather by custome, then by the veritie of dispensation, geuen of the Lorde.

He sayth also in another place: *Apud veteres idem Episcopi & Presbyteri fuerunt: quia illud nomen dignitatis est, hoc aetatis.* With the olde fathers, the Bishops were the same, that the Priestes were, for the name of one is a name of dignitie, and the other, of age and time.

Again, he sayth thus: *Manifestissime comprobatur, eundem esse Episcopum atque Presbyterum. &c.* It is most manifestly proued, that a bishop and priest be all one. But forasmuch as, that after one was chosen, which was set aboue the other, it was done to redresse schismes, least euery man drawing to him selfe the authoritie of the church of Christ, should breake the bonde of vnitie, by drawing it to him selfe. For at Alexandria, from the tyme of Marke the Euangelist, vnto the tyme of Hera-

Lib. 9. cap. 38. & histo Eccle. lib. 5 cap. 24.

Pelagius.

99. dist. ca. Nullus.

Gregor. in regist. lib. 4 Epistola 36

In episto. ad Titum.

Ibidem.

Ad Euseb.

Miscellanea prælectionis primæ.

clas, and Dionisius the Bishops, the Priests did alwayes name one, chosen among them selues, and placed him in a higher degree: Like as when an armie doth make an Emperour, or Deacons do choose one among them, which they know to be industrious, and an expert man, and do call him an Archdeacon.

And a little after Hierome sayth: *Ubiunq; fuerit Episcopus, siue Roma, siue Eugubij, siue Constantinopoli, siue Rhégi, siue Alexandria, siue Tanis, eiusdem meriti, eiusdem est & sacerdotij. &c.* That is: Where soeuer the Bishop shall be, whether at Rome, or at Engubium, whether at Constantinople, whether at Rhegium, whether at Alexandria, or at Tanes, he is of the same merite, and of the same priestly hoode. The power of riches, and the humblenesse of pouertie, maketh not a Bishop the higher or the lower, but all are the successors of the Apostles.

In the Nicene Councell it was decreed as followeth: *Statutum est, ut apud Alexandriam, & in urbe Roma vetusta consuetudo seruetur. &c.* It is decreed, that the auncient custome be obserued, both at Alexandria, and also in the Citie of Rome, that is, that the one beare the charge, and cares of the Churches of Egypt, and the other, of the Churches pertaining to Rome.

In other booke, this decree is read after this maner: *Antiqua consuetudo seruatur per Egyptum, Libiam, & Penthopolim: ita ut Alexandrinus episcopus horum omnium habeat potestatem: quia & urbis Rom. episcopo parvis mos est. &c.* Let the auncient custome, be obserued through Egypt, Libia, and Penthapolis, so that the Bishop of Alexandria, haue power ouer all these, because the like maner & custome is graunted to the Bishop of Rome.

Conci. 3.
ca. 26. &
distin. 99.
cap. 1.

Geraldus
in Chroni.
Cap. 25.

In the Councell of Affrike, many thinges are decreed, which do plainly declare, that it was decided, and commaunded to be obserued, that no one Bishop, that is, the Bishop of Rome, should be set aboue the other Bishops. In that Councell it was first decreed, that the Bishop of the first See, should not be called, *Princeps sacerdotum*, head of the priests, or high priest, or any such thing, but onely he should be called the Bishop of the first See. For, at that time there were iij. Patriarches, of which euery one was called Bishop of the first See, that is, the Bishop of Antioche, of Alexandria, and of Rome.

And in the Councell of Mileuitanum it is decreed: If the Bishop of the mother Sees, shall be negligent against heretickes, let the diligent Bishops that be round about, assemble together, and let his negligence be shewed him, that he may not excuse him selfe, &c.

It pleaseth also, that if Priests, Deacons, and other inferiour clerkes, in such causes as they haue, do complaine of the iudgements of their owne Bishops, that the Bishops, which be nere adioyned, do heare them, and finishe betwene them, what matter soeuer it be: but let the other Bishops be bad, and admitted by the consent of their owne Bishops. But if they thinke that they ought to appeale from them, let them appeale no further, but to the Councell of Affrike, or to the chiefe rulers of their prouince. If any shall appeale to places beyonde the seas, let him be receaued of none within Affrike, to the Communion.

The Councell of Pice also decreed, that causes should not be determined without that prouince, in which they sprang and rose. And that they, which were excommunicate, in one prouince or Countrey, should be receaued and admitted againe of none to the communion. For the Bishop of Rome is excepted. Of this there is extant, an Epistle of the Councell of Affrike, to Cælestinus then Pope of Rome. At this Councell S. Augustine was present.

Paulus Diaconus de
gestis Roma.
lib. 18.

But after that, Boniface Bishop of Rome intreated and desired, Phocas the Emperour, to confirme and ratifie by lawes, the primacie of Rome, which then had no good ground. For, the auncient Bishops of Rome, in the Synode of Calcedon, refused the vniuersall prerogative, being voluntarilie offered to them, neither any of them vsed that honour. And Iohn the Patriarche of Constantinople, was the first which durst call him selfe vniuersall Bishop. For which cause he gat great enuie, and stirred by an hurley burley, through the whole world, by his contention, about the primacie. But the Bishops of Rome, first Pelagius, and then Gregory resisted

resisted him very mightily, nor would attribute vnto him that honour. Notwith-
standing they onely suppressed Iohns enterprise. For after that rose Boniface the iiij.
who by the emperoz Phocas ayde and helpe, obtayned that honoz and primacy, for
hym and hys successozs, and that not wythout great contention, because the byshop
of Constantinople did stiffly holde and affirme, that the prerogatiue belonged
to hym.

But Iustinianus a very good & godly Emperoz, declareth in hys lawes, that the
citye of Constantinople in ecclesiasticall causes, enioyed the prerogatiue of Rome.
And in hys latter time the see was remoued to Auinion, & there remained a certayne
space, and was called Peters seate. Whose prerogatiue, if it be locall, ought not to
haue bene translated to any other place: If it were personall, then it dyed and en-
ded with the person of Peter, vnlesse we will consider, that confession of fayth to be
in Peter. Whereupon it would follow, the prerogatiue not to be correspond to the,
which do succede in the seat of Peter, but to them that succed in the confession and
dignity of Peter, that is (as witnesseth Hierome) that the authoritie may be vnder-
stand to be graunted of God to byshops, in what place so euer they should sit. They
ther when God gaue them thys authoritie, he gaue them also dominion and rule.
For, of bearing rule, he sayth thus: *Reges Gentium dominantur eis, vos autem non sic:* Luke. 22.
sed qui maior est in vobis, fiat sicut minister: & qui princeps, sicut qui ministrat. The
kinges of the Gentiles raigne ouer them, but you shall not be so: but let the grea-
test among you, be as the least: and the chiefest as he that serueth. By the whiche
wordes, Bernard playnly affirming, all bearing of rule to be prohibite vnto the Apo-
stles, both inueygh agaynst them, which will challenge vnto themselves dominion
and bearing of rule: saying to hys byshop of Rome; *Ergo tu audes usurpare aut dominus*
Apostolatus, aut Apostolus Dominum: plane ab utroq; prohiberis. &c. Therefore be thou
either as Lord, holde to vsurpe the Apostleship, or els, as an Apostle, challenge bea-
ring of rule: truly thou art prohibite from both. If thou wilt haue both, thou shalt
lose both: or els thou shalt be counted one of them, of whom it is spoken: *Ipsi reg-*
nauerunt, sed non per me. They haue bozne rule but not through me. Ofc. 8.

Whereunto agreeth well this saying: *Gladium exerceat, qui accipit gladij potestas*
tem. Let him practise the sworde, whiche hath receyued the power of the sworde.
Powers are ordayned of God, to take the sworde, for the punishmente of malefac-
tors, and for the prayse of good men. Of them that vsurpe the sworde it is written: *Rom. 13.*
Omnis qui accipit gladium, gladio peribit. He that taketh the sworde, shall perish wyth
the sworde. Remember thou the wordes of Christ, if thou professe thy selfe to be
the disciple of Christ: The princes of the gentiles beare rule, you shall not do so. If
thou do accept the ministry of Christ, if thou do not refuse the yoke of the Lord, per-
seuer in that vocation, in which thou art called, and leaue chiefe rule of the people
to the lapy. S. Peter also sayth: *Rogo vos presbiteri, qui & ego presbiter sum.* &c. The
elders which are among you, I beseech you, which am also an elder, and a witness
of the sufferinges of Christ, and also a partaker of the glozy, that shalbe reueled: feed
the flocke of God, which dependeth vpon you, caring for it, not by constraint, but
willingly, not for filthy lucre, but of a redy minde, not as though ye were Lordes,
ouer Gods heritage, but that ye may be examples to the flocke.

3. What authoritie secular Princes haue, in causes ecclesiasticall.

Now to the thyzde note, which is, what authoritie secular princes haue in cau-
ses ecclesiasticall. In which part, first shall be shewed generally of all kinges,
what authoritie they haue, and then peculiarly I will speake a worde of two of the
kinges of Englande.

First, God hath expessed hys will of the power of kinges, not onely in the vni-
uersall order of nature, but also in the holy scriptures, both of the olde testament,
and of the newe.

In the examples of nature, the chiefe philosophers, Plato, Aristotle, and Apol-
lonius did see and feele, that as generally, there is one chiefe creatoz and maker of
all thinges, and as among the starres, the sunne beareth the chief light: as among

Miscellanea prælectionis primæ.

Bees, there is one chiefe king: as the flocke and heardes of beasts haue one guide and ruler: finally as the Cranes do follow one leader: so there ought to be in a common wealth, one king, as head, to whome all the members may consent. And this reason of the common wealth, declared by the infinite of nature, God hath moze evidently opened in the holy scriptures, and maketh oft mention of kinges, and both approue and allow theyr authoritie with hys owne mouth, in diuers and sundry places of the scriptures.

Gene. 47. First, it is writtē in Genesis, *Terra sacerdotum, qua Rege tradita fuit eis.* The land of the Priestes, which was geuen to them of the kyng.

Deut. 17. By which wordes it manifestly appeareth, that their lande pertayned to kinges, that it was geuen to the Priestes of them, and that it was ruled of Kinges, at whose handes the priestes receyued all the possessions, which they then had. Agayne, in Deuteronomie it is sayd: *Cum ingressus fueris in terrā, quam dominus tuus dabit tibi. &c.* When thou shalt come vnto the land, which the lord thy God geneth thee, and shall possesse it, and shall dwel therein, if thou say, I wil set a kyng ouer me, lyke as all the nations that are about me. Thā thou shalt make him kyng ouer thee, whom the Lord thy God shall chuse. From among thy brethren shalt thou make a kyng ouer thee: thou shalt not set a straunger ouer thee, which is not thy brother. And when he shall sit vpon the throne of his kyngdome, then shall he write him the law repeated in this booke of Deuteronomie, by the priest of the Leuites. By which text it manifestly appeareth, that all nations (at that tyme) had kinges, and that they were first constitute among the people, by Gods appointment, who were commaunded to write the booke of the law: that is, that kynges should not onely haue & kepe the booke, but that they should commaunde it to be obserued and kept: in so much, as it might be their office to correct and punish the offendours, and it is the priestes office onely to preach, and to exhibite an example of the law to other, if it be required.

Esdra. 4. Furthermoze, the preheminance of a kyng, is declared in the booke of Esdras: *Rex autem super omnia præcellit, & dominus eorum, & omne quod dixerit illis faciunt, &c.* That is, The king is yet greater: for he ruleth all thinges, and is Lord of them, so that they do all thinges, which he commaundeth them. If he bid them make warre one agaynst an other, they do it: If he send them out against the enemies, they go and breake downe mountaynes and walles, and townes. They kill, and are killed, and do not omit the commaundement of the kyng. If they ouercome, they byng all to the king, as well the spoiles as all other thinges. And those also which go not to warre and battayle, but till the earth: so, when they haue sowed it agayne, they reape it, and byng it to the king, and compel one another to pay tribute to the king. Yet he is but one man: If he bid kill, they kill. If he say spare, they spare. If he bid them smite, they smite. If he bid them make desolate, they make desolate. If he bid build, they build. If he bid cut of, they cut of. If he bid plante, they plante. So all his people, and all hys armies, obey one man: in the meane while, he sitteth downe, he eateth and drinketh, and sleepe. For, these kepe hym round about: neither can any one go, and do his owne busines, neither are they disobedient vnto hym.

Exod. 32. Aaron also the high priest, sayd vnto Moyses, which had the roume of a prince & kyng: *Ne indignetur dominus meus.* Let not my Lord be displeased. &c. And Achimelech the high Priest, calleth him selfe the seruant of king Saule: *Misit rex ad accersendum Achimelech sacerdotem filium Achitob. &c.* that is: The king sent to call Achimelech the priest, the sonne of Achitob, and all his fathers house, to wit, the priestes that were in Nob: and they came all to the king. And Saule said: heare now thou sonne of Achitob. And he answered, here I am my Lord. Than Saule sayd vnto hym: why haue you conspired against me, thou and the sonne of Ishai. &c. And Achimelech answered the kyng, and sayd: Be it farre from me, let not the kyng impute any thing vnto his seruant, nor to all the house of my father, for thy seruant knew nothyng of all this, lesse nor moze.

Seeyng then, that the high priestes, called kynges their Lordes, and themselves the seruantes of kynges: it may very well be concluded, that kynges are aboue bishops and priestes, and that bishops and priestes, ought to be subiect and obediēt
to

to kynges. In lyke manner of argumentation, did S. Peter conclude and proue, *Sz* 1. Pet. 3.
 ra to be subiect vnto Abraham, because he called hym Lord, by whose example, o-
 ther women also ought to be obedient, and subiect to their husbands. Neither by
 any other argument or reason our sauour Christ proueth Dauid to be inferiour to Math. 22.
 Melchisedech, but in that he called hym Lorde, saying: *Dixit Dominus Domino meo*. The
 Lord sayd vnto my Lord. Psal. 110.

This thing also is here to be marked and noted, that the king adiudged the high
 priest vnto death, saying: *morte morieris, Achimelech, tu & domus patris tui*. Thou
 shalt surely die, Achimelech, thou and thy fathers house. Neither he is to be repre-
 hended, for that he gaue sentence of death against the high priest, but because he
 gaue wrong sentence against the innocent.

Salomon also, which with like authoritie, condemned Abiathar the high priest 3. Reg. 1.
 vnto death, hath at no time bene reprehended of any man, because he gaue iust sen-
 tence vpon Abiathar, which had deserued death.

By which wordes it appeareth, that, authoritie to correcte and punish offenders,
 pertained onely to Princes and Kinges, and not to Priests.

Furthermore, Ezechias the king, toke away the high places, and brake the 4. Reg. 18.
 images, and cut downe the groves, and brake in peces the brasen Serpent, which
 Moyses had made: for vnto that time, the children of Israel did burne incense to it.
 And wherby may not the abuse of ecclesiasticall things, and of all things, which are
 within the church, now a dayes, pertaine to the examination and correction of the
 prince? If it appeare that God is dishonored by them? As Ezechias the good king
 did, to whom there was none to be compared: who kept all the commaundements
 of the Lord, among all the kinges of Iuda. He executed his power and authoritie,
 within the precinct of the temple, and he brake by a new commaundement, the ser-
 pent erected before by the commaundement of God: when he saw it to be worship-
 ped, agaynst the glory of God. If that a king might chaunge those things, which
 God had commaunded to be done, yea, & that within the Church, how much more
 may he alter the things commaunded by man, if they be abused?

Agayne, this also maketh for our purpose, which is written in Paralip. thus:
Constituit Iosaphat Iudices terra, in cunctis ciuitatibus Iudah. &c. Iosaphat set Iudges 2. Par. 19.
 in the land, throughout all the strong cities of Iuda, citie by citie. And said to the iud-
 ges: Take heede what ye do, for ye execute not the iudgements of man, but of the
 lord, and he will be with you in the cause of iudgement. Wherefore, now let the fear
 of the Lord be vpon you, take heede and do it: for there is no iniquitie with the lord
 our God, neither respect of persons, nor receiuing of reward.

Pooreouer in Ierusalem did Iosaphat constitute the Leuites, and of the priests,
 and of the chiefe of the families of Israel, for the iudgement and cause of the Lord:
 and they returned to Ierusalem. And he charged them, saying: Thus shall ye do
 in the feare of the Lord faithfully, and with a perfect hart. And in euery cause y^e shall
 come to you, of your brethren that dwell in their cities, betwene bloude and bloude,
 betwene law and preceptes, statutes and iudgements, ye shall iudge them and ad-
 monish them, that they trespass not against the lord, that wrath come not vpon you,
 and your brethren. Thus shall ye do, and trespass not. And beholde, Amariah the
 priest shall be the chiefe ouer you, in all matters of the Lord, and Zebadiah the sone
 of Ismael, a ruler of the house of Iuda, shall be for all the kyngs affaires, and the Le-
 uites shall be officers before you. Be of good courage, and do it: and the Lord shall be
 with them which be good.

Now, I will briefly conferre and examine, these sayings before rehearsed: The
 iudgements of the people of Israel, were the iudgements of God, and were all
 decided by the prescript worde of God. Which law and iudgements, the priests &
 prophetes did interpret: but the iudges were elect & chosen out of euery tribe in all
 cities: vnles there arose any doubt. For, the matter was brought to y^e high priests
 and iudges at Ierusalem (who at that tyme bare rule) that they might gene sen-
 tence together. Neither it was lawfull for any man to reiecte their sentence vnder
 paine of death, so also did the iudges rule in other cities beside Ierusalem, where

Miscellanea prælectionis primæ.

kyng Iosaphat iudged and decided all matters, together with the prieftes, wyth the Levites, and with the rulers of householdes.

If kinges and princes were iudges of the law of God, and of those things which are prescribed by the word of God, wherof they were nether authoꝛs, nor teachers: how much moꝛe may they be Judges of all those things, which are established and decreed by men?

2. Par. 19.

Ezechias in the first yeaꝛe of the first moneth of his reigne, opened the doꝛes of the house of the Lord, and repayꝛed them: and he brought in the prieftes and the Levites, and gathered them into the East streate, and sayd vnto them, heare me, ye Levites, sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and cary forth the filthynes, out of the Sanctuary.

And a litle after in the same place it is sayd, how he appointed the Levites, in the house of the Lord, with Cymballes, and with Harpes, according to the commaundement of David, and Gad the king of Ser, and Nathan the Prophet.

Also Ezechias commaunded, to offer the burnt offering vpon the altar. &c.

Forasmuch then, as the prieftes did all thinges in the Temple and Sanctuary, according to the commaundement of kinges and princes, & did obey them in offering Sacrifices, and in the prayers, which were made in the temple: it manifestly appeareth, that it is the office of kinges and princes, to commaunde prieftes, in causes ecclesiasticall, and contrary, it is the duetie of prieftes to obey kinges. Much moꝛe of this matter, ye may reade in the booke of Paralipomenon.

1. Par. 19.

30. 31.

1. Mac. 10.

In the booke of the Machabees, it is writtten, how Alexander the king wrote to Ionathas, saying: *Nunc constituimus te hodie summum sacerdotem gentis tue.* We appoynt thee this day, the high Priest of thy people, that thou mayst be called the kinges friend.

1. Mac. 14.

1. Mac. 7.

Likewise Demetrius appoynted the high priesthode to Simon, he made also Alchinus high priest. Antiochus appoynted Iason, first of that name, to be highe priest, and remouing him, gaue it to Menelaus: who also being remoued, he made Lyfimachus chiefe priest.

And thus you see, how the collation, and translation of the high priesthods doth pertain to princes. But now contrary, the high byshop of Rome taketh vpon hym to conferre, and giue empyres and kingdomes, to whome please hym. Which thing was neuer read nor heard of, neither in the old testament, nor in the new. In the new testament also, the authoritie and power of princes, is confirmed by the mouth of Christ, and especially when he sayd to Peter, Goe and pay tribute to Caesar, for thee and for me. Likewise he sayd to Pilate, thou shouldest haue no power ouer me, except it were geuen thee from aboue. The like is read in many other places of the new testament, as in S. Paule to the Romanes, where he sayth: Let euery soule be subiect to the higher powers. He excepteth neither Peter nor Paule, neither priest, nor byshop, neyther cardinall, nor pope. Finally he excepteth none except him that will purchase to himselfe damnation.

Math. 17.

Iohn. 19.

Rom. 13.

If any will say, that Paule speaketh not here of the ciuill magistrate: let him first expend, that Christ taught the Apostles, to flee the highest and chiefest roome. Secondly, that he calleth them of whom he here speketh, Princes, and that they ought to be feared of euell doers. Now the name of a prince is not wont to be attributed specially in the new testament, vnto prieftes, vnlesse it be by particular addition, as, *Princeps sacerdotum, Princeps Synagoga.* &c.

Agayne where S. Paule sayth, a litle after in the same place: *Non sine causa gladium portat.* He beareth not the sword without cause. Who would expounde it of the Apostles and theys successors? As it meete that they shoud be compassed and traied with sargeantes, swordbearers, &c. *Non episcoporum (inquit quidam) arma sunt gladius & fascis, sed pedum & mitra.* The sword and the are (sayth one) are not the weapons of byshops: but the shepheards staffe and the mitre.

Finally, Paule speaketh here of such magistrates, to whome he teacheth to pay tribute. But tributes were not payd to prieftes, but to Caesars, and Emperors. By many other argumentes, it may be proued, that thys place of Paule ought to be expounded

pounded of the ciuill magistrate, to whome euery soule, yea the high pziest himself, ought to be subiect. And to this agræeth the auncient learned fathers.

Origene vpon this same place of Paule, writeth after this maner: *Iudices mundi partem maximā legis Dei implent: omnia enim crimina quæ vindicare vult Deus, non per Antistites, & principes ecclesiarum: sed per mundi iudices voluit vindicare.* &c. The iudges of the world do put in vze, the greatest part of the lawe of God: for al faults which God will haue reuenged and punished, he will not haue them to be reuenged by pzelates and rulers of the church, but by the iudges of the world.

S. Augustine also sayth: *Propter quid ergo gladium portat, qui dictus est minister Dei, vindex in iram eis qui male agunt?* For what cause therefore doth he beare the sword, which is called the minister of God a reuenger to execute wrath vpon them which he euell doers? Except peraduenture they will contend thys to be spoken of ecclesiasticall men, as some of them both ignorant and vnlearned, are wonte to vnderstand thys place, that by the sword may be vnderstand spirituall reuengement which worketh excommunication. But the most prouident Apostle, doth sufficientlie open in the text following, what he meaneth. For he addeth thys: *Propter hoc enim tributa prestatis.* For thys cause also you pay tributes.

Contra E-
pist. Par-
menii. li. i.

Chrysostome and Theophylact, writing vpon the same place doth say: *Uniuersos erudit, siue sacerdos sit ille, siue monachus, siue Apostolus, ut se principibus subdant.* Paul teacheth all men, whether he be pziest, moncke, or Apostle, that they submitte them selues to princes.

S. Paule writing to Timothe, commaundeth to pray for kinges, and all that be set in chiefe authoritie, that vnder them we may liue a quiet life. 1. Tim. 2.

So Hieremias commaunded the people to pray for the healtie of Nabuchodonosor, and hys sonnes. Baruc. i.

S. Peter doth commaund vs, to be subiect to the king, as to the chiefest.

1. Pet. 2.

Obiectio

Although these places, and authorities do testifie, that such power is graunted to kinges: yet they do not shew, that all maner of power, is graunted vnto them. And therefore these scriptures do proue nothing, whereby we may graunte the power and authoritie, ouer ecclesiasticall thinges, to be permitted to kinges and princes.

Responsio.

First, let vs see how much the true naturall sense of the scriptures do graunte. Then, how farre the vse and practise of the olde fathers, haue confirmed them.

For the first it is sayd in the scriptures, that princes be a terror and feare to the euill doers, because they beare the sword. And in this place there can be no other sense, then that vnto him, (whatsoeuer he be, when so euer it be, and how so euer it be) the princes sword be a terror and feare. The scripture speaketh to all, and vnderstandeth of all, whosoever doth it, that they must be vnder the kinges power, which may inflide payne to the transgressours, and defend the innocent and the well doers.

For the second, S. Gregorie writeth to Maurice the Emperour, after this sort: *Dominus meus fuisti, quando adhuc dominus omnium non eras.* &c. Thou wast then my Lord and master, when as yet thou was not Lord of all persons. Behold, Christ shall answer by me, his and your humble seruaunt, saying: I made thee of a Botarie, the chiefe ruler and Earle of the watch men. Of an Earle, Cæsar, of Cæsar, an Emperour, and not onely that: but I made thee also a father ouer Emperours. I haue committed my pziestes to thy hand and power, and dost thou withhold thy souldiours from my seruice: I being subiect vnto your commaundement, haue caused your law to be sent thzough diuerse partes of the earth. And that the sayd law, doth not agræe to the omnipotent God: beholde, I haue signified and shewed, to the most renouined Lords by my writing. On bothe partes therefore I haue done my duetie, which haue both geuen myne obedience to the Emperour, and also haue not holde my peace for God, in that which I thought good.

Ad Mauri.
Lib. 3.
Epist. 61.

Agayne in an other Epistle, written to Theodorus, Gregorie hath this sentence: *Valde mihi durum videtur ut ab eius seruicio, Imperator milites suos sub-*

Epist. 64.

DD. iij.

trahat

Miscellanea prælectionis primæ.

trahat, qui & ei omnia tribuit, dominari eum non solum militibus, sed etiam sacerdotibus concessit. It semeth very heard vnto me, that the Emperour should withdraue his souldiours, from the seruice of him, who hath both geuen to him all thinges, and also graunted him to be Lord, not onely ouer þ souldiours, but also ouer the priestes.

Epistol. 50. S. Augustine writing to Bonifacius, sayth: *Quomodo reges domino seruiunt in timore, nisi ea quæ contra iussu domini sunt religiosa, seueritate prohibendo atque plectendo. Ali- ter enim seruit, quia homo est. Aliiter quia etiam & rex est. Quia homo est ei seruit vinen- do fideliter: quia vero etiam rex est, seruit leges iusta precipientes, & contraria prohibentes conuenienti vigore sanciendo. Sicut seruauit Ezechias lucos & templa Idolorum, & illa ex- celsa quæ contra precepta dei fuerant constructa, destruendo. &c.* That is. How do the kinges serue the Lord in feare, but in forbidding and punishing with a religious seueritie those thinges, which are done agaynst the commaundement of the Lord.

For, he doth otherwise serue as he is man, and otherwise, as he is king. As man, he serueth him, by godly lyuing. As king, he serueth by establishing, by conuenient force, Lawes, commaunding iust thinges, and forbidding the contrary. So Eze- chias serued God, in destroying the Temples of the Idols, and those high places, which were builded contrary to the commaundement of God. So serued Iosias, in doing the like. So serued Darius, in geuing Daniel power, to breake the great Idol, and in casting his enemies to the Lyons. So serued Nabuchodonosor, whē he forbadde by a terrible law, all men dwelling in his kingdome, from blaspheming God. In this therefore kinges serue the Lord, soasmuch as they be kinges, when they do those thinges, to serue him, which they could not do, vnlesse they were kinges. And a litle after he sayth.

Neither the Apostle Paul, had regarde to his owne transiōp life, but to the Church of God, when he brought to passe the coun- sayle of them, which had conspired to kill him, to be opened and shewed to the chiefe capitane. He doubted not also, to call for helpe to the Romaine lawes, declaring that he was a citizen of Rome, whom it was not lawfull for them to beate, and that he might not be deliuered to the Jewes, which desired to kill him, he appealed to Cæsar, being then an Heathen pzince, and not Emperour of Rome. By which he manifestly declareth, what the saythfull ministers of Christ ought to do, when they might finde christian Emperors, the church being persecuted.

To this purpose maketh also that, which S. Augustine writeth contra Cresconium saying: *In hoc Reges [sicut eis diuinitus precipitur] deo seruiunt in quantum reges sunt, si in suo regno bona inbeant, mala prohibeant, non solum quæ pertinent ad humanam societa- tem, verum etiam quæ ad diuinam religionem.* That is. In this kinges (as it is com- maunded them of God) do serue God, as kinges, if in their kingdome, they com- maunde god, and forbidde euill thinges, not onely these thinges, which pertayne to humayne and common societie, but also to godly religion.

Thomas in his booke de regimine principum, sayth: *Hoc officium rex se suscepisse cog- noscat, ut sit in regno, sicut in corpore anima, & sicut deus in mundo. &c.* Let the king ac- knowledge him selfe, to haue taken this office, that he be in his kingdome, as the soule is in the body, and as God is in the world. Which if he diligently consider in time, the zeale of Justice is kindled in him, when he doth expende him selfe, to be sette to exercise iudgement in his kingdome, in the steede of God. In the other he purchaseth, the leanitie of meekenes and clemency, while he coumpteth all that be subiect, to his rule and gouernement, as his own proper members. To this agréeth that, which is read in *Quadragesima ecclesia*, where it is written thus. *Ipsis principibus a Christo ecclesia dei est commissa, ut eam tueantur & defendant, & siue augeatur pax, & disciplina ecclesia, siue soluatur, ille ab eis rationem exiget, qui ipsorum potestati ecclesiam suam credidit. &c.* The Church of God is committed of Christ to pzinces, that they may gouerne and defende it, and whether the peace and discipline of the Church be encreased or diminished, he will require an accompt of them, which hath commit- ted his church to their power and rule.

Isidorus writeth also agréable to the same, his wordes be these: *Qui intra eccle- siam positis contra fidem & disciplinam agunt, rigore principum terreantur ipsamq; discipli- nam quam ecclesia humilitas exercere non preualet, ceruicibus superbiorum potestas prin- cipalis*

cap. 12.

capitis imponat. &c. They which being within the church offend agaynst sayth and discipline, let them be feared with the rigour of princes, and let the principal power lay that discipline, which the humility of the church is not able to execute upon the neckes of the proud.

An in an other place he sayth: *Cognoscant principes seculares se Deo debere reddere rationem propter ecclesiam, quam a Deo tuendam suscipiunt.* Let the secular princes know that they ought to geue an accompt to God for the church, which they haue receyued of God to be defended.

In the Tripartite histoyr thys chiefe & peculiar charge of the church, is mentioned Lib. 3. in the epistle which Constantine sent to the byshops assembled at Tyrus. The tenor of the epistle is as followeth: I know not what troublesome and tempestuous things haue bene decreed in your counsell: for it appeareth that the verity is oppressed by a certayne tumultuous and disordered discipline. For you not weighing what doth please God, throug contention which you haue against your neyghbores, do declare that your requestes and demaundes are inuincible. But there is neede of Gods prouidence, that the contention which is manifestly approued may be appeased and notified vnto vs, if you there meting together haue done any thing without any fauour and enmitie. Wherefore I will and commaund you all with all expedition to assemble before me, that you may shew and declare by your selues the integritie of your doynges, &c. as you may read in the place before alleaged, where you shall finde, that Constantinus had not onely a great care ouer the church, but also had the byshops subiect vnto him.

A godly example for the same purpose also Socrates declareth of the emperour Theodosius. His wordes be these: *Determinata fide cuiusq; religionis, episcopi ad au-* Lib. 5. lam vocati conueniunt. &c. When the sayth of euery religion was decied and doted, cap. 10. mined, the byshops being called and sent for came to the court. Nactarius and Angelius the presidentes of the Emulsion sayth were present. Demophilus of the Arians secte. Eleusius and Cyzinenus of the Macedonian secte, were also presente. When they came together, the emperour receyued them, and taking the doctrines witten, goeth aside, and very earnestly prayed to God, that he would ayd and help him to chuse the truth. When reading euery ones doctrine, did repproue and teare all the doctrines, which brought in a separation of the holy Trinitie, and prayed and embraced onely that doctrine, which did contayne the Emulsion sayth, &c.

Do you not see here, that the emperour was the iudge of ecclesiasticall doctrine? Iustinianus hath almost omitted nothing in his lawes, that pertaineth to the pietie of diuine things. He made statutes of sayth, of heretiques, and of churches, of byshops, of the clergie, of marriage, and of all such like causes. Which he would not haue done without the example of his auncestors and predecessors, vntlesse he had bene perswaded that it pertayned to his office.

In England here many princes are prouided by lawes, that the chiefe rule and authoritie should be conserued vnto them.

First concerning appellations, it was enacted after thys maner. If there be appellations, let them procede from the Archdeacon to the byshop, from the byshoppe to the Archbyshop. And if the Archbyshop be negligent in ministring iustice, let them prouoke to the king, that by his commaundement the controuersie may be determined in the Archbyshops court: so that it shall not be lawfull to goe any further without the kinges consent.

And in an other place it is sayd: It is not lawfull for the Archbyshops, byshops, and other persons of the realme to go out of the realme, without the kings licence. And if they will go out (so that it pleaseth the king) they shall finde sureties that neyther in going nor tarrying, they shall bring any hurt, eyther to the kyng, or to the realme.

Turstanus, electe Archbyshop of Porke, obtayned licence of the king, to goe to the counsell appoynted of Calixtus. Yet he was deposed and gaue his othe that he should not receyue his consecration of the pope.

Now if he toke an othe that he should not be consecrate of the pope, both it not
appeare

Miscellanea prælectionis primæ.

appeare him to haue counted the preheminence of the kinges authoritie, in conseruing the liberties of the realme, to be aboue y^e Pope? I might bring in here Canutus king of England, which made lawes ecclesiasticall, as for example: That there should be no marchandise, no hunting, no wooldly buisines done vpon the sonday, and that euery Christian should communicate at the least thrise in the yeare.

Also if any woman (her husband being a line) did commit adultery, and the matter being proued, that she should lose her eares and her nose. Furthermore, that euery widdow should liue without an husband by the space of xij. moneths. Otherwife she should lose her dowrye.

King Edgarus made lawes, that the tithes should be payde to the church, and that the soleme feast of the sonday should be kept holy from ix. of the clocke at night on the saterday, vnto the day light of the monday following.

Edmundus the king gathered a great counsel at London about Easter, at which Odo and Wolstan the Archbyschop were present, where he made these lawes: He that committed fornication with a nunne, let him be punished as a murderer, and that they which committed periurie, should be seperated for euer from the company of God.

The king of the Saxons enacted, that if any seruant should worke vpon the sonday by hys maisters commaundement, he should be made free. Also that euery child should be christened within thirty nightes vnder the payne of thirty shillings. Furthermore if any did fight in the church, he should pay Cxx. shillings.

Aluredus the king of England made these lawes, that if any committed fornication with an other mans wife, he should for amendes pay to her husband xxx. shillings. Also if any man forsooke hys christianity, and became an heathen, he should lose hys lyfe. If any minister denyed baptism to any that had neede thereof, he should dye for it.

By these examples you may euidently see, that kinges & princes did intermeddle in causes ecclesiasticall, which power was not denyed vnto them, but also graunted to be theyses by certayne byshops of Rome, as it appeareth in the epistle of Eleutherius then byshop of Rome, which he sent to Lucius then king of Britanie. In the which epistle he calleth the king, *Vicarium Dei* saying these wordes. *Vicarius vero Dei estis in regno illo.* You are truly the bicare of God in that kingdome.

It manifestly appeareth also *Ex Mattheo Parisensi.* that authoritie of inuettiture of byshops did pertayne to kinges. He rehearseth that Henry the king gaue the archbyschoppicke of Canterbury to Radulph then byshop of London, and did inuest him by the ring and the staffe.

The same king also (as Matheus writeth) gaue the byshoppicke of Winchester to William Gifford: notwithstanding the statute of Urbunus then bishop of Rome forbidding, that no clarke vnder the censures of the church, should receyue of the handes of any prince, any ecclesiasticall dignitie.

There be innumerable like examples left vnto vs by them which wrote the chronicles of England. If any man will caull, that these lawes befoze rehearsed and made about matters ecclesiasticall, do impoite tempozall authoritie and not spirituall, let him know, that Linwood vpon the constitutions prouincials doth consent to the premises in these wordes: *Ea sunt merè spiritualia, quæ non sunt mixta cum aliquo temporali, utpote. fornicatio, adulterium, baptisma, heresis, & eiusmodi.* Those thinges be mere spirituall which are not mixt with any tempozall thing, as fornication, adulterie, baptism, heresie, and such like. I coude bring in here the letters of William Conqueror, the Oracion of Edgarus, to the clergie of England, and the epistle of one Cassidore to the church of England, if time would suffer me. But to auoyde tediousnes in this matter, I make an ende.

... of the ... of the ... Tome.



In our last Lecture I declared unto you the argument of the Epistle, which did consist in three pointes. The first was, to whom it was written. The second, who wrote it, and what manner of man he was. The third, what was written. And in this last part, I entred into the text, discoursing unto you these two wordes, *Petrus Apostolus*. Now, by Gods grace, we will go forward in the text.

It followeth: *Electis iuxta præfinitionem Dei patris per sanctificationem spiritus in obedi-*

entiam, & asperſionem ſanguinis Jeſu Chriſti. Gratia vobis & pax multiplicetur.

That is: Elect, according to the foreknowledge of God the Father
vnto sanctification of the spirite, through obedience and sprinkling
of the blood of Iesus Christ: grace and peace be multiplied vnto you.

Out of this text I will delinert unto you three lessons. First, how we be elect. Secondly, what election is. And thirdly, to what end we be elected. But first I will moue two questions.

Quæstio prima.

The first question is this: how did Peter vnderstand and know that these men to whom he wrote, were elect and chosen to be saued? For the election and choosinge of God is hidden secreete, and can no other wise be knownen, but by a singular & speciall reuelation of the holy spirite, as Paule sayth: *Reposita est mihi corona iustitie*: the crowne of righteousnesse is layd vp in store for me. And as euery man is certaine and assured of hys owne election by the testimony of the spirit: so of other no man can geue certaine iudgement.

Responsio.

We ought not to be scrupulous and inquisitive of the election of our brethren. We must esteeme and iudge their election by their vocation and calling. So that whosoever we see to be chosen into the fellowship of the Church by a true and liuely fayth, them we count to be of the number of the elect. For God doth segregate and deuide them from the world, which is an argument, a signe and token of election. And it is not materiall though some fall a faile, for in some there is nothing but mere hypocrisie and dissimulation. Notwithstanding, when we do see the right notes and true signes of Gods election in our brethren, our charitie and lone can do no other but iudge that they be elect, not that we know the hid and secrete counsell of God, but that we iudge it, *ex effectu*, as Peter did here: For he sayth, *ex sanctificatione spiritus*, through the sanctifying of the spirite.

Forasmuch therefore as Peter did know and see in them, that they did behaue them selues as men regenerate and begotten againe with the spirite of God, and did lead an holy conuersation . Peter

££.ij.

Deth

Praelectio secunda.

doth number them among Gods elect. And so ought we to iudge of our brethzen.

Quaestio secunda.

Eccle. 9.

The second question is this: Is euery man elect, so that he may persuade him selfe to be assured thereof? How say you than to this saying of Ecclesiastes: *Nescit homo utrū amore an odio dignus sit*: No mā knoweth whether he be worthy loue or hatred. And if this be true, then can not a man be certaine, that he is in the fauour of God.

Responsio.

Salomon.

1.

In deede this place of the Preacher hath bene most shamefully abused of our aduersaries, in that they do detorte and wrest it, that a true Christian man ought to doubt, whether he do please God or no. For Salomon speaketh not here of the court and iudgement of conscience. For who knoweth not him selfe to be worthy hatred, when he doth sinne and transgresse Gods commaundement? who is ignorant, but that God is offended with wickednes? This place therefore doth seeme rather to be spoken of the externe and outward discerning and iudging the godly from the vngodly.

God doth poure and exhibite oftentimes his giftes indifferently without respect of persons. He geueth riches, strength of body, learning, worldly wisdom, eloquence, health, and beautie, as well to the vngodly, as to the godly. No man knoweth, concerning this outward shew and externe giftes, whom God loueth, or whom God hateth. For as well may the reprobates haue them, as the elect. And I pray you, what should moue Salomon in that place to say, that no man should be assured of Gods fauour? All that be true Christians, and surely cleaue vnto Christ, doe know them selues to be elect in Christ, before the foundation of the world was layd. They know, I say, by the worde of God, that they be beloued vnto God the father, because he gaue his onely begotten sonne to die for them. And what is the fayth of a Christian man, but an assured trust in the mercy of God for Christes sake?

Rom. 9.

Furthermore, the promise of God is most firme, true, and sure: *Qui crediderit, saluus erit*: He that beleueth (sayth Christ) shall be saued. Now if thou beleue the Gospel, thou art then certaine of the remission of sinnes, then art thou assured of Gods fauour, then needest thou not to doubt of euerlasting saluation. S. Paule sayth to the Romanes: *Spiritus Dei testatur cum spiritu nostro, quod simus filij Dei*: The spirite of God beareth witnesse with our spirite, & we are the childre of God.

Certaine of the scholasticall diuines, which be of the sounder iudgement, do expound this place after an other maner. This text (say they) may be referred to iust and wise men, who although they employ all their diligence toward others, to make them good and perfect, yet they know not what the euent of their labour will be, they know not whether they will become gratefull or vngatefull subiectes, whether they will deserue loue or hatred. Salomon reigned most wisely in peace and abundaunce of riches: yet when he was dead, his subiectes being vnmindfull of all his benefites, complained of

of seruitude and bondage.

Dauid a most noble Prince, deliuered Israell from all their enemies: yet both in his life time and after his death they were a most vnthankfull people. For when he liued, they reuolted from him, and went to Absalon, and to Seba, and when he was dead, they utterly fell fro his house, and went to an other in the time of Roboam.

Other writers referre this text vnto God, after this sense: God (say they) hath whom he loueth, and whom he hateth, some he hath elected, and some he hath reiected, as it is written in the prophet Malachy: *Iacob dilexi, Esau autem odio habui*: Iacob I loued, Esau I ha-
 ted. Notwithstanding, no man of him selfe can iudge by the out-
 ward shew whom God hath chosen, nor whom he hath forsaken, no
 man can iudge, whether one be elect or reiect, neither by his prosper-
 itie nor by his aduersitie, for these things happen indifferently, as
 well to the wicked, as to the good. And who doth know whether
 a man suffereth any crosse or affliction, to his prooue or to his punish-
 ment. Truly none ought to iudge of the euent of thinges whether
 they be good or bad, for he is acceptable to God, whom God fauou-
 reth, and whosoever beleueth truly in God, whether he suffreth ad-
 uersitie or prosperitie.

On the other side God hateth him which doth not beleue, whe-
 ther he be fortunate in this world or vnfortunate. *Vniuersa aque eueni-
 unt iusto & impio*: All thinges come a like to all; and the same condi-
 tion is to the iuste, and to the wicked. If onely good thinges should
 happen onely to the good, and euill thinges should chaunce onely to
 the euill, then we might easily iudge, who is in Gods fauour, and
 who out of fauour, but we see by experience the outward euent to be
 equal, as well to the iust, as to the vniust.

To the iust that liue vprightly, and be frendly and louing to their
 neighbours, many promises are made. As where it is sayd in the
 Scriptures: *Estote misericordes, & misericordiam consequemini*: Be mer-
 cifull, and you shall obtaine mercy, geue and it shall be geuen vnto
 you. Notwithstanding, oftentimes prosperous thinges do happen
 to the very oppressors of the poore, as vnto Antiochus, Nabuchodo-
 nozor, Herode, and other moe.

Againe, on the contrary side, the holy Scriptures doe manace
 and threaten euill thinges to those which liue vncharitably and vn-
 mercifully toward their neighbours. As where it is sayd: *Qui obtu-
 rat aurem suam ad clamorem pauperis, &c*: He that stoppeth his care at the
 cry of the poore, shall cry him selfe and not be heard.

Againe in an other place it is written: *Vidua & pupillo non nocebi-
 tis, &c*: Thou shalt not hurt the widow and the fatherlesse, for they
 shall cry to me, and I will heare them. So you see that to the good,
 blessing, to the wicked, cursing is promised in the law, and yet we
 see the good oftentimes subiect to malediction, and the wicked to be
 partakers of benediction. We see some which make their bodies a
 liuely Sacrifice vnto God, we see other that liue dissolutely, and in
 all kindes of pleasure: yet the one is not one heare the more fortu-
 nate

nate in this world then the other. We see some which be periured persons, to live most welthely; we see other that be constant, saythfull, and true, to live in much misery. So that by the outward appearance and shew, we do not nor can iudge who is in Gods fauour, and who is out of fauour.

Some of the diuines which be of a more subtil iudgement, doe expound this place of Salomon of finall perseuerance. For no man (say they) doth know whether finally or in the end he shall be receaied into glory, or sent into paine. For he that is good this day, and as touching present iustice, is worthy of loue: may be the next day or within fewe dayes after, at Gods disfauour.

1. Cor. 10.

Wherefore, although for a time a man be good, and so accepted of God: yet it followeth not that he perseuere him selfe in his owne conceits, he shall so perseuere and finally perseuere. For many be called, but fewe are chosen; and as S. Paule sayth: *Qui stat, videat ne cadat: Ne qui cadet, let him take heed he fall not.* And in an other place: *In fine stas, noli ultimum sapere, sed time: Thou standest fast in sayth, be not too hie minded, but feare.*

S. Peter exhorteth them that are called to make their vocation sure through good workes.

Finally, they which according to present iustice be worthy hated, ought not to be iudged, that they shall so continue vnto the end, for he that is now bad, may to morrow be good, as Paule, Zacheus, Mathew, Mary Magdalene, and the theefe that hanged vpon the crosse, with other.

This shall be sufficient for the question. Now to the first limme of our present diuision in this lesson, that is, how we be elect.

This election doth flow & spring, not out of our selues, not out of our free will, not out of our obedience, but as Peter sayth here: *Secundum præcognitionem Dei patris*, by the foreknowledge of God the father, for the prescience of God is the very well and offspring, is y first and chiefe cause that God did know with him selfe, before the world was made, whom he would elect and chuse to saluation. But here is one caution and rule to be obserued, that is, to weigh diligently what maner of thing the prescience or foreknowledge of God is.

The scholemen do say, that God did and doth foresee the merites, desertes, & workes of euery man, and so doth discerne the reprobates from the elect, as euery one shall be worthy of the state and condition for his workes sake. But the Scripture doth alwayes and euery where set forth the purpose of God, in which onely our saluation is grounded against our merites and desertes.

Therefore, when Peter here doth call them elect by the foreknowledge of God the father, he signifieth that the cause thereof dependeth of none other thing, but y it ought to be sought onely in God and of God. Therefore, Gods prescience & præcognition doth remoue & put apart all y respect of y worthinesse of man. And seeing that the will of God is y chiefe, principall, & first cause of our election (before y which will of God, there ought none other cause to be admitted) is is not meete

meete nor like, that God should be moued of our good workes and merites, which he saw before. And against this sentence speaketh S. Paule to the Corinthians, saying: *Quid habes q non accepisti? & si accepisti, quid gloriaris, quasi non acceperis?* What hast thou, which thou hast not receaued? and if thou haue receaued, why doost thou boast, as though thou hast not receaued? And here I doe maruelle of our aduersaries, which saie that there is *Vniuersalis gratia*, an vniuersall grace set by the benefite of God before all men, which grace they that will, do chuse, and they that will, do and may refuse. Against thys opinion speaketh S. Austen, saying: *Quid oramus pro nolentibus credere?* Lib. de præd. cap. 8.
nisi ut Deus operetur in illis & velle: Why pray we for those that will not beleue? but that God may worke in them to will.

S. Hierome writeth thus: *Velle, & currere meum est, sed ipsum meum, sine Dei semper auxilio non erit meum, dicit enim Apostolus: Deus est qui operatur in nobis velle & perficere:* that is, to will, and to runne is my part, but the same mine, without alwayes the helpe of God, shall not be mine, for the Apostle sayth: It is God that worketh in vs to will, and to bring to passe. These assertions do not proue, that we should count our selues (as they say) *Solum passiue*, to the chusing of good thinges, for we are moued by the spirite of God, and being impelled, we also do that which the Apostle sayth to the Romanes: *Qui spiritu Dei aguntur, hi sunt filij Dei:* They that are moued by the spirite of God, be the sonnes of God. And a little before he sayd: *Per spiritum adoptionis, quem accepimus, clamamus Abba Pater:* by þe spirite of adoption, which we haue receaued, we cry, *Abba Pater.* Contra Pelag. ad ctesiphon. tem.
 Rom. 8.
 Rom. 8.

To this maketh that which we read in the Prophet Ieremie, of the Sawe, which first is moued of the Sawyer, and afterward being impelled, it cutteth the woode: Euen so our minde is first moued by the instinct of the holy Ghost, and so being impelled of it, bringeth forth good deedes.

¶ The second limme of the diuision is, What is Election?

The scholemen do call Gods prescience, that knowledge in God, by which he knew all thinges before they were, or be, and doth see and beholde presently all thinges both that are, that were, and that shall be.

Predestination is an aternall decree and euerlasting purpose of God, by the tohich he doth decree and purpose to saue man, prefixing and appointing vnto man a most sure terme and time both of life and death. Predesti- nation. 2.

Many clineing wittes dispute curiously and busily of this matter, so that not onely the saluation of mans soule, but also the glory of God among them of the simpler sort is obfuscate, darkened, and brought in perill.

Here must be a great caution and heede taken, that too much here be not geuen to mans witte, but that we depend here onely of the oracles and testimonies of the Scriptures. And therefore we ought euer to haue in minde & before our eyes the wordes of S. Paule,

Praelectio secunda.

Rom. 2. (when we shall speake of predestination) which cryeth and sayth: *O altitudo diuitiarum sapientiae, & scientiae dei. &c.* O the deepenes of the riches, both of the wisdom, and knowledge of God, how vnsearchable are his iudgements, and his wayes past finding out? For who hath knowen the minde of the Lorde? or who was his counsaillour? or who hath geuen vnto him first, and he shall be recompensed?

Cap. 3. Let vs be mindfull of the godly admonition of Iesus the sonne of Sirach, saying: *Altiora te ne quaesieris, & fortiora te ne scrutatus fueris, sed quae praecepit tibi Deus, illa cogita semper. &c.* Seeke not for thinges that be too high for thee, and searce not out those thinges which are to weightie and hard for thee, but alwayes haue in minde the thinges that God commaundeth thee, and be not curious in hys manifolde workes. For it is not necessary for thee to see those thinges which are hid in secreete.

Therefore, I will talke as reuerently and as conformably as I can of this matter of Predestination. Which shall be discursed in the third part of the partition.

¶ The third limme is, to what end we be electe.

Eph. 1. The end of Predestination is Christ the sonne of God, for God hath decreed and purposed to saue as many as haue communion and fellowship with his onely begotten sonne Iesus Christ, as S. Paule sayth: *Elegit nos Deus in Christo, antequam iacerentur fundamenta mundi. &c.* God hath chosen vs in Christ, before the foundation of the world was layde, that we should be holy and irreprehensible before him through charitie, which hath predestinate vs, to be adopted through Iesus Christ vnto him selfe, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made vs accepted in his beloued sonne Christ.

3. Iohn. 3. Therefore, whosoever be grafted in Christ, they are predestinate and elect. For as S. Iohn sayth: *Qui habet filium, vitam habet, qui non habet filium Dei, vitam non habet.* He that hath the sonne, hath life, he that hath not the sonne of God, hath not life. And againe in the Gospell, **Cap. 6.** Christ sayth him selfe: *Hac est voluntas eius, qui misit me patris, ut omnis qui videt filium, & credit in eum, habet vitam.* This is the will of my father which hath sent me, that euery one which seeth the sonne, and beleueth in him, hath life.

Wherefore, if you aske, whether you be elect vnto life, or predestinate to death, that is, if you be of the number of them that shall be damned or saued? I aunswere: If you haue communion with Christ, you are predestinate vnto life, and be of the number of the elect: but if you be separate from Christ, how soeuer you seeme to excell in vertues, you are predestinate vnto death. For the predestination of God doth not leane, nor is moued and directed by our worthinesse or unworthinesse, but of the mere grace and free mercy of God the father, and hath a respect onely vnto Christ. And therefore our saluation can not be, but certaine and sure.

They are much seduced and deceaued, which do iudge them that shall

shall be saued to be predestinate vnto saluatioⁿ for their good merites and workes, which God did foresee in them: for the Apostle sayth: *Elegit nos in Christo, in seſe, iuxta beneplacitum voluntatis ſue, ut laudetur gloria gratia ſue.* He hath choſen vs in Chriſt, according to the good pleaſure of hys will, to the prayſe of the glory of his grace. And againe to the Romanes: *Non eſt volentis, neq; currentis, ſed miſerentis Dei.* Againe he ſayth: *Dens ſaluos nos fecit, & vocauit uocatione ſancta. &c.* God hath ſaued vs, and called vs by an holy calling, not according to our workes, but according to his purpoſe and grace, which is geuen to vs by Chriſt Jeſu, before the world was made.

Our Sauour Chriſt alſo ſayth: *Oues mee vocem meam audiunt. &c.* My ſheepe heare my voyce, and I know them, and they doe followe me, and I do geue them euerlaſting life, no^r they ſhall dye for euer, neither ſhall any man take them out of my handes.

Obieſtio.

Chriſtes ſheepe being endued with a ſure and ſtedfaſt ſayth, do cleaue faſt vnto Chriſt, and do feele that godly drawing, of the which Chriſt ſpeaketh in the Goſpell: *Nemo venit ad me, niſi pater meus traxerit eum.* No man cometh to me vniſſe my father ſhall draw him. But, when I do not feele this drawing, I do not cleaue with a ſtedfaſt ſayth vnto the ſonne of God: Therefore, I am not of the number of the elect.

Reſponſio.

We muſt beware that we conceaue not vaine opinions of the drawing of God. God did draw Paule violently, but yet he draweth not euery man by the heare of the head. There be meanes how God doth lead and allure man vnto hym. He doth not alwayes draw him, as one would draw a ſtocke. Paule ſayth: *Fides ex auditu, auditus autem per uerbum Dei.* Faith cometh by hearing, and hearing by the worde of God. Therefore, God draweth thee, when he preacheth the Goſpell vnto thee by hys miniſters, when they touch thy hart, when they excite and ſtirre thee to prayer, by the which thou mayeſt call for his grace, helpe, illumining, and drawing.

If thou doe not preſently feele and perceauie in thy minde a moſt perfect ſayth, doe not diſpaire. The Scripture ſayth: The earth bringeth forth fruite freely, and of her owne accorde, but firſt it is graſſe, then it is ſtalke, and laſt of all it is full co^rne. Euen after that maner hath ſayth her increaſe. The Apoſtles (as Marke recordeth) prayed, ſaying: *Domine adauge nobis fidem.* Lorde increaſe our ſayth. Likewise it is mentioned in the 9. of Marke, how a certaine poore wretch hauing his ſonne vexed with a deuill, cryed out vnto Chriſt: *Age, ſi quid potes Domine, ſubueni, miſertus nobis.* O Lorde, if thou canſt, helpe, hauing pitie on vs. And forthwith he heard the Lorde ſaying vnto hym againe: If thou canſt beleue, all thinges are poſſible to him that doth beleue. This poore miſer cryed out againe: O Lord helpe mine incredulitie. Here you may ſee that thys man did beleue, feeling ſayth in hys minde geuen him of God: yet he iudged it to be ſo weake, that it needed the helpe of God. And thys ſayth of his,

J. J. J.

if it

Praelectio secunda.

if it had bene compared, or conferred with an absolute and perfect faith, it might seeme rather an incredulitie, then a faith. Yet see what this little faith did, it did bring and restore his sonne vnto recovery and health.

Math. 7.

If any mā therefore doth feele faith to be in his minde (although it be vnperfect, slender, and weake) let him not dispaire, but cast him selfe wholly vpon the mercy of God. Let him not presume of hys owne power and free will, let him pray, and call incessantly for the increase of faith, let hym remēber the comfortable wordes of Christ: *Petite, & dabitur vobis, querite, & inuenietis, pulsate, & aperietur vobis*: Aske, and it shall be geuen to you, seeke, and you shall finde, knocke, and it shall be opened vnto you. These & such like comfortable places of the Scriptures ought more to moue and confirme our mindes of the great good will of God toward vs, then the suggestions of the deuill to feare vs. By the which suggestions and temptations he goeth about not onely to subuert and ouerthrow the hope of our election, to make God suspect vnto vs, as though God did hate his creature, and had rather haue it lost, then saued.

Let vs firmly print in our mindes, that God hath elect and chosen vs in Christ, and for Christes sake hath predestinate vs to life, and doth increase the same faith to them that shall aske and pray for it, and inspireth vs, that we may truely pray & aske, for these and such other like giftes.

Thus, I haue discoursed the three partes of this praelection, according to my promise. Now, let vs goe a little further in the text. It followeth: *In obedientiam & aspersionē sanguinis Iesu Christi*: through obedience and sprinckling of the blood of Christ, that is, sayth Peter, the true sanctifying of the spirite is to obey the Gospell, and to beleue in Christ, which hath made vs worthy of aeternall life, by the shedding of hys owne blood, and by sprinckling of our conscience with the same blood.

Psal. 51.

And here Peter seemeth to haue had a respect to the olde ceremonie of blood sprinckling. For euen as it was not enough then among the Jewes, that the Sacrifice should be offered, and the blood thereof shed, vnlesse the people had bene sprinckled with y^e same: So now at this present it shall profite vs nothing that Christes blood is shed, vnlesse our consciences be clesed & purified therewith: which thing is done by the ministry of the holy Ghost, which doth sprinckle our consciences with Christes blood, to wash them withall.

Leuit. 14.

Sacrifici-

477. 3.

Dauid speaketh of this kinde of sprinckling, saying: *Asperges me Domine Hyssopo, & mundabor, lauabis me, & super niuem dealbabor*: Sprinckle me, Lord, with Hyssope, and I shall be cleane, thou shalt washe me, and I shall be whiter then Snowe.

We read in Leuiticus of the Sacrifice that did purifie & clesse from the Leprosie. They tooke two Sparowes, one of them was killed, & put in an earthen pot, hauing faire & cleane running water, the other Sparow being aliue, his winges with Cedar wood, and scarlet cloth with hyppose were dipped in y^e blood of y^e slain Sparow, and

and he that was infected & diseased with y^e Leprosie was sprinkled withall. The Sparow y^e was slaine, signified y^e humanitie of Christ, which was put to death. The Sparow that was left alieue, signifieth y^e Godhead of Christ, which was impassible & could not be hurt.

The Leprosie of the body betokeneth y^e sinne of the soule. Hyssope is a low herbe, and of a sweete sauour, and it signifieth our sayth, by the which our hartes are purified. And now crieth Dauid, saying: If thou O God shalt sprinkle me with thy grace, and with sayth, as it were with a bundle of hyssope dipped in the bloud of Christ, and so shalt washe my spotted, than shall I by and by be made cleane, and I shall become whiter then Snow. I know Lord, I know, sayth Dauid, that I neede not y^e slaughter of Goates & Bullockes, but this I know, that the purifying and clesing of the soule is set onely in the sayth of Iesus Christ, with whose bloud, who soeuer is sprinkled, he is washed and clesed from all his sinnes. And vnto this end alludeth S. Peter here in this place.

Now, the whole minde of Peter in this place is this: we be predestinate, elect, and chosen of God vnto saluation. This election is not disposed and dispensed rashly, but by the redemption of Christ, in the which is declared both the mercy and iustice of God. In this Christ onely we must beleue, and obey his doctrine.

Therefore, they are much deceaued & do greatly erre, which preach, bragge, & boast onely of election, and do reiect, and neglect sayth, the fruites of righteousnesse, feruent & deuoute prayers, as thinges vnprofitable, as though the election of God should be a rashe and a bare thing: *Quos praeiuit, eosdem praeiunxit, conformes esse imaginis filij sui:* Those which he knew before (sayth Paule) he also ordeined before, that they should be like fashioned to the shape of his sonne.

Now let vs gather together the whole summe of Peters minde, which is this.

Our saluation floweth of the free election of God, but this election must be considered with the experience of sayth, in that that God doth sanctifie vs with his holy spirite.

Finally, there be two effectes or endes of our vocation, one is obedience, by the which we must vnderstand newnesse of life, the other is the sprinkling of Christes bloud, by the which is notified the remission of sinnes, & both these are the workes of the holy Ghost. And therupon Peter concludeth, that we ought not to separate election, from vocation, nor the free iustifying of sayth, from the newnesse of life.

It followeth in the text: *Gratia & pax multiplicetur vobis:* Grace and peace be multiplied vnto you. There is nothing that ought more to be wished and desired of vs, then to haue God fauourable and mercifull vnto vs, which is signified here by thys worde *Gratia*. And after to desire that prosperitie and good successe of all thinges may flowe and come from God toward vs, which is signified by this worde *Pax*. For how soeuer all thinges in this world be lucky, pleasant, & fortunate vnto vs: yet if God therewith be not fauourable,

ff. ij.

that

Prælectio tertia.

that blessing and successe which we haue, is turned into curse.

Therefore the onely foundation, ground, and stay of our felicitie, is the fauour & beneuolence of God, by the which fauour it is brought to passe, that we haue the fruition of the very true and sound prosperitie. Yea, and that our saluation and health is promoted and furthered in the very stormes of aduersitie.

Gratia & pax. Grace here, I say, betokeneth the fauour of God, which although it beginne here in vs, yet it is requisite and necessary that it waxe and grow in vs dayly more and more, vntill our dying day.

He that knoweth and surely beleueth, that God is fauourable vnto him, that man hath peace and quietnesse of conscience, and needeth not, no nor doth feare neither the worlde, nor yet the deuill, for he is surely perswaded, that God will deliuer him fro Sathan, sinne, and death, and from all other incommodities.

Grace, I tell you, betokeneth here *fauorem*, Gods fauour, by the which we are not onely made amiable, acceptable, and beloued vnto God, but also we obtaine all spirituall dowries and giftes, which either pertaine to all godlinesse, or els to the vtilitie and commoditie of our neighbours.

Pax: Peace here signifieth the successe and good going forward of all thinges, euen as we would desire and wishe them. And thys grace and peace doth Peter here pray and desire vnto them, to whom he wrote this Epistle. Some say, that peace betokeneth here the quietnesse of conscience.

Obiectio.

But I pray you sir, did not Peter know, that all the true & faithfull disciples of Christ should beare the crosse, and sustaine afflictions and persecutions in the world? And why then doth he wishe all thinges to be prosperous and lucky vnto them?

Responsio.

It is most true, that godly and faythfull men are subiect, and like to sustaine, as long as they liue here in this world, persecutions, afflictions, and aduersities, at one time or other. Notwithstanding, God doth with his great fauour and mercy so adourne & decke hys holy Saintes, that the very reproches and troubles of the world, do turne to their profite and glory. And God doth so comfort them in their aduersitie, that euen then be they most quiet, most ioyfull, and most reioycing, when they be in the middle of death. What presidentes haue we had, I pray you, these late yeares, of those godly Martyrs, which testified Christes truth by shedding their blood? Thys grace and fauour of God is geue vnto mā without his merites or desertes.

S. Ambrose interpreting this worde, Grace, sayth after this manner: *Quia hoc constitutum est a Deo. &c.* Because God hath ordained, that they which beleue in Christ, shall be saued without workes, by fayth onely, we shall freely obtaine remission of sinnes.

I do not a little maruaile, thrt some of the schole men are such stoute defenders of mans power, & so small fauourers of the grace of Christ

Christ, that they are not ashamed to say and to write, that the very infidels and heathen, which are destitute of the Gospell, may with their mozell vertues deserue (as they terme it) *primam gratiam*, the first grace. Which doctrine, because they would make it seeme and appeare moze probable, they affirme, that such workes done before sayth, do not merite and deserue Gods fauour and grace *simpliciter*, absolutely, but as they terme it, *de congruo*, with a conuenience and meetenesse. Mary, say they, we dare not affirme, that they merite *de condigno*.

Although these mozell actions and vertues may be numbred generally among those thinges, that be called *bona*, good: yet as concerning the authoꝝ and workers of them, from whom they come, because they be without sayth, those actions and mozell vertues are very sinne, and do displease God. For as long as we be without Christ, the holy Ghost declareth vs to be sonnes of wrath, that is, hated of God.

Our Sauour Christ sayth: *Qui non credit in filium, non habebit vitam eternam, & ira Dei manet super eum*: He that beleueth not in þ sonne, shall not haue eternall life, and the wrath of God shall abide vpon him. Therefore, for asmuch as God doth hate vs, how can we doe workes that be pleasaunt and amiable vnto him?

Phil. 3.

Secondly, S. Paule calleth those glorioꝝ & noble workes, which he did in his Iudaisme, before his conuersion, drosse and dounge.

Thirde the Prophet Esay writeth: *Iustitia nostra vt pannus menstruata*: All our righteousnesse are as a disstained and soule cloth: which sentence, whether it be taken and referred to them that be already iustified, either to those that be not yet regenerated, the sequell is all one. For if the workes of þ iustified be counted no better before God, what maner of workes are theirs to be counted, which are not yet come vnto Christ?

Luce. 17.

Fourthly, Christ sayth to hys Apostles: *Quum feceritis hac omnia, qua facere debetis, dicite, serui inutiles sumus*: When you shall do all those thinges, which you ought to do, say, we be vnprofitable seruauntes. Which sentence, if it be verified of the beleuing, what, I pray you, may be thought of the workes of Infidels?

By these testimonies, and such other like places, it is and may be sufficiently proued, that their doctrine is vaine and most foolish, which say, that Infidels may merite *primam gratiam de congruo*, as they terme it. But because they would haue their voluntary and will workes to be esteemed and maintained, they haue an other foolish distinction concerning them which be not Infidels, but beleuing, and those workes they call, *opera supererogationis*, the workes of supererogation, which to doe we are not bound, but may chuse whether we will do them or no, but if we do them, we do moze, say they, then we are bound to do, and therfore we deserue *gratiam Dei*, the fauour of God *de condigno*, as they terme it. And if you would know, what these workes of supererogation be, you may learne them out of their popishe and peuishe bookes, some of them I will rehearse:

Prælectio secunda.

to heare sixe or seuen Masses on a day, to go on pilgrimage from post to pillar, to make choise and difference of meates, as to put more holinesse in fishe then in fleshe, to build Monasteries and Chauntries, to make bowes, and to professe single life, to forsake father and mother without their consent and good will obtained, to become Monkes, Friers, Chanons, and Nunnes. &c. But who hauing any salt in him (as the prouerbe sayth) will not count these thinges to be vaine, fond, superfluous, and foolish, for the which the Lorde shall say at the day of the iudgement, as it is written in the Prophet Esay: *Quis hac requisuit de manibus vestris?* Who required these thinges at your handes?

S. Augustine writeth: *Quum dicitur toto corde, tota mente, tota anima,* Lib. De
& omnibus viribus, nullam partem reliquit tibi vacantem: When the Lorde Doctrina
 sayd, thou shalt loue thy Lord God with all thine hart, with all thy Christum.
 minde, with all thy soule, and with all thy strength, he left no part in thee voide, wherewith thou mayest loue and serue God more then thou art commaunded.

The same Austen againe sayth in an other place: *Quum non plenè,* Lib. De
*dum hic viuimus, deum cognoscamus, plenè illum non possumus diligere: nullus Spirit. &
 enim plus diligit, quàm cognoscit:* For asmuch, while we liue here, we litera.
 can not fully know God, we can not therefore fully loue him: for no man loueth more then he knoweth. &c.

Well I haue very long detained you. It is time to end. Thus you haue heard the whole Epigraphe or inscription of thys Epistle, wherewith Peter saluteth and wisbeth well to them, to whom he writeth. After the inscription followeth that part, which is called *exordium*, or *proæmium*, that is, the beginning or entraunce of hys matter. But to discourse any part therof, I will deferre it vntill the next reading day. In the meane time I committe you to the tuition of God.

Hic sequuntur Miscellanea Prælectionis secundæ. Tomi. 2.

Salomon. 1.



Alomon was the sonne of Dauid, begotten of Bethsabe, who was the wife of Vrias. He had an other name, which was Iedida, that is, *dilectus domini*, beloued of the Lord. He was brought vp from a childe by his parentes in godlines and learning, and deliuered vnto Nathan the Prophet to be taught and institute: who after he had receiued him, for his noble and cleare witte, called him, *amabilem*. His father, yet lyuing, he receiued the kingdome after he began to raigne (which was as many do write, at his age of twelue yeares) God appeared vnto him in his slepe, and bad him aske what he would. He required not long life, neither riches, nor reuengement of his enemies, but desired intelligence and wisdome, that he might rightly gonerne the people committed to his charge. God therefore did adorne and beautifie him with
 such

such excellent prudence, that he excelled all other wise men, not onely those which were soeigne, but also those which were noble among the Israelites. But when he came to nature and ripe yeares, forgetting God the graunter and geuer of all his honors and riches, went by to the mount, and falling downe on his knees, worshipt Moloch the Idoll of the Egyptians, and many other Idols of y^e Gentiles. And also being olde, he liued filthely and fleshly with a great number of women, not onely with the women of his owne country, but also tooke many other straunge women. He had 700. wiues, and 300. concubines, which tourned away his hart from God vnto their false gods, pretending politickly (as it is thought) to haue peace with kinges and princes adioyning nigh vnto him. Notwithstanding, he greatly offended God therein. Whereupon S. Augustine writeth thus: *Salomon bonis inijs, malos habuit exitus*: Salomon with his good beginninges had euill endinges. For peritie oft times ouercommeth and blindeth the mindes of wise men. Iesus the sonne of Sirach sayth of Salomon after this maner: *collegisti quasi aurichaleum aurum, & ut plumbum collegisti argentum, & denudasti femora tua mulieribus.* &c. Thou hast gathered gold as Tinne, and hast had as much siluer as Lead, thou diddest bow thy loynes to women, and was ouercome by thy body, thou diddest stayne thine honor, and hast defiled thy posteritie, and brought wrath vpon thy children, and hast felt sorrow for thy folly. So the kingdome was deuided, and Ephraim became a rebellious kingdome. Neuerthelesse, the Lord left not of his mercy, neither was he destroyed for his workes, neither did he abolishe the posteritie of his elect. &c. This sad and fearefull example doth teach vs to beware that we be not to proud in prosperitie. It can not firmly be gathered out of the holy scriptures, whether Salomon (at the time of his death) did earnestly repent of his impietie or no. Notwithstanding, S. Hierome, Ambrose, and Chrysostome do write, that he repented before his death. Whereupon the Hebrewes intituled his booke called *Ecclesiastes*, *penitentia Salomonis*, the repentance of Salomon. After he had liued 94. yeares, he dyed, and was buried in Jerusalem.

Lib. de Ci-
uit. Dei.
17. cap. 2.

Eccle. 47.

He wrote 3000. bookes of sentences, and 5000. bookes of songes and modulati-
ons: he wrote of the nature of trees, from the low Hyssope vnto the high Cedar tree.
He wrote also of the properties of beastes, birdes, fishes, and serpentes, &c.

There be extant of his bookes thre in number: the booke intuled the *Prouerbs*,
the booke intituled *Ecclesiastes*, and the booke intituled *cantica canticorum*:

S. Augustine writeth, that the west church receaued the booke of wisdom and
Ecclesiasticus to be the bookes of Salomon.

Lib. de ci-
uitat. Dei.
cap. 20.

Some recozde, that Salomon did institute certayne exorcismes, and incantati-
ons agaynst wicked spirites, by the which sicknesses and diseases might be mitiga-
ted, and eased.

Prædestination. 2.

Because certayne hye chyming heades make no difference betwene prædestination
and desenie: I will deliuer somewhat woorthy note, what desenie is, and howe
in how many poyntes it differeth from prædestination and gods prouidence. And
to make the matter moze playne, I will speake a word or two de *pronidentia Dei*, of
the prouidence of God, of the which much mention is made almost in euery part of
the scriptures.

First, Christ sayth: *Pater meus ad hoc usq; temporis operatur, & ego operor*. my father
worketh hitherto, and I worke.

Iohn. 5.

Agayne, S. Paul writeth: *Deus per filium secula condidit, moderaturq; & portat om-
nia verbo potentia sua*: God hath established the world by his sonne, and doth rule
and moderate all thinges by the word of his power. Agayne, in Daniel: *Domini
est sapientia, & fortitudo, ipse est qui mutat tempora et qua sunt in tempore, abijcit Reges,
& instituit Reges, dat sapientiam sapientibus, & scientiam ijs, qui pollutent intelligentia.*
Wisdom and strength is the Lordes, he chaungeth the times and seasons, he ta-
keth away kinges, he setteth vp kinges, he geueth wisdom to the wise, and vn-
derstanding to those that do vnderstand.

Heb. 1.

Daniel. 2.

F. F. lity.

Againe

Miscellanea prælectionis secundæ.

Psal. 147.

Agayne in the Psalme it is written: *Magnus Dominus noster, & magna est virtus eius. &c.* Great is our Lord, and great is his power.

There be infinite other places beside these in the scriptures, abundantly testifying, that God by his providence doth governe all things that be in the world, and specially man being the possessor of the world, for whose sake all things be made.

Obiectio.

Forasmuch as all things in the world are done by the providence of God, there is no cause why we should put to our indour and industry: we may live idly and careless, it is sufficient that we be enforced of God. For if he shall neede our endeavour, he will violently, will we, nill we, oblige & enforce vs to that which he wil haue to be done by vs.

Responsio.

Gene. 19.

We see holy men in the scripture both to iudge and to speake more sincerely, and more reuerently of the providence of God. The angell sayd plainly to Loth: *Festina in Zoar, & illic serua: neque enim facere possum quicquam, donec tu illuc venias.* Make hast to Zoar, and there be preserved, for I can do nothing before thou come thither. Lo, here is Loth with his familie saved by the providence of God: the citizens of Sodom, and all the cities round about are destroyed. Yet the labour and will of Loth, is required in the very worke of this his preservation. I can do nothing (sayeth the Lord) untill thou come thither. David evidently sayth: *Ego in te speravi, domine, dixi Deus meus es tu, in manu tua sunt tempora mea.* I haue trusted in thee O Lord, I haue sayd, thou art my God: in thy hands are my times. Notwithstanding he which had cast himselfe wholly vpon the diuine providence, toke diligent aduise how he might by his diligence and industry escape and auoyde the craftie assaultes of his father in law Saule: neither he doth despise nor refuse the helpe and policie of his wife Michol. He doth not reply agaynst her, saying: All things are done by the providence of God, therefore there needeth no policie or meanes, the almighty God can deliuer me out of the hands of my fathers souldiers, or els he can saue me by some other miraculous meanes. Let vs therefore quiet our selfe, and suffer God to worke in vs. He vnderstood the providence, that as the diuine providence worketh by meanes, and by a certayne order: so he did knowe it to be his duty in the feare of God to submitte and referre him selfe to the same meanes, and to put away all lettes.

Act. 23.

S. Paule heard the Lord saying evidently: *Sicut Hierosolymis de me testificatus es, ita oportebit te & Roma testificari.* As thou hast testified of me at Hierusalem, so must thou beare witness of me also at Rome. And although he doubted not the promises of God to be true, neither was ignorant of the power and efficacie of Gods providence: neuertheles he sent his nephew priuily vnto the chiefe officer, to shewe him that the Iewes had conspired his death, and to desire him that he might not be brought forth at their request.

Agayne Paule sayling on the sea Adriaticum, and being very nere vnto a most dangerous shipwracke, sayd vnto the souldiers in the ship, which were very fearefull: *Hortor vos, ut bono animo sitis: iactura enim animæ nulla erit ex vobis, sed tantum nauis. &c.* I exhort you to be of good courage, for there shall be no losse of any mans life among you, saue of the ship onely: for there stood by me this night the angell of God whose I am, and whome I serue, saying: Feare not Paule, for thou shalt be brought afoze Cesar, and loe, God hath geuen vnto thee all that sayle with thee: wherefore speake of good courage: I beleue God, that it shall be so as he hath tolde me. But afterward, when the mariners went about to goe out of the ship, Paule sayd: *Nisi hi in navi manserint, vos salui fieri non potestis.* Except these men abide in the ship, you can not be saued.

Therefore, meanes and middles do pertaine to the providence of God, by the which God worketh, which are not to be neglected. For neither the aire doth make the earth fruitfull, the waters do flow to and fro, nor the earth bringeth forth by her owne power, but by the power and deuise of God. And although godly and holy men do iudge, that nothing is done here though they desert, as our saviour

Christ

Christ sayth: *Pluit pater super iustos & iniustos.* The father raigneth vpon the iuste Math. 5. and bniust: yet they do not forget the prophetes woordes, saying: *Si volueritis, et audieritis, bona terra comeditis: si vero contumaces fueritis, gladio deuorabimini.* If you consent and obey, you shall cate the good thinges of the land: but if you refuse, and be rebellious, you shall be deuoured with the swoorde: for the mouth of the Lord hath spoken it.

By these places, anthozities, and testimonies it is substantially proued, that god hath a great care and regarde toward vs: and that he with hys diuine prouidence doth defend vs agaynst all sickneses, diseases, and daungers: and that as he hath created all creatures to the behofe and vse of man: so he doth conserue and applye them to the profite and commoditie of man.

This shall be sufficient, *De Dei prouidentia.* Of the prouidence of God. Solve a woerde or two of *Fatum*.

I intend not to speake of *Fatum*, here, as the Poetes, the Philosophers, and Astronomers do define and discourse it. For to graunt *Fatum*, after that maner were to graunt, that all thinges chaunce by mere necessitie, which is a doctrine both hereticall and diabolicall. But I will speake of *Fatum*, so much and so farre as the diuines graunt it.

What destenie is, after the censure of the diuines.

First the diuines do define destenie to be a certayne disposition in thinges moueable, by the which the prouidence of God knitteth all thinges in order. Or thus, Destenie is an ordinaunce or constitution of the second causes, to bring forth theyr effectes in the inferiour things, according to the direction, which they haue of God. This ordinaunce may be two wayes considered: first, as it is iopned in the prospect of the minde of God, ordayning and deuiding all thinges in theyr places, times, moouinges, and maner: and so it is called the prouidence of God.

Secondly, the same ordinaunce is digested and applyed by times in the middle causes appoynted of God to bring forth their proper effectes: and so it is called *fatum*, destenie. Whereby it is manifest, that the will and prouidence of God may be called *fatum*, destenie, *causaliter*.

But the same disposition and order of the second causes, concerning their effects depending of the will and prouidence of God, may be called *fatum essentialiter*.

The disposition of the second causes (as Thomas sayth) it is called *fatum avari*, to speake, as though you would say, the pronouncing and utterance of Gods prouidence. For God pronounced his prouidence, *per fatum*, by destenie, euen as man uttereth what he hath conceaued in his hart, by voyce and woordes. And like as an artificer declareth the forme and fashon of that he maketh, conceived in his minde, by the effect and finishing of the worke, by the dispositions of times: so doth God by his prouidence, *simpliciter*, dispose what thinges he would haue done, & *per fatum* doth administer them diuerse wayes, and at sondry times. And vpon this three thinges may be obserued, and ratified: first, what thinges are subiect to destenie, and what thinges not subiect to destenie. For, in so much as destenie (as the diuines say) is an ordinaunce of the second causes to the effectes foresene of God, it foloweth, that onely those thinges are subiect to destenie, which are subiect to the second causes, neither are they subiect to destenie. As for example, the creation of the first thinges, that is, angels, celesticall bodies, time, and matter of the foure elementes, the first substance of all kindes of thinges, which were brought forth in the beginning, the glorying of the heavenly substances, the iustification of the wicked, and the soules which are alwayes created a new. For all these thinges did flow, and were created of God immediatly, neither could they, nor can otherwise be brought forth. Therefore, they are not subiect to destenie, for those thinges that are done of the superiour, are not chaunged or altered of the inferiour. Whereupon Boetius sayth: Those thinges which are neare most to the diuinitie, being established and made sure, do excede wholly all fatall order. But those thinges that are removed, and somewhat a farre of from the first cause, the further they be of from it, so

Miscellanea prælectionis secundæ.

much the more they are subiect to fatall order.

Wherefore, those things which are done of God, are subiect onely to him. But other particuler and naturall effectes are subiect to the mouinges of the elements, and the mouinges of the heauenly bodies, and of that part which is called *primum mobile*, and finally to the prouidence of God, of whom all things haue their stedfastnes, and without whom nothing continueth in his owne state. For, if you take away the first, the second also is taken away. Secondly, it is to be considered how the saythfull christians may graunt, that there is *fatum*, destenie, for if destenie be taken for the disposition and constellations of the starres and planets (in which any man is conceiued or borne) enforcing all the inferior effectes beside the will, and without the worke of God: so *fatum* is to be denyed, as Gregory sayth: *absit à fidelium cordibus, ut esse fatum aliquid dicant*: that is, let it be farre from the hartes of the saythfull, to say, that there is any destenie. But if *Fatum* be taken for the disposition of the second causes, and for the ordinaunce of humaine actions, being referred to the prouidence of God, as appoynted by him, and spoken before him: so may we graunt, that there is *Fatum*, destenie, although the holy fathers haue refused to vse this worde, *Fatum*, by reason of those men which wrested this word to the violent disposition, and fatall necessitie of all things. Whereupon S. Augustine sayth: *Si propterea quis res humanas fato tribuit, quia ipsam dei voluntatem vel potestatem fati nomine appellat, sententiam teneat, & linguam corrigat*: If any man do attribute humayne affaires to destenie, because he calleth the will or power of God by the name of *Fatum*, destenie: let him refrayne his iudgement, and amend his tounge. Thirdly, it is to be considered how the prouidence of God and destenie do differ. For the disposition of things which are to be produced, governed and conserued by the prospect and regard of God, is called the prouidence of God. But the same disposition in the middle causes ordeined of God to the bringing forth of the effectes, and declared in tymes, is called destenie. Also they differ in this, that as well necessarie things, as things that happen, are subiect to the prouidence of God: yea destenie it selfe is subiect to the deuine prouidence: but onely moueable things are subiecte to destenie. Furthermoze, they differ in this, that the diuine prouidence beyng constitute and set in God the high and chiefe ruler of all things (as Boetius saith) consisteth in God, and destenie consisteth onely in the second causes. Also they differ in this, that the diuine prouidence is called destenie *causaliter*, in as much as the fatall disposition dependeth and commeth of gods prouidence. But the disposition of the second causes, in it selfe, is called destenie *essentialiter*.

Finally, they differ, because the prouidence of God is alwayes immoueable, remaining, permanent, and causeth all things to be moued. But destenie, for so much as it is in things moueable, is also moueable. To be short, that there is no such *Fatum*, as the Stoikes do imagine, I will make it plaine by exhibiting vnto you certaine verses, which are recited in a certaine interlude or play intituled *Agio*. In the which play two persons interlocutorie do dispute, the one alledging for the defence of destenie and fatall necessitie, and the other confuting the same.

The names of the interlocutors, be, Larymos

and Phronimos.

* Larymos.

One of you all can destinie denie,
For all things do chaunce by mere necessitie.
And that will I proue by sufficient authoritie,
Both of Astronomie, and also diuinitie.
And first to begin with Gods owne booke:
God doth all things foresee and forelooke.
And that thing which he doth once foresee.
Must needs be so, and can none otherwise bee.

Man

Lib. 5. de
ciuit. Dei.
Cap. 1.

Man is also ruled by the constellation
Of the bodies aboue after Ptolemeis relation.
Of Lucanus also this is the sentence:
That man is ruled by destenies violence.

Præceps agit omnia fatum.

And beside the doctrine of all the Astronomers,
It is also the minde of Poetes and Philosophers,

*Quod regitur fati mortale genus,
Et venit ab alto quicquid facimus.*

To be short and to auoyde prolixitie,
Now shall you heare a doctor of diuinitie.
Austen in his booke of the heauenly citie
Writeth these wordes of fatall destenie:
Destenie (saith he) is a certayne disposition
Of causes, and is also an order and a production
Of things, them either to prosper or els to spill,
Beside Gods purpose, and beside mans will.

Phronimos answereth.

The wicked doctrine of fatall necessitie,
I will proue to be a detestable heresie.
If man by the course of bodies aboue
From sinne himselfe could not leaue nor remoue,
And if one should be a thiefe by fatall necessitie,
Then we must nedes reason and contend,
That the creatures of God are not all good,
Contrary to the apostle Pauls relation,
Which all creatures to be good made declaration.
And by this doctrine it should follow than,
That there could be no sinne committed by man.
For that which is euill is done alway
By mans free will, as the diuines do say,
And by the suggestion of the wicked fiend,
Et per fomitem peccati, that is in mans minde.
And by the doctrine of the Stoikes necessitie
God to himselfe should be cleane contrary.
For if he bid vs to do good, and enforce vs to do ill,
Who then his commaundementes is able to fulfill?
Of this should ensue a damnable clause,
That God of all ill should be the originall cause.
It followeth also by this heathenish necessitie,
That all transgressors are punished vniustly
For, you cannot say that to be ill done,
Which a man by no meanes is able to shunne.
Out of this also it doth follow and fall,
That in vayne are made the sciences all:
As Geometrie, Phisike, and morall Philosophie,
Arithmeticke, Musike, and also diuinitie,
For what shall we neede to teache and exhort,
Or the sicke to helpe with medicines comfort?
What shall it auayle to rebuke any sinne,
Or to repentaunce by preaching any man to winne?
What shall it boote to fast and to pray?
Or any good thing to do or to say?
If all things by destenie should chaunce and fall?
Marie it forceth not then what we do at all.
And to be plaine, if this doctrine should be knowne,

GG.ii.

The

Miscellanea prælectionis secundæ.

The whole life of man should be quite ouerthrowne.
Ambrose in his booke called *Exameron*
Doth profoundly condemne this opinion.
What neede (saith he) any lawes to be made?
Or in a Realme any actes to be had,
To preferue the good in quiet safetie,
And to punishe the ill for their iniquitie.
If things should chaunce by mere necessitie.
Why laboureth the ploughman to sowe his corne?
Why trauaileth the merchaunt like to be forlorne
In the sea? why do other men take care and payne,
To obtaine to themselues commoditie and gaine?
All occupations and artes are in vayne.
Thus writeth Ambrose wonderfull playne.
God forbid (sayth Gregory) that any christen harte
Should with the opinion of destenie take any part.
For none but God, which gaue the creation
Doth take of our life thadministration.
Ptolomie the prince of the Astronomie schole
Doth say that a wise man the planets may rule.
And Bugufarus vpon the centiloquie
Writeth thus concerning destenie:
The effectes of the planets a wise man may let,
By the force of wisdome, which in him is set.
And Abraham Auenar an Astronomer of Chaldie
Doth ouerthrow this fatall necessitie.
If to heauen with prayer man lift vp his voyce,
Against destenie he shall triumphe and reioyce,
Authorities against destenie we neede no moe.
But yet let vs bring an example or two.
A certaine man beholding Plato his face
Did him much dispraise and greatly disgrace,
And iudged him to be a corrupter of youth,
A lyar, a dissembler, no teller of truth.
To whome Plato aunswered making relation,
That he had overcome the planets inclination,
By knowledge, and learning, and wise gouernment,
And by godly vertues dayly entertaynement.
Iacob and Esau maketh for this matter,
As is in Genesis the xxv. chapter.
They were two twinnes you shall vnderstand:
The one holding the others heele in his hand.
Although they were borne at one houres instant
Yet were theyr liues very much discrepant.
Were not some sayth Ambrose, from grace reiecte,
And into Gods fauour agayne electe?
Were not the Apostles redeemed by the force of natiuitie,
Or did the conning of Christ them blesse and sanctifie?
The theefe was not saued by destenies deuise,
But the confession of sayth brought him to paradise.
What say you to them whome death had deuoured?
And by the Apostles agayne to life were restored?
Did destenie to life restore them agayne?
Nay, it was God by thapostles, as the scriptures sayne.
Now to make vp and knit the conclusion,
We haue brought desteny to vtter confusion:

Of the which Bardazanes was the first authour,
 And the sect of the Priscillianistes was the next fautour,
 Which in the counsell of Tolletane holden in Spayne,
 The names of heretickes for this did sustayne.
 And as for the authoritie which thou broughtest out of Austen,
 He spake it in the Stoikes, and not in his owne person.

Larimos replyeth.

Nay then I aske you an other question,
 And geue me thereof some pitthy solution.
 What say you to the wordes of Sirach and Amos?
 I durst lay a noble, I shall you appose.
 Both good thinges and also thinges ill
 The Lorde doth appoint them and fullfill.
 Riches, pouertie, life, and death,
 This the booke of Sirach sayth.
 Is there (sayth Amos) any ill,
 In a citie, but it is the Lordes will?
 So although ye deny destenie,
 Yet graunt, God to be the author of iniquitie.

Phronimos answereth.

God saue me from that opinion.
 But now I will aunswer to thine obiection.
 There be sayth Austen, two kindes of ill
 Which spring out of two contrary willes.
Est malum culpa, est & malum pena.
 The ill of sinne, mans will doth committe,
 The ill of payne, Gods hande doth inflicte:
 Not that ill of it selfe is Gods punishmente,
 But so counted of them to whome it is sent,
 As a childe which is both wanton and wilde,
 Doth feare the rod, which maketh him milde,
 Although he hate it worse then a serpent,
 Yet is the rod a very good instrument:
 So the punishment which God doth sende
 To cause the sinnefull man to amende,
 Is counted of the sinner to be very ill,
 Because it liketh nothyng hys wyll.
 And the payne whiche he doth sustayne,
 He doth much abhorre and greatly disdayne.
 But although it be against hys lust,
 Yet is Gods punishment both good and iust,
 So that of ill God is a iust reuenger,
 And not of sinne to be counted an authour.

I thought good to inserte these verses for the better explanation what *Fatum* is,
 and also for the confutation of that detestable article which affirmeth God to be the
 authoꝝ of sinne: from which opinion God preserve euery Chriſten hart.

Sacrificium. 3.

The ignozaunce of them is to be laughed at, which make no difference betwæne
Sacramentum, and *Sacrificium*, where there is a very great difference.

A sacrament is that in which God doth exhibite and geue vs some thing: as in
 baptisme he geueth vnto vs by the holy ghost originall iustice, and wppeth alwaye
 the originall sinne.

Miscellanea prælectionis secundæ.

Likewise in the supper of the Lord, Christ exhibiteth vnto vs his body & blood, to be eaten and druncken, which when we receyue worthely, then we receyue by sayth remission of sinnes, consolation and grace.

Sacrificium est, quum nos Deo, aliquid offerimus & damus. A sacrifice is, when that wee do offer and geue some thing to God.

And where our aduersaries do obiect agaynst vs that we haue no true church, be cause we haue taken away the dayly sacrifice, that is, the masse (as they call it) and so haue no sacrifice left: we aunswere.

First that there be fise kindes of sacrifices, which the church doth offer dayly vnto God.

Psal. 51. The first kinde is the sacrifice of a contrite minde, and of an humble spirite: Of the which Dauid doth speake in hys psalme: *Sacrificium Deo spiritus contribulatus, cor contritum & humiliatum, Deus non dispiciet.* A troubled spirit is a sacrifice to God a contrite and an humble hart, & God, thou wilt not despise.

It can not be declared how acceptably the diuine maiesty doth behold that hart, which doth bere it selfe with the labour of repentance, which doth mollifie hys hart with weeping and teares, with beating it selfe with the morter of Gods loue, with the pestle of wisdom, doth make of it selfe a most swæte and pæcious oymntment, which being layd vpon in those in the beutifull bore of sayth, and seasoned and made swæte with a most fragrant and pleasant poudre of prayers, doth consecrate and sanctifie it selfe vnto the Lord. It can not be, that the harte so moued and affected, can be despised of God. What other thing did that oymntment signifie, which that sinfull woman did poure out of an alabaster bore vpon the head of Iesus?

Heb. 13. The second kind of sacrifice is, *Vituli labiorum.* The calues of the lips: of which S. Paule speaketh saying: By him therefore we offer the sacrifice of laud and prayse alwayes vnto God, that is to say, the frutes of those lips which confesse his name. And in thys kinde are contayned prayers, confession, geuing of thanks, and inuocation. Of thys maner of Sacrifice speaketh Oseas.

Ose. 4. The thyrde kinde of sacrifice is benificence, mercy, pittie, almes shewed and exhibited to the poore: of the which Micheas the prophet speaketh after this maner. *Indicabo tibi, homo, quid sit bonum offerre, & quid Dominus requirat a te. vtiq; facere iudicium, & diligere misericordiam.* I will shew thee, O man, what it is to offer god things, and what God requireth of thee: to do iust iudgement, and to loue mercy.

Phil. 4. Also S. Paule in the epistle to the Phillippians calleth that almes, which came from them, sent vnto him by Epaphroditus, and an odor that smelleth swæte, a sacrifice accepted and pleasant vnto God.

Rom. 12. The fourth kinde of sacrifice, is the mortification of the flesh by the spirite, in the which we offer our bodies a liuely, holy and acceptable sacrifice vnto God. Of this kinde writeth S. Paule in the epistle to the Romanes, saying: I beseech you brethren by the mercifulnes of God, that you make your bodies a quicke sacrifice, holy, and acceptable vnto God, that is to say, that you kill and slay all your fleshye concupiscence and carnell lustes. And so bring your flesh, through the helpe of your spirits vnder the obedience of Gods holy lawe.

By these wordes it may appeare, that the supper of the Lorde is not a sacrifice propitiatory, to be offered of the priestes for the expiation and remission of sinnes, both of the liuing and of the dead.

And we shall not finde in all the holy scriptures, that the ministers of the newe Testament be called either *Sacerdotes*, or *Sacrifici*. For that is attributed wholly and onely vnto Christ. And as it is written in the epistle to the Hebræes, the priesthode was translated vpon him. And for as much as he remaineth for euer, he needeth no successour.

Obiectio.

The Prophet Malachie doth entreate of the sacrifice of Minhah, which he calleth *Oblationem mundam & puram*, a pure and cleane oblation that should be offered to the name of the Lord in euery place, from the rising of the sunne, to the going downe of the same, so that hys name should be glorified among the gentiles. And by this

by this sacrifice he ment none other thing but the masse, in the which fine and pure matter should be offered.

Responsio.

This obiection is very infirme and weake. For Irenæus interpreteth that place of bread and wine, and other gifts which the faithfull did offer in the Lords supper.

Tertullian expoundeth that place of Malachie, of spirituall oblations, as of prayers, thankesgeuing, inuocation, and godly sermons.

S. Aulken doth consent to the same exposition. S. Paule sayth: *That Absq; sanguinis effusione non sit remissio peccatorum*: without shedding of blood, there is no remission of sinnes. And yet there is no bloodshed there (say they) but it is done *Incruentè*.

See, I pray you, how they cast dongue in theyr owne eyes, and vomit out their owne shame.

But of *Hostia cruenta*, I haue spoken befoze in the first Tome.

Obiectio.

The priesthode after the order of Melchisedech, is nowe extante and remaineth in the church. Wherefoze as he offered bread and wine vnto God: so we do offer in foure of bread and wine the sonne of God. For to euery figure the thing that is figured doth aunswer, and is also moze noble and woorthy then the figure.

Responsio.

The history of the booke of Genesis doth not recoorde that Melchisedech offered bread and wine vnto God, but that he brought forth bread and wine vnto Abraham, and his host being weryed, to refrethe and comfort them. And so Rabbi Salomon doth interprete that place.

Againe, the Hebzue worde *Hozì*, doth not signifie to offer, but to bring forth a thing. And Rabbi Salomon doth testifie, that Melchisedech did testifie by thys gifte and good handsell to Abraham, that he toke it not in ill parte, that his posteritie was slayne of Abraham.

S. Ambrose doth euidently say, that these thinges were offred to Abraham, and not vnto God.

Obiectio

This worde, *Missa*, is an Hebzue worde, as it appeareth in Deuteronomie, where is witten this worde, *Missath*, which word signifieth *Spontaneam oblationem*, a free offering. Ergo the Masse must needs be a Sacrifice, for *Missa* is deriued of this Hebzue word *Missath*. Cap. 15.

Responsio.

The Græke Churches neuer vsed this word, nor called at any time the Lords supper by this name *Missa*. Furthermore, if this word *Missa* were deriued of this word *Missath*, it should be witten *Missath* with *Ha* in the end: but it is no where so witten. It is therfoze rather deriued *A mittendo* of sending, because y^e in the time of y^e Lords supper euery saythfull man did send his gistes to the Lords table. Or els it is called *Missa*, for that they which were then *Cathecumeni* (which were not yet christened) were sent forth out of the church, when the Minister began to celebrate the Lords supper. For they were suffered to tary no longer, by the reason they were not Baptised.

Rabanus sayth: *Missa tempore sacrificij, quando cathecumeni foras mittuntur, clamante Leuita, si quis cathecumenus remansit, exeat foras, & inde Missa, quia sacramentis altaris interesse non possunt, qui nondum regenerati esse nesciunt*: The Masse (sayth he) is in the time of the Sacrifice, when cathecumeni were sent forth, the Deacon crying if any of the cathecumines remaine here, let him go forth. And thereupon it is called, *Missa*, the Masse: because they which were not yet knowne to be regenerat, might not be present at the ministracion of the Sacrament of the altar. Lib. 1. in li. cap. 32.

Innocentius sayth: *Officium diuiditur in Missam cathecumenorum & fidelium: Missa cathecumenorum est ab introitu usque post offertorium, & dicitur Missa ab emitendo, quia eo tempore, quo sacerdos incipiebat Eucharistiam consecrare, cathecumeni foras de Ecclesia mittebantur*: The Missall office is deuided into the Masse of the cathecumines, and the Masse of the Christians. The Masse of the cathecumines indured

Miscellanea prælectionis secundæ.

from the entrance untill after the Offertory. It is called *Missa* of sending forth, because at that time, when the Priest began to consecrate the Eucharist, the catechumines were sent out of the Church.

And by this it appeareth, that this word *Missa*, is neither an Hebrue word, nor yet doth signifie a free offering.

I heard once a bachelor of divinitie (who was resident in the cathedral Church of Creter, and did read there the divinitie Lecture) say, that this word *Missa* cometh of this word *Missa*, a lomme of dowe or flower; out of the which was taken and made the fine cakes called the hostes. Which definition (although he were ignorant of the Hebrue & Græke tongue) he seemed to take out of Petrus Galatinus: whose wordes, concerning this matter, I have recited before.

This shalbe sufficient for this word *Sacrificium*.

Gratia & pax.

Cap. 1.

Gratia hath in the Scriptures manifold significations: First, it is taken for the gift and participation of the holy ghost, which is given freely. And so S. Paul setteth it in the Epistle to the Romaines, saying: *Per quem accepimus gratiam*: by whom we received grace, which some doe interpret the gift pertaining to the Apostleship.

2. Cor.

Secondly, *Gratia* signifieth benificence and almes, and so it is used in the Epistle to the Corinthians: *Et in hac gratia abundetis*: that you be bountifull in the same grace.

Cap. 8.

3. Cor.

Cap. 1.

Thirdly, *Gratia* betokeneth *Gaudium*, joy and gladnes: as in the Epistle to the Corinthians: *Hac confidentia volui prius venire ad vos, ut secundam gratiam haberitis*: In this confidence was I minded first to come unto you, that ye might have had a double grace. And we have a phrase in the Latin tongue, by the which it is sayd, those things, which be delectable and pleasaunt, are sayd *Habere gratiam*: to have a grace.

Fourthly, *Gratia* is taken oft times for mercy, which is called in the holy tongue *Chen*: which the 70. interpreters do translate *κλεος*, that is, *Misericordiam*, as well in remitting of iniuries, as in contributing faculties and goodes.

Fifthly, *Gratia* signifieth swētenes, and the comelines of communication: as Paul commaundeth our communication to be seasoned with wisdom, with a pleasaunt comelines. And so Salomon requireth: *Ut iustorum sermo gratiosus sit*: that the communication of the righteous men be swēte and comely.

Pro. 10.

Sixthly, *Gratia* signifieth sometime *Coronam*, the crowne: as in the Proverbes: *Ut addatur gratia capiti tuo*: that the crowne, which thy father promised thee, may be set on thy head.

Finally, and specially, *Gratia* signifieth the favour of God: and so the anngell beset it in the salutation to the virgin Mary *Ave gratia plena*, that is, all hyle greatly in Gods favour. But the scholasticall divines with other doe use *Gratia* in that place for aboundance of vertues, by the which the virgin Mary did deserve the favour of God. Whereupon, they invented great honours to be given unto the virgin Mary. They did extorgitate to be song & sayd in worship, Rosaries, Anthemes, *Salve regina*, *Ave maris stella*, & the numbring of bedes called our Ladies Psalter, invented by one Petrus a french man, a lowly and hypocritical heremite. But how aptly & well these thinges were applyed to the virgin Mary, the godly (thanks be given to God) doth now most evidently see.

Pax.

Pax, first signifieth the prosperous successe & felicitie of all thinges. This word, *Pax*, hath a stragghter signification in the Latin tongue, then the word, *Scholom*, hath among the Hebrues.

Ioseph asked his brethren: *Est ne patri meo pax?* as though he would say: Is my father in good case? doth he want any thing?

Pax, in this place of Peter, signifieth tranquillitie and quietnes of conscience. And this is the difference betwene grace and peace.

Grace is in God, by the which he doth favour us, and by the which he doth remitte sinne through Christ without all merite. Peace is in us, that we being safe and sure of remission of sinnes through Christ, may be quiet in conscience.

The

The third Prelection of the second

Tome.



*Benedictus Deus & pater Domini nostri Iesu Benedic-
Christi, qui secundum misericordiam suam mag- tus. 1.
nam regenerauit nos in spem viuam per resur- Dominus:
rectionem Iesu Christi ex mortuis: Blessed 2.
be God, euē the father of our Lord Je-
su Christ, which according to hys abun-
dant mercy hath begotten vs againe
vnto a liuely hope by the resurrection of
Jesus Christ from the dead.*

I will diuide this lesson into thre members.

The first part shall be the explication and opening of the text.

The second shall be the declaration and confirmation of Christes diuinitie.

The third shall be a strong probation of Christes manhood, with answers to the obiections of those heretickes, which doe deny Christes humanitie.

Concerning the first: after that Peter had absolued and made an end of the Epigraphe and inscription of this Epistle, now he goeth to that part, which is called *Exordium*, that is, the entraunce of his matter, in the which entry he doth insinuate or couertly creepe into the mindes of his hearers by a certame gratulation, or thankesgeuing. The tenor and meaning of these wordes is this.

Blessed, prayesd, & thanked be God, which by his mercy through Christ hath redemed vs from death, and hath geuen vs life euerlasting. He doth prosecute every member, and almost every worde copiously and largely: partly, to commend and set forth the great benefites of God: and partly, to make a way both plaine and profitable to that which followeth.

First of all (sayth he) God is to be prayesd, blessed, and thanked, for the Sacrifice of prayse and thankesgeuing is an amiable and acceptable seruice vnto God. which Sacrifice who soeuer doth not vse to offer vnto God, he is not worthy of y name of a Christian.

Afterward, he declareth who is that God, that must be so prayesd and thanked: verely, that is to say, the father of our Lord Jesus Christ. By the which wordes he doth shewe and set forth the diuinitie of Christ, and the substance of the person.

Now for to be God is none other thing, then to be beneficiall, gentle, and bounteous, good, and helping, and finally to be the preseruer, keeper, and defender of all persons.

Forasmuch then as God did open, shew, exhibite, and geue this great benificence and liberalitie to the world, euen then specially, when he sent his onely begotten sonne into y world: It is not without cause that he is called the father of our Lord Jesus Christ, as the which, doth shew him selfe specially God in Christ.

For, as God in time past called him self y God of Abraham, & would
H. J. with

Praelectio tertia.

with that note & title be discerned & knowen from all fained & false Gods: Euen so after he had manifested and made him selfe knownen in his sonne Christ, he would be none otherwise knownen but by the same Christ.

Therefore, they which do conceaue in their minde the onely, naked, & bare maiestie of God without Christ, haue in y^e place of God an Idole. 3. Idoll, as the Jewes, the Turkes, & the professors of Mahometers religion haue. For he y^e will knowe God, & haue God as a true God, let Mahomet 4. him euer inuest, adorne, & decke God with this title: God the Father of Christ: For as often as our minde doth seeke God, & looke vpon God, except Christ be also conceaued, it will be a vaine, & confused, and a desperate conception & contēplation. For without Christ, the goodnesse & liberalitie of God can neuer be tasted nor perceaued of vs.

It folloiweth in the text: *In spem viuam*. Here Peter sheweth the cause why God should be blessed & prayesd. which God (sayth Peter) according to his abundaunt mercy, begat vs againe vnto a liuely hope, that is to say, therefore is God to be prayesd and thanked, because being neither prouoked nor allured by any merites or desertes of ours, being moued onely by his mere and naturall goodnesse hath reuoked and called vs backe againe from æternall death, vnto the hope of æternall life. And this is the summe and the scope of y^e whole Gospell. And I beseech you marke here, what an apt and meete Epitheton Peter putteth to this word, Mercy, he calleth it an abundant, a great, and a riche mercy.

The Prophet Dauid sayth in his Psalmes: *Miserator & misericors dominus, longanimis, & multum misericors; non imperpetuum irascetur*: The Lord is full of compassion and mercy, slowe to anger, and of great kindnesse, he will not alway chide, neither keepe his anger for euer. Psalm. 103.

Truely, here is a great sayth, and a great trust which we ought to haue, when we be perswaded, that God is ours, that is, that God will be meeke, pitifull, gentle, and slowe to take vengeance, which commeth to passe by none other meanes, but that God is a father, no enemy, nor tyrant.

Now, if he be a father, then is he most louing vnto his children. For how can any indignation, disdaine, or any reuenging affection continue long in the fathers minde toward his children?

In the time of the lawe, when all thinges were terrible & fearefull, then did the wrath of God seeme to haue none end. But when the sonne of God came, then would God y^e father haue all goodnesse, all clemencie, all gentlenesse to be in him, and to come with him.

Regenuit nos in spem viuam: He begat vs againe to a liuely hope. This phrase of speaking hath a greater energie, then if he should haue sayd, he hath restored life againe vnto vs. For thys worde regenerating and begetting againe doth admonishe and put vs in minde of our infirmitie and misery. Adam begatte vs, but that was vnto death. For by nature we be the children of wrath & indignation. Therefore, they had neede to be regenerate & borne againe, which would be y^e children and heires of God. And this begetting againe doth

doth God the father worke in them which beleue in Christ.

Per resurrectionem Iesu Christi ex mortuis: It followeth: by the resurrection of Iesu Christ from the dead. Here Peter sheweth the maner and the way how we be renued and bozne againe vnto the hope of immortall life. Truly euen by this (sayth Peter) that God raised his sonne againe from death. The resurrection of Christ doth comprehend the whole mystery of Christ. For by Christes resurrection it is declared to the whole world, that sinne is clesed and put away. For, except the Lord had clesed and put away sinne, death, which is the reward and price of sinne, had preuailed against vs. But the Lord dyed and is risen againe. Therefore he hath put away both death and sinne: not that they be not, but that they can not hurt the faithfull, which learne and beleue by the liuely resurrection of Christ, that the life æternall is prepared for them.

To make the matter moze plaine, no man can beleue in God, without a certaine meane, and middle. Therfore, when we would appeare before God, or call vpon him, we haue neede of some other, which may solícite our cause, and reconcile vs to God. Now, there is none other meane and middle, but onely Iesus Christ.

Therefore, the sayth of the Turkes, and the Jewes, is no true sayth. And where they beleue and confesse that God is the maker of heauen and earth: euen so doth the deuill beleue, but it doth nothing auaille him. No moze doth their sayth profite them, because they presume to come in the sight of God without Christ, which is the true and onely mediatur, as Paule sayth to the Romanes: *Accessum habemus ad Deum in fide, non per nosmetipsos, sed per Christum*: We haue access vnto God in sayth, not by our selues, but by Christ.

Wherefore, when we goe to God, we must bring Christ with vs, we must come by him, and satisfie God by him, and to do all thinges with God by him, & in his name. And this is it that Peter here sayth: *Per resurrectionem Iesu Christi*: that is: Because Christ is risen againe, is ascended into heauen, and sitteth at the right hand of the father. For, he ascended for thys cause, for to send and to geue vs hys holy spirite, by the which we being bozne againe, might be bolde to come to God, and say: O father, beholde, I am come before thee, and doe pray vnto thee, not that I haue any confidence and trust in my prayer, but because my Lozde Christ doth make intercession for me: he is mine aduocate, he is mine atturney, he hath suffred death for me, and hath receaued vpon him for my cause both sinne, death, and hell: he is risen againe, and hath vanquished all mine enemies: he hath purchased for me the hope of æternall life. Therefore, when I come to thee, O God, I must needes bring Christ with me, or els I come vnworthely, or els I come in vaine. Away, therefore, you Papistes, away with your intercession vnto Saintes, with your workes of supererogation, with your pipping Purgatory, & such other *Purgatory* like trashe. I tell you, that neither remission of sinnes, nor the fauour of God, nor æternall life and saluation can be obtained by none other meanes, but by Christ: and that (I say) by Christ onely.

¶ ij.

Thus

Prælectio tertia.

Thus I haue plainly opened vnto you the text of S. Peter before rehearsed. Now will I descend to the second part, that is, to the treatie of Christes diuinitie.

Pars secunda.

The vniuersall Scripture doth call God a father, and that a father æternall. None is father of him selfe, but the father of a sonne or some childe. And because the father is æternall, it doth necessarily followe, that he haue a sonne æternall, æquall, and consubstantiall vnto him in all thinges.

For the confirmation of this, Paule bringeth in two testimonies, the one out of the second Psalm, where it is writtē: I will declare the decree, that is, the Lorde hath sayd vnto me, thou art my sonne, this day haue I begotten thee, *Hodie*, this day, that is, from the beginning, or æternally (as Austen and Theophilactus doe expound it.)

The second testimonie is out of the second booke of Samuell: *Ego ero illi pater, & ille erit mihi filius*: I will be his father, and he shall be my sone. Which wordes Paul doth apply to Christ & sonne of God.

Micheas the Prophet hath for this matter a goodly testimonie: *Et tu Bethleem Ephrata paruula quidem es in millibus Iuda, ex te prodibit mihi dominatur in Israele, & exitus eius a seculo a diebus æternitatis*: And thou Bethleem Ephrata art little to be among the thousandes of Iuda: yet out of thee shall he come forth vnto me that shall be the ruler in Israell, whose going forth hath bene from the beginning, and from euerlasting.

Whereupon, Christ him selfe doth say: *Amen, dico vobis, antequam Abraham fieret ego sum*: Verily I say vnto you, before Abraham was, I am. He doth not say: I was or I shall be, but I am: alluding to the ineffable name of the Lord, Iehouah.

There is a Greke worde *ὁμοῦσιος*, which signifieth to be of the same essence. Of this worde there was great altrecation amonges them of the olde time.

Eusebius doth compendiously shew, how this worde was bled of the Nicene Councell: where it was defined, that Christ was *ὁμοῦσιος, cum patre*, that is, of one substance with the father. Which thing hath an expresse signification, that the sonne of God hath no participation nor similitude with the creatures that were made, but is likened onely to the father which begat him, nor is of any other essence or substance, but of the fathers.

Zacharias bringing in God speaking, doth say: *Excitare O gladio super pastorem meum, & super virum coequalem mihi: percutere pastorem, & dispergentur oues gregis*: Arise O sword vpon my shepheard, and vpon the mā that is my fellow, sayth the Lord of hostes: smite the shepheard, and the sheepe shall be scattered.

Beholde, he calleth the shepheard that is smitten, his fellow. And who was that smitten shepheard, it is writtē and declared in the Gospell of Iohn.

Obiectio.

Obiectio.

S. Hierome, which was expert in the Hebrue tounges, did translate and read *Virum coherentem mihi*, and not *Coaequalem mihi*. Therefore, this text maketh nothing for his diuinitie.

Responsio.

As S. Hierome doth not denie the Hebrue worde, Amich, to signifie coequall or fellow: so he putteth in the steede therof an other word of the same equipollencie and efficacie. For he sayth in his Commentaries: *Vir coharens deo quis est nisi qui ait: ego in patre, & pater in me est*. A man cleauing together with God, who is it, but he that sayth: I am in the father, and the father is in me.

Iohn. 5.

Againe, in the Gospell of Iohn it is written: *Propterea querebant Iudaei Iesum interficere, quia non solum soluisset sabbatum, sed & patrem suum dicebat Deum, aequalem se faciens Deo*: Therefore the Jewes sought the more to kill Iesus, not onely because he had broken γ Sabaoth, but sayd also that God was his father, & made him self equall with God. Neither the qualitie can consist in any other thing, but in substance.

The Jewes doe vnderstand that which the Arrians will not see and perceauce: that is, that the Lord by a singular maner did call God his proper & naturall father: of whom naturally he was begotten, his naturall and consubstantiall sonne.

Iohn. 3.

Christ sayth in Iohn also: *Ego ex patre processi & veni*: I proceeded from my father, and came. He doth not say onely, I came, but I proceeded, that is, I proceeded such an one as the father is in substance, certes true God of true God.

Iohn. 10.

Againe, he sayth: *Ego & pater vnus sumus*: I and the father am *vnus sumus* one, that is, one thing, not one in con corde & consent, but in identitie *mus. 9.* and substance.

Furthermore, all thinges that were made, were made by him, that is, by Christ. Therefore, he is no creature, but true God creating all thinges.

Phil. 1.

S. Paule to the Philippians doth say, that the sonne was in the shape of God: but to be in the shape of God is none other thing, but to be equall and consubstantiall vnto God in all thinges. For the Apostle addeth these wordes: *Non rapinam arbitratus est, se aequale esse Deo*: He thought it not robbery to be equall vnto God.

Now, that thing which is gotten by robbery, pertaineth to another, and is possesse by iniurie.

Lib. 5. de
fide cont.
Arian.

S. Ambrose sayth: *Quum hanc unitatem substantia in patre & filio non solum prophetica & euangelica autoritate cognoscas: quomodo dicis, in scripturis diuinis homouision non inueniri? quasi aliud sit homouision, quam quod dicit: ego de Deo patre exiui, & ego & pater vnus sumus*: Forasmuch as thou doost know this vnitie of substance in the father and in γ sonne, not onely by the Prophets, but also by γ Gospell: how sayest thou, that *homouision* is not found in the holy Scriptures? as though *homouision* doth differ from that which he sayth: I came out of the father, and I and the father am one.

S. Austen confirmeth the same. Also Christ sayth to his Apostles:

H. iij.

Num

Praelectio tertia.

Num & vos vultis abire? respondit omnium nomine Petrus, domine, ad quem ibimus? verba vitae aeternae habes, & nos credimus, & cognouimus, quod tu es Christus filius Dei viui: Will ye also goe away? then Simon Peter answered him, maister, to whom shall we goe? Thou hast the wordes of aeternall life: and we beleue and know, that thou art Christ the sonne of the liuing God.

Lib. 14. cō-
tra Maxim.

Obiectio:

It is true in deede (sayth the Arrian) that Christ is the sonne of God by adoption, and imputation, and because he hath receaued a more plentifull grace then all other of God: But he is not the naturall sonne and consubstantiall sonne of the father.

Responsio.

In the Gospell of Marke the high Priest sayd to Christ: *Tu es Christus ille filius benedicti?* Art thou that sonne of y^e blessed God? Like- wise he sayth in Mathew: I adiure thee by the liuing God, that thou tell vs, whether thou be Christ, the sonne of the liuing God: Jesus answered, *ego sum*: I am. For you shall see the sonne of man sitting vpon the right hand of the power of God, and cōing in the cloudes of the heauens. Mark 14.

This confession of the Lord, as most blasphemous and worthy death they brought before Pilate, crying: we haue a law, & after our law he ought to die, because he made him selfe the sonne of God.

Furthermore, Christ sayth in Iohn: I haue shewed many good woorkes vnto you from my father: for which of those woorkes do you stone me? The Jewes answered him saying: For the good worke we stone thee not, but for blasphemy, and that thou being a man makest thy selfe God. Iohn. 10.

Againe, Christ sayth to his Disciples: *Ne turbetur cor vestrum, cre- ditis in Deum, & in me credite. &c.* Let not your hart be troubled: ye be- leue in God, beleue also in me. In my fathers house are many dwell- ing places: if it were not so, I would haue told you. I go to prepare a place for you: and though I goe to prepare a place for you, I will come again & receaue you vnto my self, y^e where I am, there may you be also. And a litle after he saith: I am y^e way & the truth, & the life. &c. Iohn. 14.

Many
dwelling
places. 10.

Here he cōmaundeth vs to beleue in him as in the true God. Also he sayth: *Pater venit hora, glorifica filium tuum, vt filius tuus glorificet te. &c.* Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee, as thou hast geuen him power ouer all flesh, y^e he should geue aeternall life to all them that thou hast geuen him. And this is life aeternall, that they know thee to be the onely very liuing God, and whom thou hast sent Jesus Christ. I haue glorified thee on the earth: I haue finished y^e worke that thou gauest me to do. And now glorifie me, thou father, with thine owne selfe, with the glory which I had with thee before the world was. By these wordes Christ doth proue him selfe to be the true God. Iohn. 17.

Finally, S. Paule in the Epistle to y^e Romanes hath a strong testi- monie for y^e diuinitie of Christ. His wordes be these: Of whom, cōcer- ning y^e flesh, Christ came, which is God ouer all, blessed for euer, Amē. Rom. 9.

The

1. Iohn. 3.

The like saying is in the Epistle of S. Iohn, the wordes be these: We are in him that is true, that is, in his sonne Iesus Christ. This same is very God and eternall life.

Well, I will conclude this part with a golden and godly similitude written by the learned father and godly Bishop Cyrillus, who writeth after this maner: *Filius in patre & ex patre est, non profluens foras, sed aut quasi à sole splendor, aut quasi ab igne insita sibi caliditas. In his enim exemplis unum ab uno produci, & ambo consempiterna sic esse conspiciuntur, ut aliud absque alio nec esse possit, nec natura sua rationem retinere: quomodo enim erit sol splendore priuatus, vel quomodo erit splendor, nisi sol sit à quo desinat? Ignis vero quomodo erit calore carens? vel calor unde prodeat, nisi ex igne, aut ab alio forsitan non procul à substantiali qualitate ignis disiecto. &c.* That is to say: The sonne is in the father, and of the father, not flowing out of an other, but either as it were the brightnesse coming from the Sunne, or els as it were the naturall heate coming from the fire. For in these examples, we see the one to be so produced and brought forth of the other, and so to be perpetually annexed together, that neither one can be without the other, neither reteine nor holde his proper nature. For, how shall the Sunne be without brightnesse? or how shall there be brightnesse, vnlesse there be a Sunne frō which it may come? Or from whence can heate come, but from fire, or from some other thing not farre distant from the substantiall qualitie of fire? Therefore like as the naturall qualities are together with their subiectes frō whom they come, and doe alwayes shew from whence they come: so in the onely begotten sonne of God we must vnderstand, that not onely he is with the father, but also he is beleued to be in *h* father, not straiſge from the nature, nor inferiour to the father by nature, but is with him, and of him after the maner of an vnſpeakeable generation.

Thus I haue brought you sufficient testimonies for the prooffe of Christes diuinitie: and now will I procede to the third part, which shall be to establiſh with strong argumentes and reasons that Christ was a very true and naturall man, sinne onely excepted.

Gene. 3.

In the first booke of Moyſes, God ſayd vnto the Serpent: I will put enmitie betwene thee and the woman, and betwene thy ſeede and her ſeede. He shall breake thine head, and thou shalt bruse hys *He shall.* heele. &c. Who knoweth not the head of the Serpent to be the kingdome, the might, and the power of the deuill? And all the Scripture doth testifie, that Christ (who was called the ſeede of the woman) hath vanquiſhed and overcome this mighty tyrannie of the ſayd Serpent. And Christ is properly called *semen*, for the veritie of the humane nature. But he is called the ſeede of a woman, not of man, by the reason he was conceived of the holy Ghost, without the ſeede of man.

Gene. 12.

The like promise was renewed and inculked vnto Abraham: *In semine tuo benedicentur omnes gentes orbis:* In thy ſeede shall be blessed all the nations of the world. S. Paule to the Galathians doth say: This ſeede of Abraham in the which we obtaine blessednes, is Iesus Christ.

Prælectio tertia.

The same Apostle in the Epistle to the Hebrews doth write, that Christ tooke not vpon him the nature of Angels, but he tooke the seede of Abraham. By naming the Angels, he excludeth all spirituall substances. By the seede of Abraham, he vnderstandeth the very substance of mans fleshe.

Nathan. 12. The Scripture doth deduce the line and progenie of Christ out of the loynes of Abraham vnto Iacob, and out of him into Iuda, and so againe vnto Dauid, vnto whom the promise of the sonne of God was againe renewed. Nathan sayd vnto Dauid: Thus the Lord sayth: when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set by thy seede after thee, which shall procede out of thy body, and will establish his kingdome: he shal build an house for my name, and I will establish the throne of his kingdome for euer.

Obiectio.

This is spoken of Salomon, who builded the great and sumptuous Temple of Ierusalem, and not ment of Christ.

Responsio.

Salomon was borne while Dauid liued, and his kingdome soone failed. But the Prophet speaketh here of a sonne which should be borne vnto Dauid after his death: for he sayth: when thou shalt sleepe with thy fathers, I will raise thy seede, after thee, which shall goe forth out of thy wombe, as it is written in the Psalme: *De fructu ventris tui ponam super sedem tuam*: Out of the fruite of thy wombe I will set one vpon thy seate. Now, the Virgine Mary was of the progenie of Dauid, of the which Virgine Christ was borne, of whom the Angell spake vnto the Virgine, saying: *Et dabit illi Dominus Deus sedem patris ipsius, &c*: And the Lord God shall geue him the seate of Dauid his father, and he shall raigne ouer the house of Iacob for euer, and of his kingdome there shall be none end.

S. Paule sayth: *Filium Dei factum ex muliere*: That the sonne of God was made of a woman, concerning the humane nature. Galat. 4.

Factum
est. 13.

Iohn the Euangelist writeth: *Verbum caro factum est, & habitauit in nobis*: The worde was made fleshe, and dwelled among vs: not that the worde was turned into fleshe, but that the worde toke flesh vpon him, and that God became man. Iohn. 1.

The Orthodoxe and Christian fathers doe expound thys worde to signifie, *assumit*, as Theodoretus and other. In Polymor. suo Dial. 1.

The same Iohn sayth: Euery spirite which cōfesseth Iesus Christ to haue come in the flesh, is of God: and euery spirite which doth not confesse Christ to haue come in the fleshe, is not of God. whereupon we may freely pronounce Valentinus, Appelles, Manicheus to be of the deuill, and their opinions to be most detestable heresie. 1. Iohn. 4.

Againe, S. Paule in the Epistle to the Romanes sayth: *Quorū sunt patres, ex quibus est Christus secundum carnem*: Of whom are the fathers, and of whom, concerning the fleshe, Christ came.

Tertullian, to proue that Christ had a very true humane nature, writeth after this maner: *Nihil ex aliqua materia desumitur, quin eius indicia & vestigia nonnulla conseruet, &c*: Nothing is taken or made of

of any matter, but it keepeth some tokens and apparauce thereof. Because the body of the first man was made of earth, therefore it did retaine the kinde of the two elementes: for, the flesh representeth the earth, and the blood representeth the water. And many thinges do make demonstration, that we, concerning our bodyes, be earthly.

In the earth are clottes and cloddes: in our bodyes are muscles and fleshy knottes.

In the earth are rockes & hard stones: in our bodies are bones:

In the earth are fluddes and riuers: in our bodies are vaines which water all the members with blood.

In the earth are dispersed the rootes of plantes and trees: in our bodies are sinewes.

In the earth are small flatte stones: in our bodies are hornie nailes.

In the bowels of the earth are certaine mettals: in the holownesse of our bones are marrowe or marie.

In the earth we see mosse and herbes to growe: in our bodies do growe heeres, as the beard and the bushe.

Now, when all these particulars had place in the body of Christ, the Anabaptistes without all cause or reason, goe about to affirme, that Christ brought hys body from heauen with him, and that he passed through the wombe of the virgin Mary, as water doth through a pipe.

But let vs now see their reasons and obiections, wherwith they goe about to establishe their hereticall doctrine.

Obiectio. 1.

First, say they, if the body of Christ should not be celestiall & heauenly, but taken of y^e wombe of the virgin: how then doth Paule say, Christ to dwell in our hartes. For his materiall body cā not enter into our hartes. And so should we haue but halfe Christ to dwell in vs.

Responsio.

S. Paule doth euidently and plainly declare how Christ dwelleth in our hartes: for, he addeth *per fidem*, by fayth. Now, sayth it selfe doth apprehend not part of Christ, but whole Christ, as in the Sacrament of the Eucharist, and in the worde of God, which setteth forth vnto vs our saluation.

And that this is spiritually to be vnderstad and indged, it appeareth by the conference of many other places in the Scriptures.

It is w^{ri}tten in the Epistle to the Romanes: If Christ dwell in you, God which raised him from death, will quicken and make aline your bodies, *propter spiritum eius qui habitat in vobis*: through his spirite, which dwelleth in you. Here may you manifestly see, that Christ dwelleth in vs by his spirite, not by his reall and carnall body.

Obiectio. 2.

No creature is to be worshipped, if Christ tooke his body of a virgine, there is no doubt, but it was created. wherefore, it ought not to be worshipped: but Christ ought to be worshipped: *Ergo*, he tooke not his body of the Virgin Mary.

¶.

Responsio.

Prælectio tertia.

Responsio.

We must take heede, that we diuide not the natures of Christ with the hereticke Nestorius. The vnitie of \bar{h} person is to be bewed and considered, whole Christ is worshipped of vs, that is, that same diuine person, which, where soeuer it be, or how soeuer it be worshipped, hath alwayes the humanitie ioynd with it, which can not be separate from the diuine nature. Now, if the reason and tenor of adoration be explozed and tried, the same is to be referred not to the humanitie, but to the diuinitie. Which two natures are alwayes in Christ inseparable.

Obiectio. 3.

It is written in Mathew: That which was borne in her, is of the holy Ghost. Marke here and note, how Mathew doth say: Christ was borne in Mary, and not of Mary. Therefore, he tooke no matter of her. Math. i.

Responsio.

This place of Mathew doth most chiefly cōfute thē. For here is attributed vnto Christ, that he was borne in the virgin. Now, to be borne, is not to passe through a pipe or a conduite, but truely to take matter & substance of a body, of that whereof it is sayd to be borne.

And where they vze this preposition (*in*) as where it is sayd, *natus est in ea*, he was borne in her: This phrase is but onely once vsed in all the Scriptures. When on the other side, in infinite places it may be shewed, that Christ was borne *ex semine David*: of the seede of David. But these heretickes are so farre past shame (as Tertullian writeth) that where soeuer they finde this preposition (*ex*) they put it out, and place in the steade thereof this preposition (*in*) that they might the better establishe their detestable doctrine.

Obiectio. 4.

It is written in S. Iohn, that Christ sayd: *Vos de terra estis, ego de superius*: You are of the earth, I am from aboue. Therefore, Christ comming from aboue tooke no body in the earth.

Responsio.

Christ is frō aboue, concerning his diuine nature. Furthermore, he is sayd to be from aboue, because all his actions & doinges were ruled and gouerned, not with earthly affections, but with the heauenly and diuine spirite. But in the Jewes (whom he repproued) it was other wise. For they were mere and naked naturall men, and were lead with carnall and earthly affections and lustes.

Obiectio. 5.

A certaine woman in Luke cryed out and sayd: Blessed is the wombe that bare thee, and the pappes which gaue thee sucke. But Christ answered: Mea rather blessed be they which heare the worde of God, and do keepe it. By this it appeareth, that Christ denied him selfe to be borne of the virgins wombe.

Responsio.

Christ in these wordes did not reiecte nor refuse the kindred of his mother, but did shewe which was the better degree of felicitie, as

as though he had sayd: the wombe which bare me, is not blessed for the bare birthes sake, but for saythes sake. And so are all they which heare the worde of God, and keepe it. So that in these wordes of Christ there appeareth no negation, but rather a comparison of the degrees of blessednesse.

Obiectio. 6.

The Angels in the olde Testament tooke vnto the mans flesh, and put vpon them our bodies, who, notwithstanding, were not borne of women. wherfore than may we not say & affirme the same of Christ, that he did put vpon him the shape of man, and yet tooke it not of the Virgin Mary.

Responsio.

The likenes of the Angels appearing in the shape of man, must not be compared with the incarnation of the Lord. For they tooke not vnto them bodies, that they should be crucified, that they should die, and redeeme mankind, but that they should execute, and doe the messages committed vnto them. But Christ would become very man, that he might redeeme mankind, which thing could not haue bene brought to passe, if he had brought his body from heauen, seing that the celestiall and terrestriall nature do differ *plusquam genere*.

Obiectio. 7.

Hilarius wrote in his booke of the Trinitie, that the Virgine Mary added nothing of her owne substance vnto the fleshe and body of Christ, beside the ministry of conceauing, of bearing, and of deliuering.

Responsio.

This sentence of Hilary auaieth them nothing. For he doth most euidently testifie the body of Christ to be a creature: but he saith, that Mary added nothing of her owne substance, beside those three ministries, of conceauing, bearing, and bringing forth. For the fourth ministry had bene to haue had copulation with man, and to haue admitted his seede, which she did not.

Quaestio.

But what maner of flesh was the fleshe of Christ? had it a soule, or no soule? Arrius taught that the sonne of God tooke onely flesh without soule, and the worde was in steede of the soule.

Apollinarius did attribute a soule vnto Christ, but tooke away that part which is called *mens*, denying it to be a reasonable soule. But the holy Scripture geueth vnto Christ a soule, and likewise vnto the same soule *mentem*, a minde. Mens. 14.

Meth. 20.

The Lorde sayth in the Gospell of Mathew: The sonne of man came to geue his soule a redemption for many. And Christ him selfe sayd: *Tristis est anima mea usque ad mortem*: My soule is heauie, euen to death.

Againe in Iohn he sayth: My soule is now troubled. Now, if this soule of Christ had bene destitute of that part, which is called *mens*: how could he be sad, vnderstand, desire, and remember?

Christ sayth in S. Luke: The sonne of man came not to destroy

III. if.

the

Prælectio tertia.

the soules of men, but to saue them. Now man was lost both in body and in soule: Therefore, that he might be saued both in body and in soule, Christ our Sauour tooke vpon him a very true humane body, and a reasonable soule.

To conclude for both the natures of Christ, the holy fathers fighting against hereticke, which denied, either the humane nature or the diuine nature of Christ, or els the coniunction of both natures in one person, tooke their argumentes of the naturall maner of the Euchariste.

If Christ had come vnto vs onely in the diuine nature, and had no humane fleshe, but phantasticall, what communion and fellowship had bene betwene vs and Christ? S. Paule interpreting these wordes: *Ego & pueri, quos dedit mihi Deus*: Beholde, here am I and the children, which God hath geuen me, sayth thus: Forasmuch then as the children were partakers of fleshe and bloud, he also him selfe likewise tooke part with them.

If they take away the fleshe and bloud of Christ, then they do be-
rieue vs also of the spirituall meate, which we appprehend and take by sayth. And so they will vtterly destroy the Sacrament of the Lordes table. On the other side, if they take away the diuine nature from Christ, than he should be onely a mere naturall man. And so his fleshe and bloud should haue nothing preuailed to our instauration and redemption. For, although the whole matter of heauenly life to be geuen vnto vs, was executed by the fleshe of Christ: yet it did depend onely of the diuine nature. For it had bene any great matter to haue had any communion or fellowship with the fleshe of a bare and mere man. For, we haue that naturally with all men, but it doth nothing profite. Therefore, the holy communion requir-
eth the partaking of such a fleshe, which could geue life, which could not be had, if the diuine nature should haue bene withdrawn from Christ.

*Symbole of
Athana-
sius. 15.*

We will therefore conclude this lesson with the Scriptures, and with the Symbole of Athanasius, which both doe affirme, that Christ is God begotten of the substance of the Father before all worldes, and that he is man bozne of the substance of his mother in the world, perfect God, and perfecte man, subsisting and being of humane fleshe, and of a reasonable soule, which shall come againe in the same fleshe, but yet glorified, to iudge the quicke and the dead. To whom, with the father, and the holy Ghost, be all honour and glory, Amen.

(.)

Hic

Benedictus 1.



Benedicere, in the Hebrue tounge is called Barak, and it signifieth sometimes to make blessed, luckye, prosperous, and fortunate, as in Genesis: *Faciā te in Gentem magnam, & benedicam te*, that is, Gen. 12.
I will make thee a great nation, and will blesse thee, whiche is as much to say, as, I will make thee happy and fortunate. Also it is written in Genesis: *Det quoq; tibi benedictionem Abrahā*. Let him Gen. 28.

geue thee also the blessing of Abraham, that is, let him make thee lucky and safe.

Secondly benedicere, betokeneth to make plentifull, to encrease, and augment the power of procreation of children, as in Genesis: *Benedixit Deus Noe & filios eius*, Gen. 9.
& dixit ad eos, Crescite & multiplicamini, that is, God blessed Noe and his children, and sayd vnto them: Grow ye, and multiply, he blessed them, that is, he made them fruitfull.

Thyrdly, benedicere, signifieth to magnifie, celebrate, and make holy, as in Genesis: *Benedixit diei septimo*, he blessed the seventh day, that is, he did magnifie it, and Gen. 2.
set it forth with singular laud and prayse.

Fourthly, it signifieth sometime to do good, as in Genesis, *Vt benedicam bened-* Gen. 22.
centibus te. I will do good to them that do good vnto thee.

Fifthly, it betokeneth to pray and wish well and good lucke to them that depart or goe away, as in the Actes of the Apostles: *Vt nec plura locutus benedixit eis*, that is, Actes. 1.
And speaking no moze, he blessed them, that is, he bidde them farewell, and so ascended to heauen.

Sixtly, it betokeneth to salute, as in Genesis. *Benedixit Iacob Pharaoni*. Iacob Gen. 47.
blessed Pharaon, that is, he saluted him and wished him well to do.

Seuenthly, it signifieth to geue and yelde the victorie, as in Genesis, *Non dimittam te nisi benedixeris mihi*, that is, I will not let thee go except thou knowledge me to be thy ouercommer, and confesse thy selfe to be ouercommen. The Latine men do say: *Herbam dare, Manus porrigere, Palmam proferre*, and such like phrases to signifie, to geue place.

Eyghtly, it betokeneth to prayse, and to geue thanks, as in the Psalmes: *Benedic anima mea Domino*, that is, My soule prayse the Lord. And agayne: *Benedicite omnia opera Domini Domino*. All ye woorkes of the Lord, prayse the Lord, and in this signification S. Peter bleth in this place, *Benedictus Dominus Deus*.

Finally, benedicere, doth signifie to curse and blaspheme. For blasphemies were so odious to the fathers of the olde time, that they were affeard to name and terme them with theyr owne proper word, and therfoze did expresse them oftentimes by a contrary word, as Iob did vse, saying: *Ne benedixerint filij mei Deo*. Least my children blaspheme God.

Benedictio, is taken sometime in the holy scriptures for almes, as in Paule to the Romanes, where he doth say after this maner: *Scio quod cum venero ad vos, in plenitudine benedictionis Euangelij Christi venturus sum*. I know that when I shall come to you, I shall come in the plentifulnes of the gospel of Christ, that is, in the abundant liberallitie of your almes, geuen to the mayntenaunce and setting forth of Christs gospel and his preachers.

Benedictio, sometimes is vled for swete, pleasaunt and flattering speech, through the which the mindes of the simple are seduced and brought from the way of truth, as in the Romanes S. Paule doth exhort vs to note and take heed of them which do, Rom. 16.
ceauē the hartes of the innocentes through swete words and sayze speaking. Christ in the gospel of Mathew vled this worde *benedico*, and also in the gospel of Marke. Which worde the papistes both ignorantly and solishly haue abused. For they say *benedicere*, in that place betokeneth to blesse with the signe of the crosse, and to make gestures with the hande, crossing to and fro. But if they would confer this worde

Miscellanea prælectionis tertix.

εὐλογίας, which Mathew and Marke do vse, with the worde that S. Luke doth vse, they should soone perceyue what *benedicere*, meaneth. S. Luke doth vse this worde εὐχαριστίας, i. *gratias agens*, which betokeneth to geue thanks, to sing prayes to God, and to wish wel, & no other thing is meant by thys worde εὐλογίας, which Mathew and Marke do vse. Againe when he gaue the cuppe he vsed thys worde εὐχαριστίας, which is an interpretation & declaration that it signifieth one thing in both places.

Likewise S. Paule, doth vse this worde *benedicere*, in hys first epistle to the Corintheans, hys wordes be these. *Poculum benedictionis cui benedicimus, nomine commemoratio sanguinis Christi est.* Many do vnderstand by thys worde *benedictio, consecratio*, which if it be rightly vnderstand, we do not repell nor put from the Sacrament, because that those signes and symboles which befoze were bulgare and common to eate and drinke, are now translated by the woorde and institution of Christ to a sacramentall nature, that they might be holy signes of the body & bloud of Christ: which befoze were not. Consecration is not to be taken in that sence, as though it were a certayne magicall exaltation, whiche doth transubstantiate and change the natures of thinges. But *benedictio*, is the decre of Christ, by the which those symboles are appoynted to an holy and mysticall vse.

Obiectio.

Why then the meate and drinke which is set vpon our commune table to be receyued at dinners and suppers, are as good as the sacramental meate and drinke, for they also are sanctified by prayers, the worde of God, and as the common terme is, by saying of grace, as it is wrytten in the epistle sent to Timothie.

Responsio.

The signification of both is not like: for in our common meales we desire by the worde of God and prayer, that we may lawfully vse the creature of God, that if any part of the first malediction be left in it, which was inflicted vpon the earth, and the frutes thereof may nothing hurt vs. But the sacramental symboles appoynted by the worde and institution of God, are made signes & misteries of our saluation.

Chrysostome vnderstandeth by benediction, thankesgeuing: *Quoniam (inquit) quando calicem in manus accipimus, Deo benedicimus, & illi gratias agimus.* Because (sayth he) when we take the cuppe into our handes, we praye God, and render thanks vnto him. And by this he iudgeth the argument of the Apostle to be more firme and sure, as though it were sayde, you gaue thanks to God, that you are cleansed from sinne, & deliuered from the deuill. How therfoze now do you returne to communicat at the tables of deuils? To be short, when in receiuing of the Lords supper, we do geue thanks and record what goodnes God hath geuen and promised vs by Christ, that is the true consecration as they call it, and not rehearse certayne prescribed wordes with exercising and blessing the sacramentall signes.

Cap. 7.

To make an ende of thys worde *benedicere*, I will shewe also how S. Paule doth vse it in the epistle to the Hebrues, his wordes be these: *Nemo negat qui in id quod minus est, ab eo quod maius est benedictionem accipiat.* that is, No man doth deny, but that which is lesser, doth take benediction of that which is greater. In this place S. Paule speaketh of Melchisedech and Abraham, and sheweth that Abraham, as lesser, toke blessing of Melchisedech as the greater. We must not vnderstand nor thincke, concerning this benediction, that Melchisedech being a holy & wise man did vse crossing and blessing with saying of certayne wordes vpon the head of Abraham, but some other matter farre from that kinde of blessing is meant by the Apostle. For this benediction was a solemne pzeation, wherewith he that was indued with some publique and notable honour did commend priuate men vnto God. This benediction which Paul doth make mention, is in the simbole of some great power. As Isaacke blessed his sonne Iacob. And as Iacob himselfe blessed his nephewes Ephraim and Manasses. This benediction was not mutuall, that the sonne likewise should geue the same benediction to the father. But the authoritie of the greater is required to geue this benediction, which may well appeare out of that place of the booke of *Numeri*, where it is wrytten, that afterwarde it was commaunded to the priest to blesse the people. A promise was added forthwith that

Cap. 6.

that they should be blessed of God whom the priest blessed. And it is rather to be called and iudged the benediction of God, then of man. For as the priest doth supply the roume of Christ in offering sacrifices: So he was in blessing the people no other thing but the minister, messenger & delegate of the high God. And that which Luke rehearsed is to be taken in the same sense, where it is sayd that Christ lifting by his handes did blesse the Apostles. This maner of lifting by the handes was borrowed of the priestes of the olde law, that Christ might shew himselfe to be the same person, by whome God the father doth blesse vs.

Obiectio.

Where you say that the lesser ever taketh blessing of & greater, it semeth not to be true. For it is writtē in Luke how Simeon being a more naturall man, did blesse Christ being God and man. Ergo the lesser may geue blessing to the greater.

Responso.

If thou wilt restrayne this worde *benedictio*, onely to Mary and Ioseph, the matter is answered very sone. But Luke doth comprehend in his wordes Christ also. And in dede it may be demaunded by what authoritie and law, Simeon did vsurpe to himselfe the office of geuing blessing to Christ. But it may agayne be probably answered that Simeon being a private man and none of the common sorte, did blesse Christ, and not as one which was a publique person for he was no priest as diuerse learned men do write, and as the veritie doth also declare. *Benedicere* therefore in this place doth signifie to pray for the happy and lucky successe of the kindome of Christ, to wishe health, good fortune, and glory vnto Christ. Where vpon it doth appeare how shamefully they be deceiued which do imagine that the benediction of Simeon was such a kinde of benediction, as the popish bishoppes were wonte to geue, with shaking of three fingars ouer the peoples heades. But the benediction of Simeon is nothing els, but to wishe and desire good successe vnto Christ in all his doinges.

Dominus 2.

The sonne, the second person is called *Dominus*, Lord, for two causes. First for the mystery of our redemption, for Christ is the Lord of all the elect, whom he chalenged and deliuered from the power and dominion of Satban, sinne, & death, and made them vnto him a proper and peculiar people.

Secondly, he is called *Dominus*, Lord for his diuine power and nature, by the which all thinges are subiect vnto the sonne of God. Paul writing to the Corinthians doth say. *Licet multi sunt domini, nobis tamen unus est dominus Iesus Christus; per quem omnia & nos per illum*, that is: Although there be many Lordes, yet vnto vs there is but one Lord, the Lord Iesus Christ, by whome all thinges are, and we are also by him. It litle auailleth the Arrians to boast that Paul doth not call Christ God, but Lord, as though the diuinitie were to be attributed onely to the father. But if Christ be onely the one Lord (as S. Paul calleth him) he shall also be God, but les he will exclude the father from dominion & bearing rule. For as Christ is onely one Lord, and yet doth not depose the father, from bearing rule with him, so the father is onely one God, and doth not separate the sonne from the diuine nature. And as Chrysostome hath noted, this distinction is not alwayes obserued in the scriptures, for sometime the father is called *Dominus* Lord, as in the psalme. *Domine dominus noster*. Likewise the sonne is called *Deus*, as in Ieremy, and in the Romans, and in many other places besides.

Unus Dominus, one Lord: by this phrase the fables of the Iewes which bable and prate, that there should be two Messias: one of the tribe of Iuda, an other of the tribe of Ephraim, imagening that the one shall be a base and abiect person, and a man afflicted: the other to come with power and great glory. But the Christian sayth both preach and affirme that there is but one, and the same Christ, and one onely person. Notwithstanding there be two kindes of his comming: the first is, humble and lowly: the last shall be with maiesty and glory.

Idolum. 3.

Psal. 18.
Iere. cap.
23. et 33.
Rom. 9.

Miscellanea prælectionis tertiae.

Idolum. 3.

Tertullian doth write that this word *Idolum*, is deduced ἀπό του εἶδός, *id est forma, species*. Whereof commeth thys diminutive εἶδολον, as you would say a forme or shape to expresse God, that some honoꝝ and worship might be genen vnto it, which is called *Idolatria*. But when in very deed, God can not be expressed by forme or image, but by the lying imagination of man, it must needs be graunted which S. Paule writeth to the Coꝛinthians: *Idolum nihil est in mundo*. An idole is nothing in the worlde.

Because I haue made mention in thys place of Paule, I will examine the wordes and minde of Paule thꝛoughly what he meant by these wordes: *Idolum nihil est in mundo*. Chrysostome writeth, that Paule was wꝛapped in a narrowe straight on both the sides, foꝝ of the one side he would restrayne the Coꝛinthians, that they should not eate of the meates offred to idols. On the other side, he seemed to graunt that idols had no diuine power, eyther to sanctifie meates offred to them, or els to pollute them. Which seems two contraries: foꝝ if these meates be forbidden to be eaten which are offred to idols, it seemeth that they should take some vncleannes of the idols, which by thꝛe owne nature they haue not: therefore it was great impietie foꝝ men, either to touch them, or to tast them. Agayne if nothing came vnto them, by reason they were offred, then it was indifferent eyther to bie them or not to bie them.

To thys aunswer may thus be made. Among the Coꝛinthians there were two sortes of men. The one were dull, ignoꝛaunte, and blunt: The other were of a quicke, sharpe, and pregnant witte. The duller sorte thought that there was something in the idols which had in it some excellent or diuine power. The wiser sorte thought and reasoned that idols were nothing els but stones and wood hauing nothing in them either good or bad, meates offred vnto them, and therfoꝝe toke them as *Adiaphora*, thinges indifferent. Now Paule is compassed about wyth these two kyndes of men.

First, he graunted that which they affirmed, which was that an idoll is nothing in the worlde. Which is not to be taken or vnderstand as touching the matter. Foꝝ no man doubteth but that stones, wood, Iuerie, siluer, golde, and brasse be somewhat in the worlde. But the wordes of Paule must be vnderstand concerning the artificiall imagination. And then idols are to be set among those thinges which do signifie. And the nature of those thinges which are conferred together is such, that if you take away one, you must take away the other also: as when the sonne doth cease, then the father also ceaseth to be a father. And these be *Relatiua*, and that an idole pertayneth to the nature of *Relatiues*: Tertullian declareth in hys booke *De Idolatria*.

These wordes *In mundo*, in the worlde, are well added: foꝝ in the mindes and thoughtes of foolish men an idole may be somewhat: but in the number of true and substantiall thinges which were created of God, an idole is nothing. When heretiques professe and worship God, not as he is himself, but as it pleaseth their phantasie, then they make an idole to themselves. And as the other materiall idoles be grosse and externe: so these idoles of the minde be spirituall and interne.

Origene maketh a difference betwene *Idolum*, & *Similitudinem*. His wordes be these: *Aliud est ergo facere idolum, aliud similitudinem*. Et si quidem Dominus nos ad ea quæ dicenda sunt illuminare dignetur, ego sic arbitror accipiendum quod (verbi causa) si quis in quolibet metallo, auri, vel argenti, vel ligni, vel lapidis faciat speciem quadrupedis alicuius, vel serpentis, vel auis, & statuatur illam adorandam, non idolum, sed similitudinem fecit: vel etiam si picturam ad hoc ipsum statuatur, nihilominus similitudinem fecisse dicendus est. Idolum vero facit ille qui secundum Apostolum dicentem, quia idolum nihil est, facit quod non est. Quid est autem quod non est? Species quam non vidit oculus, sed ipse sibi animus fingit. &c. that is, It is one thing to make an idole, and an other thing to make a similitude: as foꝝ example, If any do make the forme and shap of a four-footed beast, or of a serpent, or of a bird, in the mettall of golde, or siluer, or wood, or

stone

stone, and doth set it by to be worshipped, he doth not make an idole, but a similitude. Or els if he set by a picture for the same purpose, he maketh also a similitude. He maketh an idole, which maketh that which is not according to the Apostles saying, An idole is nothing. What is that which is not? Some forme and shape which the eye neuer saw, but the minde doth sayne and imagine it: for example, If any will shape to the partes of man a dogge or a rammes head, or woulde sayne in one mans body to be two faces, or would put the hinder pare of an horse, or of a fishe, to the upper part of a mans bodie: he (I say) that imagineth and maketh these or such like thinges, he maketh not a similitude but an idole: for he maketh that which is not, nor is like to it selfe in any part: and therefore the Apostle knowing these thinges doth say, *Idolum nihil est in mundo*: For there is no shape taken and made of thinges that be extant. But there is onely that which an idle and curious minde hath inuented. That the true God cannot, nor ought to be exprest or fashioned, with shapes and similitudes, it is evidently commaunded and declared in Deuteronomie, and for that cause there was no image of no sere or any other thing seene in the mounte Horeb.

Obiectio.

The Arke of couenaunt and the Cherubin were in the olde testament, not onely suffered, but also commaunded.

Responsio.

The arke was no image nor shape whereby God might be represented, but it was rather a place, in the which God promised him selfe to be present to heare the prayers of the people, and to geue them answers, when he was consulted. Neither did men imagine or make by thei owne will and phantasie eyther the Arke, or Cherubin, but God commaunded them to be made.

Who was the first inuenter of images the writers do not agree. S. Hierome in the Epistle in the which he maketh his preface, in the Epistle sent to Tite doth say, that Cretenses solued the first sedes of idolatry, in the which he seemeth to allude to the fable of Iupiter.

I shall thinke it no labour ill bestowed to speake somewhat, for what cause idolatrye was brought in. S. Paule doth shewe it to the Romanes, saying: When they knew God, they did not glorify God, nor render thanks vnto him, but were foolish in thei owne reasons and imaginations, for they worshipped not one God, whose inuisible maiesty they might know by the visible creatures of God, but did sayne and frame vnto him many thinges by thei owne counsels and inuentions.

Quaestio.

How can this be true, that an idole is nothing in the world, when we read in histories, that images haue both shewed thinges to come, and also haue wrought merueylous wonders in afflicting with extreme paynes, thei contemners, and in doing much good to those which worshipped them?

Responsio.

Concerning the images them selues, they be nothing but wood, stone, or mettall and can neyther shew thinges to come, nor yet of them selues can do neyther good, nor ill, which the prophet Esay doth testifie, saying: *Nunciate quae ventura sunt, & dicemus vos deos esse.* Shew what thinges are to come, and we will say ye are gods, also do eyther good or ill, if you can. Also he scorneth and mocketh the artificer, that he maketh an idole or image of one part of the blocke, and of the other part maketh a fire, wherewith he may sette his meate, and warme him selfe. Therefore when any wonders are done by idols, they are to be ascribed vnto deuyls, which do lurke, and lye in the images, and be present in them, *ut wages eos*, and they beate vnto thei selues those honours and sacrifices which are offered. And there is no doubt but that deuyls in some naturall thinges may diuine and foretelle some thinges, although not all: notwithstanding they can not certainly and infallibly tell thinges to come, for God is able to alter them at his pleasure.

Ezechias, as much concerneth naturall causes, ought to haue dyed, when the prophet Isaia did shew vnto him present death: yet the ende of his life was pro-

B. J.

longed

Miscellanea prælectionis tertiæ.

longed by the will of God. Therefore the deuils to keepe theý estimation, do geue perplexe and doubtfull aunswers, least the euent of those things which they shew might confute and confound them. As thys olde verse doth testifie.

Aio te Acide Romanos vincere posse.

Which was a doubtfull aunswer, whether the Romanes should ouercome *Acida*, or be the Romanes. The like is recozded in Herodotus, of Cræsus, and sometime in dede they shew truly thinges to come, but for the most part they lye and deceyue. Sometime also they punishe most grauously certayne persons, as Liuius writeth of Titus Lauinus. S. Austen in his booke *de ciuitate Dei*. sayth that it is no marueyl that men which be strainge and farre from Chýst, be oftentimes tormented of the deuyl, for that they be thzough sinne hys bondslauens. As the children of God are led w the spirite of God, so the wicked & malignant spirites haue great power ouer the children of incredulitie and vnbelefe, as the epistle to y Ephesians doth witnes. The deuyls haue power to afflicte them whome God hath made subiecte for theý sinnes vnto his tyzanny: but if any goodnes or benefite be collated to idolaters, it commoth without question from God, who is the authour of ail god thinges. Some perchaunce will greatly marueyl why God will an idolatoz to prosper any way. To which it may be answered, that it is not for theý false religion, but that God will declare his goodnes and pacience, as he suffereth daily the sunne to rise vpon the iust and vniust: whereby we be taught to be frendly and well doynge to them which be not our frendes.

Obiectio.

By this meanes God seemeth to geue an occasion of erroz & idolatry.

Responsio.

God doth tempt and proue vs, as it is in Deuteronomie, whether we will geue eare and credit vnto a false pphēt when we see him to haue a god successe in thinges, and when he in deceiuing the people in perswading false woysshipping of God, doth shew thinges to come and woꝝke wonders and signes.

To end *Nihil est Idolum in mundo*, this is spokē by the figure *Metonymia*, because the thing which is signified is not extant.

Idolum, is called in the Hebrue tounge *Alil*, which some will haue to signifie a thing bayne and vnprofitable, other will haue it to signifie swiftnes. And some of the Rabines do say that it is compounded of, *Al*, which in Hebrue signifieth, Non, and of, *El*, which signifieth *Deus*, *quasi non deus*, not God, but a thing hauing the shadow of God, and yet hath in it no power to helpe or to do any thing. You may call it in the Latine tounge, *Inops*, poꝛe, needy, lacking helpe, and not able to helpe. Of *Idolatria*, is moꝛe spoken befoze.

Mahometus. 4.

Mahomete had to his father one Abdalla, by stocke and auncestry a Persian or Arabian bozne, and had to his mother Emma a Jew and was bozne in Iesrab, on a monday being the twelxe day of the month Rabe, about y peare of our Loyd 597. or 621. his father dyed a litle befoze his birth.

His genalogie is reuolued with monstrous and blasphemous fables vnto the time of Seth and Adam. He was bozne without any dolour or payne felt by his mother. And when he was circumcised, he was mery and laughing. But whither this is to be beleued, iudge you. At the very houre and time of his death the idoles fell downe by them selues. And Lucifer was taken of Angels and dꝛowned in the depe sea Alcazum, from whence after forty dayes, being escaped, calling together a counsell of deuils, he complayned of the destruction of his kingdome, beside many other friuolous, fabulons, and lying bayne wonders, which are sayned to haue happened about the time of his birth.

Mahumetes education.

Of his nursing and education, there are also many fables, trifies and blasphemies rehearsed. As how the windes, birdes and clondes did strue for his education,

Libro de
gene. Ma-
hometi. et
in chron.
Saracen.

on, and that God committed him to Halima, to be brought up. And how that an Asse enclining her selfe downe sayd of Mahomete. *Hic est sigillum*, this is the seale of the Prophetes. Also, how thre men drew out his bowels, and clenfed the devils portion out of his hart. And that a Southsayer would haue killed him as an enemy and destroyer of Idoles: but he escaped out of his nurses hand, and was found by chaunce vnder a tree by the river Tuhene.

Cap. 1.

Being a bove of eight yeares olde, he was brought up of his graund father Abdaal Mutalib.

The writers say, that in his youth he kept the Camels of a riche marchaunt of Arabia, and allwayes when it was sayze hoate, and cleare weather, a blacke cloude was seene ouer his head.

Mahomet could neither read nor write, as he him selfe testifieth, being vtterly vnskillfull and vnlearned in his youth.

He had a great iolte head, a face mixed with white and read, a long beard, and he was swifte, and of very nimble fete. He had a quicke, subtle, and crafty wit, and learned all maner of sectes.

Sergius the Nestorian hereticke comming to Mecha, instructed him worshipping Idoles with his errour, and deliuered vnto him certayne rules out of the olde and new Testament.

He maryed one Eadiga a riche widdow, whome he allured to loue him by arte & pagicke.

When Mahomet was sicke of the falling sicknes, he perswadeth his wife to be leue that he had communication with the Archangell Gabriel, and that when he saw him, the force & strength of his body sayled him. He called him selfe that graine, which is sayde in the Gospell to beare plentiful fruite.

In Alcorano Azorao 17.
Simoneta. Lib. 4.
Cap. 36.
Vincen-
tus Lib. 23.
Cap 51.

Paulus di-
aconus lib
18. rerum
Romano-
rum.
Azoara. 58

Mahometes functions.

First he was a keeper of Camels, afterwards when he had married a rich widdow, he became a marchaunt, and at the length a Prophet, and by the helpe and meanes of Sergius the Moncke, he was a sectary. He sayned that he receiued the law of God of Gabriell the Archangell in the forty yeare of his age.

At the last, (when he was made a captaine in the warres) within 18. monethes after he sayned him selfe to haue learned his misteries in Jerusalem, being translated from thence and taken up into heauen, of Gabriell the Archangell, and after he had disceded from heauen, toke to his fellowes Eubogaram, Ali & Zaid. And when he came to Athaif, he openly taught that he was a Prophet, and this he dyd by the space of ten yeares running by and downe from place to place. And at length hauing gotten a band of men, he compelled by menacings those men to consent vnto him which he could not by phantasticall and subtle reasons bring to the foyme of religion and lawes that he had prescribed.

He had two heauenly counsaillours, Michaell and Gabriel, and two earthly counsaillours Eubocara and Aomarus.

In the proclayming of his lawes a doue made by arte did flye vnto him, and sitting vpon his shoulders did gather cozne out of hys eare. Whereby certayne madmen foolishly thought that the holy ghost gaue lawes vnto him.

Doubtfull matters were referred to hys determination.

He was sent to be a punisher of the gentiles, that they might worshipping one God. Some thinges he commaunded to be done, and some thinges to be vndone. He ordayned some meates that were good and sauoury to be lawfull to be eaten, and other some to be vnlawfull. He doth explane Alchozan, and extollet it aboue all other lawes. He expoundeth the contrarieties therein, & maketh playne the right way.

Azoara. 9.
Ibidem. 38
56.

He sayd also he was enioyned to worshipping onely the Lord of the citie Haram, and to beleue in him which ruled all thinges, and to read Alchozan plainly, and by it to geue correction.

He affirmed also him selfe to be an arbitrer and iudge of dissention in religion, and did arrogate vnto himselfe the authoritie to dispense and to dissolue wedlocke.

kk. y.

Further.

Miscellanea prælectionis tertiæ.

Vincenti-
us. Lib. 23.

Furthermoze he declared that he did folloꝝ the law of Abraham by the commañdement of God, and sayd that he was a prophet sent of God to geue saluation, and that he might temper and mitigate lawes whiche was too rigorous and seuerẽ for the Jewes and Christians, by geuing forth moze gentle and easie preceptes.

Sigibertus
et Paulus.
diaconus.
Lib. 18.

In the kingdome of the Saracens he did constitute foure chiefe rulers whiche were called Ammirei, and he him selfe was called Ammiras, or Proto Simbolus. Hys warres are described in the chronicles of the Saracens.

Mahometes workes which he wrote.

Simoneta
lib. 4. cap.
34.

Mahomete being a subtil and crafty man, that he might alienate and turne the weaklinges from the Christian sayth, following certaine heretickes in composing and making lawes, and taking many thinges out of the sacred Bible, made the booke called Alchozan.

In apolo-
gia.

Bibliander doth say, that in making the booke Alchozan, he vsed the helpe and labour of two runnagate heretickes, Sergius and Iohn of Antioch, & of two Jewes that were Apostataes. And that he might get moze authozitie vnto his booke Alchoran, he sayned it to be geuen and sent him from heauen: for he swoze that he being taken vp into heauen, learned his misteries there.

It is witten that he would haue noz do nothing of his owne wil, but onely that which was commanded of God: and being taken vp into the highest of the orizon, came vnto God him selfe, which taught and instructed him effectualle, but yet he beyng two arrowes shot distant from God.

Mahometes doctrine.

Mahometes opinions are a confused Chaos, gathered out of the bayne doctrines of Ethnickes, heretickes and Jewes.

Petrus
Cluniacen
sis. Vincen-
tius. 23. In
Colloquio
cum Iude-
is.

First he denyeth the Trinitie with Sabellicus, and taketh away the Diuinitie of Christ with Nestorius, with the Manechies he doth deny the death of Christ, albeit he denyeth not his going againe into heauen.

He named him selfe Messias, whome the Jewes loke for to come, yet at this day. He maketh Gabriel one appearing in the shape of man, standing byright, neuer sleeping, noz eating, neyther drincking, to be teacher and reuealer of his monstrous doctrine. He left to euery sect power freely to folloꝝ theyr owne doctrine, and sayd vnto the vnfaithfull: I truly will not folloꝝ your, neyther you my lawe, therfore let your lawes remayne to you, and my lawes to me.

He affirmeth also, that hys people could not obtayne the gouernment of a prince, by rule, vnles they departed from the Christian sayth, & kept theyr owne ordinance and lawes. God forbiddeth him, that he should call him selfe any other thing then a man, & that he should testifie, that there is but one God. He promisseth remission of sinnes, and good thinges to them that folloꝝ him, and curseth all them which do dissent from him, and menaceth vnto them the paynes of hell fire.

The storie of the booke of Numbers containd in the 13. and 14. chapters he doth peruerlie reply against and repell. He counteth the histoꝝ of Abel, the histoꝝ of Noe, and the histoꝝ of Ioseph, to be but fables. He iudgeth likewise the like of Moyse. He sayd, that he suffred afflictions for the truthes sake, and for inuocating vpon one onely God.

Mahometes Prophecies.

Mahomete prophcyed that xij. of the nation of Choras should beare rule after him, and that after them there should rise dissention, and that the dignitie and obseruation of his law should endure so long as twenty of Choras should remayne aliue, and that hys successozs should weare bile and base apparell vntill thirty yeres were expired, and afterward they should weare sumptuous & gorgeous apparell.

He prophcyed also that Alchozan should perish & be destroyed after a thousand yeares were expired.

Mahometes strifes and conflicts.

Mahomete

Mahomete impugned the Christian religion, first with his false doctrine, for he utterly denyed Jesus Christ to be the sonne of God, and condemned them that believed in him.

Secondly, by false cauations and flanders, for he sayneth the vnfaithfull, (whome he thought to be Christians) to affirme that the Angels which be about God are women, and to worship the virgine Marie for a goddess.

Thirdly, he did contend agaynst his owne profession, for that he was constitute of God to be a teacher, and not a violent enforcer, as he sayth himselfe.

Furthermoze, he vsed manifest violence, sayning himselfe to doe it by the commaundement of God.

Finally, he did strue agaynst his owne country men the Arabians, for some of them sayd vnto him: Bring vs an other Alcoran, or els doe thou alter and chaunge this. Vnto whom he answered, that he would not. Some of them called him a deuillish man, and an enchaunter, whom he doth confute by threating of the paynes of hell fire. He published an edict in the which he did forbid vnder payne of death that no man should dispute, doubt or contend of his lawes, and also commaunded all men to be contented with the authoritie of the dicatour.

He contended also agaynst the Gentiles and their idoles, and agaynst them that denyed the resurrection of the dead.

Mahometes vyces and wickednes.

Like as Mahomet was an instrument of the deuill, so also he bare the deuills markes, that is, notes of lying, murther, & filthines. He did not sweare by the name of the true God, but by the windes, cloudes, Prophetes and Angells, by the euening star, and by the Mount Sinai, and by the going downe of the sunne.

Vincentius described at length his thestes and crueltie. He was geuen so much to filthy lust, that he sayd it was geuen him of God to do moze in carnall copulation then forty men, which is a foule thing to be spoken. He had forty wiues. He gained also that God gaue him a singular power and licence to exercise his fleshly lustes.

The Jewes at the first ranne vnto him by heapes, supposing him to be Messias, but when they saw him eate of Camels flesh, they knew that he was not Messias.

Mahometes death.

At the length by the iust punishment of God he fell into a pleurisie, or els into the falling sicknes as some write, whereof he was wont oftentimes to be sicke, and in his sicknes he lost his wittes, his belly swelled, and his litle finger was bowd back, In Chrono-
ward, and dyed fourtene dayes after he was sicke, when he was 63. yeares olde, ^{nog.} or forty, as Valentius, and Munsterus noteth, and in the yeare of our Lord 632. as Sigibertus writeth, and after he had raigned ouer the Sarazens tenne yeares. He commaunded that no man should bury him, because he sayd he should be taken vp into heauen the third day. Which when they had looked for, sawe came not to passe, his frendes cast him out naked, but some do write that he was buried in his clothes. His carkasse is put in an yron coffin, and kept in the towne Mecha, where it is worshipped of all the East part.

Other testimonies of Mahomet.

Mahomet himselfe writeth, that many men iudged and reported of him saying thus: Doe ye not follow that diuellish and mad man, who vseth inchauntementes. He did eate as other men doth, and went abroad, wherefore he hath not an Angell to his keeper, which getteth him treasures, or maketh him gardeins, the fruite and hearbes whereof he might eate.

Agayne it is sayde of him: This man is an enchaunter and a lyar, making and bringing by all lyes of him selfe, and purposeth so to disswade vs from the secte of our Elders.

And in an other place Mahomet sayth thus: The vnfaithfull hearing our preceptes, doe say that they are arte Magicke, and that I sayned them. But he, that he

Be.ig.

might

Miscellanea prælectionis tertiae.

might deceiue the vnware men, sayned that Christ propheticd that Mahomet should come, and bring a most excellent law.

Rabalachbar learned in the scriptures, sayd that Mahomet should be bozne, and also he approued all the histoꝝ of him, by the astrologicall testimony.

This shalbe sufficient for the birth, life, and death of Mahomet. Now a word or two of his riddies and hard sayings, which properly may be called *Ænigmata*.

Ænigmata Mahometi.

Questio. 1.

What sonne is stronger then the father? Iron. What is stronger then Iron? Fire. What is stronger then Fire? Water. What is stronger then Water? Winde.

Questio. 2.

What earth is that, which the sunne one saw, and neuer shall see agayne, vnto the woꝝldes end?

Responsio.

When Moses denided the red sea, the bottome of the sea was made bare, which the sunne then saw, but after the water was closed agayne together, the sunne neuer saw it, nor shall see it agayne.

Questio. 3.

What house is that, which hauing twelue gates, by the which twelue portions went out with twelue generations?

Responsio.

That rocke which Moses smote with his rodde, and opened twelue fountaynes, to the twelue tribes of Israel.

Questio.

To what pæce of the earth spake God?

Responsio.

God commaunded the mount Sinai to lift Moses vp to heauen.

Questio. 5.

What was the first wood without life, and afterward hauing spirite and life.

Responsio.

Moses rod, which was now a rod, and now a serpente.

Questio. 6.

What woman came onely of a man and father without a woman or mother. And what man was bozne onely of a woman and mother without father?

Responsio.

First Eue was made of Adam, without the company of a woman, and Christe was bozne of the virgine Marie, without the company of a man.

Questio. 7.

What earthly thinges be these which were made and brought forth without the coniunction of any male.

Responsio.

Adam, Abrahams Hamme that was in the bush behinde him, and Christ.

Questio. 8.

What grane was moued with him that was buried in it?

Responsio.

The whale with the prophet Jonas in hys belly.

Questio. 9.

What were those two whose graues are vnknowne?

Responsio.

Abitabil and Moses. For Abitabil when he felt death comming, commaunded that after hys death, a camel bearing his body, should be driuen to go thither, whither so euer fortune would lead him, and that they should follow the Camell, vntill he lay downe of his owne will. And in the place where the camell lay down, there was found a monument of graue, which Noe had prepared to Abitabil. And when
be

he was buried there, that place was utterly lost, and could neuer be found agayne.

Moses, when he wandred in the wilderness, found by chaunce a grane open and hope, mete for his quantetie, both for bredth and length. Whereat he marveling the angell of death came to kyll him. Whome when Moses knew, he asked him saying: Wherefore comest thou? The angell answered, I am sent for thy soule. In to whome Moses sayde: By what meanes canst thou take it away? for thou canst not take it out of my mouth, with which mouth I haue spoken to the Lord, nor out of my eares, wherewith I haue heard the Lord, neyther through mine eyes, where with I haue seene the face of the Lord, neyther out of my handes, wherewith I haue receyued the gift of God, nor by my forte because I went by to the mounte Sinai. The angell hearing this, departed, and chainging his shape, brought out of Paradise a certayne fruite: which when the angell offred to Moses, Moses receiued it, and put to his nose, and then the Angell toke hym by the nostrils, and so wrong out his soule: whiche being done, his body remainyng in the sepulcher, was neuer founde after.

Quæstio. 10.

What fire both eate and drinke, and after it is quenched, it is neuer kindled agayne vnto the day of iudgement?

Responsio.

The fire in mans body is sustayned by meate, drinke, and life. And when the soule departeth from it, it is extinguished, and shall not be kindled agayne, befoze the soule returne to it.

Quæstio. 11.

What is euer little? and what is euer great?

Responsio.

Little stones, and great hills.

Quæstio. 12.

What humour and moystnesse is that, which cometh neyther from heauen, nor from earthe.

Responsio.

The sweat of man and beastes when they labour.

Quæstio. 13.

How was the first ship made?

Responsio.

Noe began the first ship, and Gabriel gaue the kayes, and Noe with his children entred in, and he coming from Arabia, went about seven times the citie Mecha, and sayling from thence, came to Hierusa'em, and compassed that likewise seven times about, and so came into a mountaine of Iudæa, and there the waters being decreased the ship staid.

Quæstio. 14.

How canst thou measure all the worlde?

Responsio.

With one naturall dayes iourney, for the sunne goeth in one day, through the whole worlde, from the East to the West, and from the West to the East.

These were the questions & answers which Mahomet had with the Jewes.

Spes viua. 5.

Every word of Peter bath in it a marueilous Emphasis: as this word *spes*, which is not a bulgare and common hope, but a liuely hope, or the hope of life. And therfore Peter calleth it *spem viuam*. The Gentiles had a certayne hope in this life: of which Theocritus maketh mention.

Fidere Batte decet, melius cras forsan habebis.

Sperandum est viuus, non est spes vlla sepultis.

But this hope is but a momentanie, short, and bayne hope: but our hope whereof Peter speaketh, is a hope that neuer faileth, by the which we are saued. And this

Lib. iij.

hope

Miscellanea prælectionis tertiae.

hope is nothing els but Christ, which leadeth vs vnto eternall life.

Purgatorie. 6.

There is sayned to be a certayne middle place after this life betwene hell and heauen, which they call purgatory. In the which place they that be there, are counted to participate somewhat of both the extreames, for in that respect that they are so confirmed with hope, that felicitie at length shalbe geuen vnto them: they suffer quietly the paynes that be inflicted vpon them, & so are counted in the number of the Sainctes: but in that respect that they are punished and tormented with greuous paynes, they haue their lot in hell.

It is sayd also that the paynes of Purgatory shall not onely haue a certayne end, but they may be also eased, relieved and redeemed, with the woorkes and suffrages of the lyuing.

Our aduersaries do perswade with many reasons and authorities that there is such a place, which reasons and authorities I will alledge and bring in, and make answer to the same orderly.

The first reason and prooffe.

They doe alledge out of the olde Testament the history of the Machabees: where it is red that Iudas beleued it to be a wholesome and an holy thing, to pray for the dead, that they might be loosed from their sinnes.

Responſio.

This place cannot oppugne the veritie, because these booke be not in the Canon. Yet they say, although the Hebrewes do not accept them as Canonically, yet our Church hath receiued them: we graunt that your Church hath receiued them, but (as S. Cyprian doth testifie) that they may be read in the Church, but not that our sayth or any article thereof may be confirmed thereby. In the which place Saint Cyprian doth rehearse all the booke Canonically, and addeth these wordes. *Hi sunt ex quibus patres voluerunt dogmata nostra fidei consistere*: these be the booke, out of the which our fathers would haue the doctrines of our sayth to consist.

In expositione symboli.

And S. Hierome, when he alledgeth the booke of the Machabees, is wont to adde, *Si quis velit credere & recipere*. If any man will beleue and receiue them.

Contra secundam epistolam gaude.

S. Augustine also saith: *Receptos, sed non ut pares legi, Prophetis & Psalmis*. I haue read them being receiued, but not equall to the Prophetes and Psalmes. Which booke, notwithstanding, he sayth are not vnprofitable, so that they be soberly read and heard, that is, that we doe iudge and discern in what poyntes they do agree with the Canonically Scriptures, and in what poyntes they do not agree.

Euseb.

Melito also Bishop of Sardinia doth not rehearse the booke of Machabees to be in the number of the Canonically Scriptures.

Epiphanius also leaueth them out.

To this purpose maketh also the history of one Razias in the same booke, who killed him selfe, that he might not fall into his enemies handes. In which booke both the man and his fact is commended and praysed. Which example the heretikes called Circuncelliones (who were in S. Augustines time) did wickedly abuse in laying violent handes on them selues. Whereupon S. Augustine laboured much agaynst the Donatistes to defende that booke: but how much he preuailed, let other men iudge.

To conclude, it is writtten at the end of these booke: *Si recte scripsi, est quod volui, sin exiliter & tenuiter, est quod potui*. If I haue well writtten, it is that I would, but if I haue writtten slenderly and sleightly, it is that I could. Which wordes do not seme to be spoken by the insinuat of the holy ghost, as the author of the sayd booke.

The second reason and prooffe.

Cap. 9.

They alledge Zacharie the Prophet where it is writtten: *Emisi uinctos tuos e lacu*. I haue loosed thy prisoners out of the pit wherein is no water.

Responſio.

Responsio.

S. Hierome by this lake, in the which was no water, playnely vnderstandeth hell, where is no mercy, which when it was prepared for vs, we were redēmed and deliuered from it by the merite of the blood of Christ. This place is also expounded of many, of the receptacle of the soules of the fathers befoze Christ ascended into heauen, from whence they were deliuered & caried vp into heauen, by the benefite and merite of Christ. But S. Hierome affirmeth that the rich glutton was tormented in the same lake. Whereby it appeareth, that their iudgements and compositions of Purgatory are waivering, and not firme.

The third reason and prooffe.

They proue Purgatory by this saying of Ecclesiastes: *De carcere atque catenis interdum quis progreditur ad regnum?* Out of the prison, who will come forth to iudge.

Responsio.

This saying of Ecclesiastes maketh nothing to their purpose, soasmuch as it is intreated there onely of the changeable course of thinges.

Gregory bishop of Pontus otherwise called *Laodiceus* (as S. Hierome writeth) sayth: *Ut rex stultus atq; senex e regno facile potest deuici, sic vicissim iuuenis, quamuis pauper, modo sit sapiens, ex humili loco ad regnum prouehi potest.* Like as a king that is foolish and olde may be easily deposed from his kingdome, so on the other side a young man, though he be poore, so that he be wise, may be promoted out of a base and low place, vnto a kingdome.

Origen and Victorinus doe apply this place to an allegory, in expounding the old king to be cast downe, to signifie the diuell, which is called prince of the world, and by the young man they vnderstand Christ: which whē he came freshly vnto the father, he receiued all power, when befoze he was bared in the world as in a prison.

The fourth reason and prooffe.

It is written in the psalme of Dauid: *transiimus per ignem & aquam, nosque in refrigerium eduxisti.* We went into fire and into water, but thou broughtest vs out into a wealtly place.

Responsio.

S. Augustine expoundeth this verse of the tentations of this world: So that aduersities are signified by fire, and prosperities are signified by water. Under the which tentations when the godly do not lye, and are overcome, they are brought to the refreshmentes of heauen.

The fift reason.

In the new Testament there is mentioned one kinde of sinne, which is not forgiven neither in this world, nor in the world to come. Wherefoze there remaineth some sinnes to be clenfed and purged in an other life.

Responsio.

This place doth not inferre nor vige, that there be some sinnes which are remitted and purged in an other life.

Among the Logicians two negative propositions do not conclude an affirmative. Wherefoze not to be forgiven in this world, and not to be forgiven in an other world, doth not affirme the pardoning of sinnes after this life. Christ therfoze spake these wordes by an exaggeration, whereby the greuousnes of this sinne might be made moze open and known. Also S. Marke doth write the selfe same thing, saying simply, it shall neuer be forgiven, & maketh no mention neither of this world, nor of any other, but doth expound Mathewes meaning.

The sixt reason.

They object out of Mathew this saying: least the iaylor cast them into prison. Merely I say vnto the: thou shalt not come forth, vntill thou hast payde the debt.

L.L.s.

termoff

Miscellanea prælectionis tertiæ.

termoſt farthing.

Reſponſio.

S. Auguſtine playnely vnderſtandeth hell, and he will haue the word *donec*, to be taken in the ſame ſignification in which it is ſayd : he knew her not vntill ſhe had brought forth her firſt begotten ſonne.

S. Hierome expounded this place of concord to be obſerued and kept among the faithfull, ſo long as they are aliuie, which he proueth by the ſayings that go befoze, and by the ſayings that do follow.

Beſoze it was ſayd. If thou offer thy gift at the Alter, and there doſt remember that thy brother hath ought agaynſt thee, leaue thy gift there. &c. And now it followeth loue your enemies.

He maketh mention alſo of an allegoricall interpretation, by the which ſome do vnderſtand by the aduerſary, the ſpirite it ſelfe : which expoſition ſemeth to be very abſurde, that the holy ſpirite ſhould deliuer vs to the iudge. He omitteth not alſo to rehearſe, that ſome do vnderſtand by the aduerſary the diuell, as you may read in S. Ambroſe.

Tertullian alſo rehearſeth the ſame in his booke *de anima*, although he affirme the ſame place to be vnderſtand moze ſimply of concord and agreement. Therefore when no certaintie can be gathered of ſuch allegozies, this reaſon and profe is very infirme and weake.

The ſeuenth reaſon and profe.

The rich man mentioned in S. Luke ſemeth to proue a purgatozy, for that he deſired Lazarus to be ſent to his brethren, to warne them that they ſhoul not come there, which ſemeth to haue come of charitie, but in hell, there is no charitie. Ergo he was not in hell, but in purgatozy.

Reſponſio.

This place of S. Luke is counted of many to be a parable. Of which iudgement Chriſtoſome is. And a parable proueth nothing. But let it be a true hiſtorie, how will they by that defend him to be in purgatozy, ſoasmuch as betwene the boſome of Abraham, and the place of puniſhment there was ſayd to be a great Chaos: So that from thence none could come vnto Abraham. And it is meruall that the rich man, being ſo greatly tormented, did not require anniuersaries and ſuffrages of the lyuing. And when Abraham did affirme that he could receiue no helpe neither of Lazarus, what boldenes hath the prieſt to ſay that he by his maſſe and prayers can releaſe the ſoules of the dead from the paynes of purgatozy. The wiſe virgins did not communicate their oyle vnto the ſolliſhe virgines. Likewiſe Lazarus could not profite the riche glutton.

It were much better to expounde and weigh the wordes of Abraham, when he ſayd and made anſwere. *Mofen habent & prophetas*, they haue Moſes and the Prophetes. By which wordes it is ſhewed that the holy ſcriptures are ſufficient to ſaluation, and that men neede not to be ſent to fathers or to humayne traditions, or apparations of the dead.

The 8. reaſon and profe.

They pretend alſo the authoritie of the Apocalyps, where it is read that no impure or vncleane perſon ſhall be admitted into the holy citie.

Reſponſio.

Concerning the holy citie (which is the fellowſhip of the bleſſed) we graunt that no impure thing may be tranſmitted vnto it. For they that dye in the name & ſayth of Chriſt, are clenſed with his blood.ouer and beſide, repentance and diſſolution of the fleſh both cauſe them to remember and confeſſe theiꝝ impurity. Therefore they ought not to be counted vncleane, which be partakers of eternall life.

The 9. reaſon and profe.

Paule writeth that all knees both of thinges in heauen, and thinges of the earth and thinges vnder the earth, ought to bow themſelues vnto God.

Reſponſio.

Responsio.

These wordes are not to be vnderstand of the worshipping of God: for thys worship standeth not in this, that the knes should be bowed, but doth specially require the spirituall affectes and motions of the minde. Paule there speaketh of the great authoritie and power, which is committed and geuen to Christ, by the which power euery creature of heauen, earth, and hell, is made subiect vnto him: yea the deuill himselfe, with all the wicked and damned spirites, will they, nill they, are deuiered vnder his fete. And the wordes which go before do shewe this sufficiently, for it is sayd: God gaue him a name that is aboue all names, that all knes woulde bow in that name, which words if ye will apply vnto the diuine worship, as though they which worship God be in purgatory, then must you graunt also, that the deuill and all the damned spirites do worship Christ.

The 10. reason and rule.

It is alleaged out of the Apocalips, that euery creature in heauen, in earth, and vnder the earth, and in the sea, sing prayes vnto God.

Responsio.

All thinges do prayse God, as it is conuenient to theyr nature: for they exhibite matter and occasion of diuine prayes, as hilles, mountayns, trees, woodes, dragons and such other like do truely and properly prayse God for theyr creations sake.

The 11. reason and profe.

It is wrytten in Paule, that fire shall trye euery mans worke, and if any mans worke that he hath builde vpon, abide, he shall receyue wages. If any mans worke burne, he shall lose. But he shall be safe him selfe neuertheles, yet as it were by the fire. Here may you see that the fire of purgatory shall cleanse all mens doinges.

Responsio.

No man shall escape this fire whether he builde well or ill. All are to be proued by this fire, that the doctrine which is built be proued and examined whether it doth agree with the foundation, or no. Otherwise God is sayd to be like vnto a burning fire. For God will purge the sonnes of Leui, and will purifie them as siluer and golde. The doctrines that be sound, shall abide, nor the fire that tryeth them, shall hurt them, no more then the furnace doth hurte siluer or gold.

Augustine in diuers places of his wrytinges maketh mention of thys sentence, and alwayes consenting vnto himselfe doth bring the selfe same exposition of these wordes: but he affirmeth thys saying to be in the number of one of those harde sayings, which Peter spake in his Epistle.

Furthermoze he warneth that we interpret this fire to be of that kinde, which may be common, as well to the good builders, as to the ill. At the last he sayth, We must beware that we set not in this predicament those that be baptized which haue lined ill, and that we sayne not theyr bainous sinnes, as murther and whoredome (by the which men are excluded from the kingdome of heauen) to be wood, straw, and chaffe, because to such kinde of men, being gilty of such greuous crimes, hell fire is due: which fire can not be common to the good builders also, except you will thrust them also into hell fire. Here is also mention made onely of them, which marking and obseruing the foundation, do builde. Among whome they are not to be numbred, which are burthened with desperate vices. S. Austine goeth further and sayth, that the foundation is Christ, which the Apostle him selfe doth interpret. He addeth also sayth, because Christ dwelleth in our hartes by fayth, and he maketh them to be the good builders, which obey the lawe of God. He affirmeth them to builde hay and stubble, which retayne the pleasures of the world, which pleasures, are not expresse forbidden, and do so retayne them, that they geue themselves more vnto them then equitie doth require. They which builde well (sayth he) possesse the goodes of this worlde, as riches, honour, wife, famelye, and yet they be as though they possessed them not, and do vse them, as though they would not vse them. The ill builders are affected with these thinges more then behoueth, yet they geue not them selues so losely vnto these theyr desires, that they will preferre these goodes, before Christ, vnto whom as vnto the foundation they do leane, but rather set Christ

Miscellanea prælectionis tertiæ.

before them. For if they come either to confession of theyr faith, or to martyrdome, they will rather lose those goods, then to depart from Christ. Notwithstanding because they did embrace them with too vehement affect and loue in losing them, they feele the fire. For they be very sorrowfull and take it grauously, that these things are taken from them, but yet they be saued, because they keepe the foundation of the true sayth safe and vnhurte, that is (sayth he) hay, wood, and chaffe to be kindled with fire and perish, because theyr desires and pleasures doth molest them, as the flame of fire would do, and so those pleasures and affections do banishe away. And this happeneth to many (sayth he) while they liue here. For it chaunceth many times, that the holy martyrs and saintes be beriuied of the goodes of this worlde for the name of Christ. He proueth fire to signifie tribulations, as it is taken in the Psalme: and for that cause he willed fire and water to be had in the exorcisme of baptisme, that we may be admonished that by these two we shall be tryed. He byingeth in also this sentence of Ecclesiasticus: *Uas figuli probat fornax, & animos iustorum tentatio tribulationis.* The fornaçe proueth the potters vessell, but tentation of tribulation, tryeth the mindes of the righteous.

Psal. 65.

To this interpretation of Augustine, Gregory doth consent, yet he doth wright it vnto purgatorie. But it doth most evidently appeare, that Paul by the good and bad buildinges, doth signifie doctrine, either sound or els corrupt, whose ende is described, that if they be good, they shall haue reward, but if they be ill, they shall perish and banish away. For euery plant which my father planted not (sayth Christ) shall be pulled vp by the rootes, but the worde of God remaineth for euer.

He which hath not builded well, may be saued, but yet by fire, because he shall see his doctrine confuted and condemned, & shall know that he hath laboured in vaine, and be lyke vnto one which goeth through the fire, whose garmentes are burned, yet he himself escapeth. Some do expound this clause (so as it were by fire) because men are hardly brought from their opinions. For they do embrace and allowe to much their owne inuentions. But the exposition is moze simple and playne, if you will say that these men, when God shall examine them, shall feele shame, sadnes, and vnquiet consciences. And to this interpretation doth Ambrose condescend, he must needs be ashamed which seeth himselfe to haue defended a falsitie for a trothe: in this examination and iudgement of God the error of doctrine is opened, and forthwith followeth dolor and great heauines of repentaunce. Chrysostome thoughte that this fire pertayneth to hell, but because he seeth this saying to be against hym, (but he shall be saued as it were by fire) he expounded to be saued, to signifie no other thing then to endure and continue, not to be exting, not to be turned into ashes, or to be brought to nothing, that this euil builder should endure *quod ad substantiam*, concerning hys substance, but he shall not be reuered (as he sayth) but only to punishment, that he burne in this fire for euer. He did know that this interpretation was somewhat farre fetched, and therefore he went about to temper it, and sheweth that Paul sometymes adourneth with sayre wordes those thinges which otherwise are vnhonest and to be disproued, and sometymes termeth with vnhonest wordes thinges that be commendable and allowable: In the latter epistle to the Corinthians, Paule sayth, that we do captiuate all our thoughts, wherby this word captiuate, he calleth it to be a perswasion, by the which men do willingly submit themselves to the sayth of Christ. Also when he speaketh of the mortification of the flesh and members, which are vpon the earth, he commendeth by this terme (mortification) a very approued & perfect thing. And likewise when he sayth to the Romans. *Non regnet peccatum in vestro mortali corpore:* Let not sinne raigne in your mortall bodies: he doth beautifie with this worde (kingdome) tirannie, by the whiche we are oppressed with sinne: so by this worde (sayng) he calleth it and meaneth eternall continuance in the fire of hell. But this wrightyng and wrythyng of Chrysostome to defend his interpretation, cannot consist as a thyng true. For when all things here are taken allegozically, what needeth he to sie the signification of a true fire, vnles he meaneth the fire of hell to be also allegozicall, which the receiued doctrine of the church will admit not suffer:

Fur:

Furthermoze, when it is sayd, the fire shall proue euery mans worke, it beho-
ueth to constitute such a fire, which as well the good builders as ill, shall susteine &
faile, as S. Augustine very aptly doth write.

I thinke S. Augustine neither ment noz would, god and holy men to be tormen-
ted with the fire of hell. Notwithstanding the Greeke scholies do receiue this sen-
tence and interpretation of Chrysostome.

Erasmus in his annotations doth count it a bayne and foolish thing by this place
to proue purgatorie. If the fire of purgatorie be in this place constitute and proued,
then must this fire be common aswell to the Apostles and to other saintes, as to o-
ther, although they haue builded a church with most approued and sincere doctrine.
And by this place to defend purgatorie, is no moze but that our aduersaries do cast
dunge in their owne eyes. For they say that some pardons are geuen and graited
of the Pope to absolue man when he dieth, *ab omni tam pena, quam culpa*, aswell frō
all payne, as from all fault: so that his soule shall sie straight way into heauen. If
it be so, how shall this man be proued with the fire of purgatorie, if this fire be com-
mon to all?

Scotus doth say that the action and motion of charitie may be found so absolute
and perfect, and of so great seruencie, that it may put away all paynes. How then
can this fire of purgatorie which they will proue by this place, be common to all?
vlesse perchaunce they will place this fire in the ayre, and saie that all saintes
when they sie to heauen, do passe through the fire, as one Alcuinus doth affirme.

But it is to be marked that the opinion of them which will haue a purgatorie, is
not one, but diuers and sundry: for some woulde it to be a most certayne doctrine,
and one of the articles of our sayth, other do but suspicate or opinate that there is
such a place.

Concerning the first, sure doctrine, and the articles of our sayth, ought to be pro-
ued with most euident testimonies of the scriptures. They indgement is not to be
receyued which would make men to be the authoers of thinges to be beleued. For
contumely should be done to the holy ghost, if it should be thought, that he had geue
vnto vs those writings, in the which should be not perfectly containned whatsoe-
uer is necessary to saluation.

The Epistle written to Timothie doth sufficiently conuince them, where it is
written that the scriptures geuen by the inspiration of God, is profitable to teache,
to confute, to correct, and to instruct, that the man of God may be perfect, and ab-
solute to all god workes: Therefore if they wil bring any god worke, or any thing
necessary to be beleued, which can not be confirmed by the holy scriptures, it is to be
answered, that which they bring, is neyther god noz profitable. And where they
boast that the Apostles taught not all thinges, noz that the primative church recey-
ued not all thinges necessary to saluation, it is not to be graunted.

Tertullian hath a godly saying much repugnant to this opinion: for he writeth,
Felix ecclesia cui totam doctrinam Apostoli cum sanguine profuderunt. Happy is the
Church vnto whome the Apostles with theyr bloud, poured and gaue all necessary
doctrine.

De persecu-
tione here-
ticorum.

Christ also sayde: What thinges I haue heard of my father, those thinges haue
I made knowne vnto you.

Obiectio.

The Apostles indeed shewed and taught all thinges, but they wrote not al thinges.

Responsio.

If they wrote not all thinges, yet they had a respect, that all thinges which they
deliuered, might be manifestly proued, eyther out of theyr owne writings, or els
out of the booke of holy scriptures: For otherwise there should creape into the
Church, a rabblement and beape of superstitions, which would seme to be defen-
ded vnder the pretence of the traditions of the Apostles.

But to our purpose againe. Concerning purgatorie, great doubt hath risen ther-
of in the church: for the Greeke church in the Florentine counsell did long resiste
and stande against it.

Ellig.

Augustine

Miscellanea prælectionis tertiæ.

Augustine spake of purgatory diuers and sundry wayes: for in his Encheridi-
on, he sayth, not to be incredible, that such a place may be after this life: but (sayth
Questio. 1 he) it may be enquired whether there be such a place or no. And it may be founde,
it may be hidden. Which wordes also he hath *Ad Dulcitium*. Likewise in his boke
de fide, & operibus, he writeth: *Sine igitur in hac vita tantum homines patiuntur, sine et-*
tiam post hanc vitam talia quidem iudicia subsequuntur, non abhorret (quantum arbitror)
Cap. 16. a ratione. that is, Whether men do suffer these thinges in this life onely, or els such
indgements do followe after this lyfe, it doth not abhorre (as farre as I knowe)
from reason.

You may see that S. Augustine here bseth a disunctiue proposition, to the verity
whereof one part is sufficient. Who I pray you would speake so doubtfully of an
article of the sayth, as to say, whether Christ had a true flesh, or a phantastical flesh,
or whether the diuine nature were in Christ, or humane nature onely? &c. Those
Y thinges which pertaine to the sayth, ought necessarily to be defined, and oughte
to be most certayne.

The same Augustine, when he spake of the fire of purgatory, sayd after this ma-
ner: *Non hoc redarguo, quia forsitan verum est.* I do not improue this, because perad-
Lib. de ci- uenture it is true. But in those thinges which are necessary to be beleued to salua-
uitate dei. tion, it is not lawfull to vse such phrase, either of writing or of speaking.
21. C. 16

Obiectio.

Although S. Augustine seemeth to be doubtfull in these places aheadged, yet in o-
ther places he doth most certaynly affirme it.

Responsio.

Those places where he seemeth to affirme it, are to be interpreted by these other
soure places. In the which he maketh it to be ambiguous and doubtfull, whether
there be such a place or no. Therefore it must be graunted that S. Augustine was
perswaded rather with opinion, then with certaine science and knowledge, because
Y the nature of opinion is to assent to one parte, with a feare and doubt of the other
part. But it is to be taught, that this maketh greatly agaynst thys comment and
glose of purgatory, that the holy Scriptures make no mention of such a place, nei-
ther in the olde Testament nor in the newe.

Abraham bought for the buriall of his wife a field, the grane is described, the price
is expessed, and all thinges are so diligently rehearsed, that nothing seemeth to be
omitted. Where notwithstanding there is no mention made either of purgatorie,
eyther of the soule to be deliuered from payne, either of any sacrifices or prayers.

In the booke of Leuiticus, and in other booke where the law is described, alwel
for the whole state of man and sacrifices and of oblations for euery kinde of sinne,
yet there is no mention made for the dead to be deliuered from payne.

The prophets which were the best interpreters of the law, when they commed
in euery place all offices of pietie and charitie, yet they set not forthe in all their ser-
mons any thing that concerneth such a place.

Paule also when occasion was offred him in writing to the Thessalonians (for
he intreated how they should mourne and lament for the dead in funeralles, and he
listeth by and comforteth them, that he admonished onely by the hope of the resur-
rection) might at the lest haue admonished in that place to haue prayed for our dere
frendes, lest they should lie long in the paynes of purgatory.

He bringeth no such thing, but after his doctrine of his resurrection, he sayth, *Itaque inuicem*
consolamini uerbis istis. Therefore comfort your selues one an other with these wordes.

Dionisius called Areopagita, when of a set purpose he moued a question, why
the Minister of the churche doth pray for hym that is deade, maketh no mention of
purgatory, but greatly trauaileth to render other causes and reasons. If he had be-
leued a purgatorie, he might easily haue answered the question.

S. Ciprian in the end of his booke doth write *Quum hinc excessum fuerit, neque lo-*
cus penitentia, neque satisfactionis erit effectus: When we depart from hence, there
shalbe neither place of repentaunce, nor effect of satisfaction.

Our aduersaries were wonte to pretend for this opinion, mercy, because they
would

would not thinke them to be condemned which died in þ confession of Christ, whē notwithstanding, they were yet holden with some spot of sinne.

But that mercy is folish which moueth vs to ordeine and constitute those things which we know not, whither they set forth the glozy of God or no, and which also cannot be proued by the holy scriptures.

Furthermoze we are bound to loue God, with all our strength, & all our soules, and to begin nothing which we know not to be allowed of him, and to pertayne to his glozy.

Thus you perceyue that purgatozy is no necessary doctrine to be beleued. Agayne, the suspition and opinion therof doth leane vpon infirme and weake reasons and doth hurt pietie, rather then promote it.

¶ Certayne places of holy scripture which do impugne Purgatorie.

Christ sayd: he that heareth my wordes, and beleneth in hym that sent me, shall Iohn. 5.
not enter into iudgement, but haue life euerlastyng, & shall passe from death to life.

In the Apocalips it is wrytten. Blessed be they which die in the Lord, for forth Cap. 14.
with they shall rest from their labours. But to be bryoled in fire, is not to rest from labour.

Christ sayd to the theefe: This day thou shalt be with me in paradise. Which place Luke. 23.
is against them which hold, that those spottes which remayne in man, although he liued neuer so well and vertuouly, must be purged. What will they say then to the theefe, which behaued himselfe wickedly to the ende, and yet was immediatly after his death receyued into paradise?

It is wrytten in Ecclesiastes: If the cloudes be full, they will poure forth rayne Cap. 11.
vpon the earth. And if the treē do fall towarde the South or toward the North, in the place that the treē falleth, there it shalbe. Salomon bseth here two allegozies, the one taken out of the cloudes, and the other of the treēs, by the which he admonisheth vs to do that goodnes, which we will do, while we haue oppoztunitie & tyme, for when we are departed from hence, there is no place neither of merite, nor repentaunce. There be also many other places in the Scriptures which make agaynst this matter.

One place I had almost forgotten, which the aduersaries of late haue alledged for the defence of purgatozy.

Obiectio.

It is wrytten (say they) in the epistle to Timothie that S. Paule prayed, that the Lord would graunt Onesiphorus, which ofte refreshed hym, that he might finde mercy with the lord at that day. Now when Onesiphorus was dead, and yet Paul prayed for him, therfore it is lawfull for vs to pray for the dead, which were in baine vnlesse there were a purgatozy.

Responsio.

If they loke well on their owne wryters they shall finde that Onesiphorus was alieue, as in Lyranus, whose wordes be these: The lord send him mercy in that day, die scilicet mortis sue, vel in die generalis iudicii, in the day of his death, or in the day of the generall iudgement.

Dionisius Carthusianus also doth say that he was alieue. Dier and beside Oecumenius expounding the fourth chapter of the same epistle doth say, that Onesiphorus was at Rome: In the which chapter Paule saluteth the familie of Onesiphorus which was at Ephesus, but Onesiphorus himselfe was at Rome. And so wryteth Chrysostome. Therfore this place maketh nothing for purgatozy.

I am not ignozaunt that the most part of the fathers are bent in their wrytings to graunt a purgatozy. But we must vnderstand that the fathers were men, & did sometyme erre as men. For they did not alwayes build golde, siluer and precious stones vpon the foundation, which is Christ.

As for antiquitie and custome, it ought not to prescribe and to be preiudiciall vnto veritie and truth: for in the very tyme of Paule errors began in the church. For

Miscellanea prælectionis tertię.

some euen than thought that baptisme ought to be receyued for the dead. But Cyprian doth admonish, that that custome with reason & truth, is the mother of error.

Obiectio.

The church hath vsed alwayes to pray for the dead, euen from the time of the Apostles.

Responsio.

It can not be denyed but that the church hath so done. But this their doing or saying hath none authoritie out of the holy scriptures. Men be moued and as it were impelled with a certayne naturall loue toward their frendes that be dead, to wishe them well to doe, & to breake out sometime into prayers for them. But hede is to be taken that this affection be not dissonant vnto sayth.

Other causes beside the opinion of purgatory may be assigned and alledged why prayers were made in the church for the dead.

They would not haue the name and memory of their frendes departed, to perishe and to be extinguisht, but tooke great care that it might long continue among the saythfull.

Furthermoze those prayers pertayned to geuing of thanks vnto God, who hath called the that are departed vnto himsele out of this miserable world. Whereupon S. Ambrose in his funerall orations, which he had at the death of Theodosius and Valentinianus the Emperours, doth reioyce that they had already obtayned eternall felicitie, and that they reigned with Christ: yet notwithstanding he prayed that God would geue vnto them that rest, which they desired, which two thinges seme to be repugnaunt, vnlesse you will expounde prayers for thankesgeuing.

De monogamia.

Furthermoze, some of the fathers went so farre, that they thought prayers somewhat to profite them that were in hell, not in shortning their paynes, for they be eternall, but to diminish and ease them at the least for the time of the prayers.

Crisostome, Augustine, and Hierome seme to be of that minde.

Agayne some might seme to pray for the dead, not for the end to deliuer them from purgatory, but that Christ might the soner come to iudge the quicke and the dead, that the saythfull which dyed in the Lord, might the soner haue the fruition of felicitie, both of the body and the soule.

Furthermoze, other did pray for the dead which were not in purgatory, (for they beleued it not) but in paradise, as it appeareth in Tertullian, who writeth that the church was wont to pray for the martirs, for whom (as S. Austine sayth) if any man do pray, he doth them iniurie.

Those prayers therefore were nothing els but thanks geuing. For they rendered thanks vnto God for the great giftes and benefits graunted to them of God, by the which they did most gloriously triumph over their enemies, they did also stirre and comfort other to be their followers. They did set forth their noble actes, declaring that they were gone into their country.

Lib. 3. ep. 3 Therefore in the primatiue church they prayed for the dead, but yet for the martirs (as Cyprian testifieth.) Euen as we do geue thanckes vnto God for all those that dye godly in the Lord.

Ecclesiast.

Erasmus sayth that in times past the people assembled together vpon certayne dayes to sing, *δοξολογία*, that is geuing of thanks. And the Prophet, preacher or bishoppe did extoll with godly wordes the diuine goodnes towardes his creatures: they did set forth the prayse of the godly martirs, which glorified Christ with their death, the people song hymmes, psalmes and spirituall songes vnto the Lord.

Now a word or two concerning the doctors indgement.

Epist. 54. S. Augustine in this Epistle ad Macedonium sayth: *Morum corrigendorum nullus alius quam in hac vita locus: nam post hanc vitam quisque id habebit, quod in hac sibi miles conquisierit*, that is. There is none other place to haue correction for maners, then in this life: for euery one shall receiue that after this life, which he hath gotten to himsele in this life.

De verbis Apost. sermo. 19.

Agayne in an other place he sayth. *Dua habitationes sunt, una in igne eterno, altera in regno eterno*. There be two habitations or mansions, the one in eternall fire, and the

the other in the eternall kingdome of heauen . Furthermoze in his hypognoſtichon agaynſt the Pelagians, he wryteth. *Primum fides catholicorum diuina authoritate reg- Lib. 8.
num credit eſſe celorum, unde non baptizatus excipitur: ſecundum gehennam ubi omnis a-
poſtata vel a Chriſti fide alienus ſupplicia reperitur. Tertium penitus ignoramus, nec eſſe in
ſcripturis ſanctis reperimus.*

The catholique ſayth beleueth by the authozitie of Gods woord, firſt, that there is a kingdome of heauen, from the which he that is not chriſtened, is exempted. Second, that there is hell where euery Apoſtata or vnſaythfull doth receiue puniſhment. The third place we vtterly know not, neither we finde it in the holy Scriptures.

S. Hierome doth ſay, that when we be in this preſent world, we may helpe one another, whether it be by god prayers, or by god counſell. But when we ſhall come befoze the iudgement ſeate of Chriſt, neither Iob nor Daniel can pray for any man. For euery one ſhall beare his owne burthen.

Chriſtoſtome ſayth: *Omnia hic diſſolue vt citra moleſtiam illud viduas tribunal, &c.* That is: Bring all thinges to paſſe here, that with out all moleſtation or grieſe thou mayſt ſee that iudgement ſeate. While we be here, we haue manifeſt and noble hopes, but when we are departed thither, it lyeth not in vs after, either to repent, or to wipe and waſh away any thing that we haue committed.

I could bring the authozities of many other fathers, but to him that will be reſolued without obſtinacy, theſe be ſufficient. And thus much for purgatoꝝ.

Hodie. 7.

Hodie is called in the Greeke tongue *σήμερον*, or *attice τήμερον*, in the Hebrue it is called Haiom, which is compounded of iom, with *h* demōſtration He befoze it.

Hodie in the ſcriptures is taken diuers and ſundry wayes. Firſt, for the certayne and preſent time, as in the prophet Eſay: *Non ieiunatis hodie, vt in ſublimi exaudiatur vox veſtra.* You ſhall not faſt as you doe to day, to make your voyce to be heard aboue.

Secondly, *Hodie* doth not ſignifie this preſent day or to morrow, but perpetuity of time, or from the beginning of the world, as in the epiſtle to the Hebrues, Paul Cap. 13. doth uſe it ſaying: *Ieſus Chriſtus heri, et hodie idem eſt etiam in ſecula.* Ieſus Chriſt yeſterday and to day, the ſame alſo is for euer. Notwithſtanding this ſentence of Paul is of diuers, diuerſly expounded.

Some do wryte that Paul bringeth in here an argument to confirme ſayth and truſt in God, in them to whom he wrote.

One might obiect and ſay: Paul thou doſt well admoniſh vs. God did aboue meaſure ſanour the Apoſtles & apoſtolike men, as his chiefe darlings & friendes, but he will not embrace me, with the like ſanour and grace. To the which obiection Paul geueth an apt and mate anſwere, ſaying: Ieſus Chriſt, yeſterday, and to day, and the ſame for euer. As though he ſhould haue ſayd: Ieſus Chriſt, which was yeſterday, that is in time paſt, that ſame is to day, and ſhall continue for euer. He hath that ſame benignity and gentlenes which he had then. His handes are not abbreviated nor ſhortned. He which ſuſtained and nourished with meate & drinke Elias, and the people of Iſrael, by the ſpace of forty yeares, the ſame will alſo nourish and fede you: becauſe if his benignity and gentlenes ſhould ceaſe, he ſhould alſo ceaſe to be God. Other do referre this ſentence to Paul, to this end, that we ſhould know that ſame maner of ſaluation to haue bene befoze Chriſt was incarnate, and the ſame which is after the incarnation of Chriſt to be all one. Other doe referre it to the doctrine of Chriſt, & that this world ſhall remayne for euer. Which expoſitions, although they be godly: yet in my iudgement the firſt expoſition is the very naturall ſenſe of the place.

And note here one thing, that the Apoſtle doth not entreate of the diuine eſſence of Chriſt, but of the knowledge of him, which flouriſhed alwayes among the godly, and is the perpetuall foundation of the church.

Miscellanea prælectionis tertiæ.

Therefore this sentence must be referred, not to the essence, but to the quality (if we may so say.)

For Paul disputeth here whether Christ were eternall with the father, but what maner of knowledge and benignity was among men of him, and from him.

Thirdly, *Hodie*, is properly vsed to be spoken of that time, which is after the coming of Christ, as Paul vseth it to the Hebrewes saying: *Hodie, si vocem eius audieritis*, To day if ye heare his voyce.

Lib. 1.
Cap. 1.

Mesichius in Leuiticum, doth vse *Hodie*, for eternity & perpetuity, alledging these wordes of the second psalme: *Ego hodie genui te*. This day I begat thee, that is, ab eterno, from euer and eternally. For with God *heri*, & *cras* haue no place. There is alwayes with him a continuall and perpetuall *Hodie*, as Theophylactus writeth vpon the epistle to the Hebrewes.

Notwithstanding some learned men which be of great iudgement write vpon these wordes (*Filius meus es tu, ego hodie genui te*: thou art my sonne, this day haue I begot thee) after this maner: There be, say they, diuers kindes of sonnes, some are children by nature, some by adoption, some of regeneration, some of alteration, by the which the pristinate state and condition is chaunged into a newe state. As touching Christ our Sauour, the true Christians be not ignoraunt by what kinde of these sonnes he is the sonne of God. Our sayth doth beleue him to be the naturall, the onely begotten and consubstantiall sonne of the father.

Concerning this present place of scripture, let vs see how this agreth vnto Christ, that the father did not simply say I begat thee, but this day I begat thee. This phrase doth not agre vnto children of adoption, of age, or of loue, but onely of the sonnes of generation, that is, that be begotten.

Now this generation is three folde.

1. *Naturall.*
2. *Spiritnall.*
3. *Condicional.*

The naturall generation is, by the which God the father begatte the word, and his naturall & consubstantiall sonne, and by the which one man begetteth another.

The spiritnall generation is, by the which the myndes of men are so regenerate, that of wicked they be made godly. Of the which generation Paul speaketh in the Epistle to the Corinthians, saying: *In Christo Iesu per euangelium vos genui*. I haue begot you in Iesus Christ by the Gospell. Agayne, *filioli quos iterum parturio*. Ipe little children, with whome agayne I trauel with childe.

Condicional generation is, by the which man is changed into another state and condition, diuers and discrepant from his former state, as if one of a priuate man be made a kyng, one from an obscure and base calling is made noble and honozable, of mortall, is made immortall.

Now these wordes *Hodie genui te*, this day I begate thee, doth not agre to Christ according to the first generation. Yet not so, but that he is the naturall sonne of God, nor that this generation being eternall, can be made temporall, or subiect to any tyme, except ye will referre it to that day, in the which the worde being incarnate, was borne of the virgin Mary.

Neither the generation which is called spiritual, may agre vnto Christ, for whē he is and was most pure in minde he had none impietie nor impurenes, from the which he might be regenerate vnto godlines.

But the third generation, that is the condicional, may be applied and referred to Christ. For what other thing was the immutation and chaunge of the state & condition of Christ, whē he was by the holy ghost dedicated, consecrated and declared from heauen to be the sonne of God at the flood Jordan, when he was baptised: But a certayne regeneration, that is, he was sene to be another maner of man thē he was before: In so much that the inhabitautes of the city did say: *Vnde huic has omnia, & que sapientia hac que data est illi, &c.* From whence hath he these thynges? what wisdom is this that is geuen vnto hym, that euen such great workes are done

done by his hands: Is not this the carpenter Maries sonne: The brother of Iames and Ioses, and of Iuda and Simone?

Or els these wordes, *Ego hodie genui te*. This day haue I begot thee, may be referred to Christ, when being raysed from death he putting of the infirmity & mortalitie of our flesh was translated and exalted aboue all, vnto the heauenly glory, and to the right hand of the Father. This is the censure and iudgement of certaine learned diuines.

Hodie is taken also for euery tyme, or daily tyme, as we aske in the lordes prayer *panem nostrum quotidianum da nobis hodie*. Gene vs this day our daily bread.

Hodie signifieth sometyme the whole tyme of our lyfe, as Basilus Magnus writeth in a certayne epistle, where he bringeth in this saying of the Apostle: *Innuicem adhortamini, & in idipsum edificate usquequo hodie dicitur*. Exhort one another daily, while it is called to day.

In Epistola ad Chilonem de vita solit.

This shall be sufficient for this word *Hodie*.

Ego sum. 8.

It is written in Exodus, that when God sent Moses to the children of Israel, to say vnto them: The God of they fathers sent him vnto the, Moses asked God what aunswere he should geue them, if they asked him what is his name: And God aunswere Moses, *Ego sum qui sum*. I am that I am. For the future tense doth comprehend in it thre tenses. The hebrue wordes are, *Ehiah aschar zhiach, id est, Ero qui ero*.

The hebrues are wont to put oftentimes the future tense in sted of the present. And they do write, that by this manner of speech the eternitie of God is signified. The Thalmudistes also do say, that this word *Ehiah, ero*, doth containe the differences of thre tenses, that is the preter tense, present tense, and the future tense, *Fui, sum, & ero*. I haue bene, I am, and I shall be. And by thys they affirme the high and everlasting stabilitie of God, which ever hath bene, is, and shal be. For God neuer began, nor neuer doth ende: but doth transcend and passe all reason of time. He onely can say, *Sum, & ero*. I am and shall be. For he is the fountaine and fulnesse of all substance and life: of whome all thinges that be haue they being. He onely geueth life and spirite to all, as Paule sayth: *In ipso mouemur, viuimus, & sumus*. In him we liue, moue, and haue our being. Wherefore, because the eternitie of God can not be comprehended within any bounds or compasse, therefore he can be described by no time. Whereupon he is rightly called, *Qui est, qui fuit, qui erit*. For all times when we speake of God are confounded.

Actes. 17.

This name of God is exprest by Iohn the euangelist in the græke tongue, *ἐγὼ εἰμι, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος*. id est, *Qui est, & qui erat, & qui erit*. Which is, which was, and is to come.

Apoc. 1.

Vnum sumus. 9.

Christ sayth in Iohn, *Ego & pater unum sumus*. I and the father are one. In the which saying he dissolued not onely that question which the Iewes demaunded, whether he was Christ: but also shewed the detestable madnesse of the heretickes, that were to come.

Cap. 10.

First, Arrius did separate the sonne from the substance of the father. After him Sabellus confounded the person of the father and the sonne, making no difference betwene them. S. Austen sayth: *Percant vaniloqui, & mentis seductores, Arriane, & Sabellianus, &c.* Let those vayne deceyuers of the minde, the Arrian, and Sabellian be confounded and perish. For I and the father are one: he sayd not, *Ego & pater unus sum*, I and the father am one: but he sayd, *Ego & pater unum sumus*. I and the Father are one, In that he sayth, one, let the Arrian heare: that he sayth, we are, let the Sabellian heare. Let not the Arrian denide *Vnum*. Let not the Sabellian put out *Sumus*. Thus much Austen.

The meaning of these wordes, *Ego & pater, unum sumus*. I and the father are one, is this: I the sonne an other person different from the father: and the father, or the

pp. y.

person

Miscellanea prælectionis tertiae.

person of the father, being an other person different from mine, are one, that is, are one essence, one power, one equalitie, one God, one vertue.

As there is an absolute societie betwene the father and me, so there is one and the same consent of will. In all respects we are one, like might, willing one thing, and nilling one thing. Therefore, I and the father together defende the beleueing, and do take cure and regard of them agaynst all wolues, theues, and raueners, that they may not perissh, but haue life euerlasting.

Some of the learned, do expounde thys place of John, of the consent of Christe, with the Father. For what soeuer is done of Christ: the same is confirmed by the power of the Father.

But in my simple iudgement, they take it not in the worse sence, which expound it as well of the substance, as of the consent of Christ with the father. It were great pitie to open any window, or starting hole to an heretike.

Many places or Mansions. 10.

Cap. 14.

In John Christ sayth to his disciples: let not your hartes be troubled, ye beleue in God, beleue also in me. In my fathers house are many dwelling places. If it were not so, I would haue told you. I go to prepare a place for you. The occasion why Christ spake these wordes, was for that Christ told them before that he would depart from them. Whereof the disciples conceined heavines and sorrow. Wherefore Christ with these wordes did comforte them agayne, saying that he woulde not depart from them, as alwayes to be seperate and deuied from them, but that vnto them also there was a place in the kingdome of heauen. And therfore he sayd: *In domo Patris mei multa mansiones sunt*, in my fathers house are many dwelling places or mansions.

This place of Scripture hath bene peruersely drawn into an other sence, as though Christ by these wordes should teache that there were distinct degrees of honour and glory in the kingdome of heauen. But Christ did not say, there be diuers & sundry mansions, but many mansions, which be sufficient vnto many. As though he should say: there is not onely a place there for me, but also for all my disciples. There is no cause therfore, that ye should mourne and lament for my corporal departure, for the kingdome of my father was prepared vnto you from the beginning of the world, and you were elect and chosen before the foundations of the worlde, were layde. Therefore there is nothing that can annoyne or hurte you, whether it be sinne, the worlde, death, hell, or Satban. For no man can take the electe from the hande of my Father.

Questio.

If the election were done, and mansions prepared before the beginning of the worlde, what neede haue we then of Christ? Or wherfore came he into the worlde?

Responsio.

The election was done before the worlde was made, but yet in Christ, & by Christ. For there is none adopted of God vnto his sonne, but by Iesus Christ. So many mansions were prepared from the beginning of the worlde, but by Christ our mediator and intercessor.

Therefore Christ came into the worlde to reueale and declare these mansions before prepared, that he might open the gate of election and prepare vs by his spirite to receiue these mansions. For what had it auailed to be elect, & in the means tyme not to haue knowen or entred into the gate of election?

Obiectio.

Math. 20.

How can it be sayd, that there be many mansions, when that very few be elect?

Responsio.

They be called many mansions in comparison to Christ, so that the meaning is this: Heauen is not prepared to me onely, nor I alone am electe of the father from the beginning, but many other by me are elect of the father, vnto whome the kingdome of heauen, through sayth which they haue in me, is opened. I verely am the true and onely Sonne of God, and alone naturallie elected of the Father, and to whom

whome heauen naturally is prepared. But there be many other whom the Father hath chosen in me, and which by me shall possesse the heauenly kingdome prepared from the beginning. Wherefore (sayth Christ to his disciples) if it were not so, I would haue tolde you. As though he should haue sayd, If heauenly glory shoulde receyue me onely, I would haue tolde you, but the matter is otherwise, for I goe before to prepare you a place, for there be places aswell for you, as for me.

I do not a little marueyll, that the most part of the latter writers, which were in the corrupt time, did not onely alleage this place out of John, to proue the diuersities of glories and ioyes in heauen, but also other places, whereof I will touch thre or foure: Not that I intend to proue or geue forth, that there is utterly an equality in heauen, or els a disparitie and vnequalitie. But that as far as the scriptures do geue, none of both opinions can be proued in the scriptures, by the iudgement of learned men. Both the sentences are probable, but yet not to be proued by the scriptures.

Now shall we go to the places which they alleadge, for the diuersitie of degrees in glory.

The first reason.

First say they, euery man shall receyue according to his workes, and euery one shall receiue his reward according to his labour.

Responsio.

I vnderstand this sentence to be spoken generally concerning glory and damnation, which interpretation I haue out of the epistle to the Romanes. And Christ in the last sentence of iudgement doth so expound, that euery man should receyue his reward, when he calleth them on the right hand to saluation, and casteth out them on the left hand vnto damnation. He whose labour shall be found goodly and iuste, shall be saued, and he who shall be found to haue laboured ill shall perish.

The second reason.

It is written in Daniel, that they which teach other & be wise, shall shine as the brightness of the firmament, and they that turne many to righteousness, shall shine as the starres for euer and euer.

Responsio.

This place maketh little for the purpose: for it hapeneth oftentimes in the holy scriptures, & those thinges which be spoken in the first place, are repeated againe in the second place. The difference which seemeth to be in this sentence, is of the firmament and of the starres. But when they which teach, and they which do instruct to righteousness, be utterly all one, and are contayned in one degree, diuers rewardes are not due vnto them, forasmuch as they labour both in one thing. Wherefore it appeareth that the same thing, which was spoken first, is affirmed after: but yet more playnlye.

Quaestio.

Why doth Daniel make mention of those which do teach, more then of other?

Responsio.

Because they are more to be confirmed and comforted, for that they be more subiect vnto persecutions, then the other are. Wherefore they haue need of consolation. Yet it followeth not out of this, but that the rewardes are due vnto other saythfull also: for Christ doth evidently say, *Iusti fulgebunt sicut sol in regno Dei*. The righteous shall shine as the sunne in the kingdome of God.

S. Hierome expounding thys place, when he had simply entreated this sentence did say, that many do aske, whether the vnlearned being holy, and the learned being also holy, shall haue one and the same glory. And he saith, that by y translation of Theodosion, we may aunswer, that the one shall be as the firmament, and the other as the starres. But other diuines do say, that both the partes of this sentence bee one thing.

The third reason.

If there be diuersitie of paynes, there must needes be also diuersitie of ioyes, per argumentum a contrarijs. And that paynes for sinne are not one and equall, Christ

pp. iij

doth

Miscellanea prælectionis tertiae.

both prone when he sayd, that it should be easier for Tire, and Sidon, then for Corozaim and Bethsaida, likewise vnto Sodom, then vnto Capernaum.

Responsio.

An argument *a contrarijs*, although it runne like a probable reason, yet the same reason is not alwayes necessary: for this kinde of argumentation doth sometimes deceiue, as for example: A man may kill him selfe, therefore a man may make him selfe aliuie agayne. This is no good argument.

Many other instances might be brought, but to auoyde tediousnes they shall be omitted. It can not be denyed, but that in punishments and paynes there is diuersitie: yet it seemeth not that the same likewise should be in ioyes, because by our ill woorkes we deserue paine, but by our good woorkes we do not deserue felicity. Therefore this reason *a contrarijs*, is far diuers.

The fourth reason.

We shall be like vnto Angels, but the Angels haue diuers degrees and orders among them selues: *Ergo*, we all shall haue diuerse degrees and orders amongest our selues.

Responsio.

The scripture doth graunt that the Angels haue now diuers orders and gouernementes, because God doth vse their ministry to conserue the world and the church. But in the end all these principalities and powers shall be abolished: nor we doe know after the day of iudgement, whether there shall be any more diuers orders and degrees among angels concerning felicity.

Furthermoze, they which graunt diuers orders in angels, do graunt that they differ betwene them selues, *specie*, or as they say, *proximo genere*, which cannot be graunted of holy saintes, or of our spirites. Wherefore the similitude betwene vs and the angels, doth not in all poyntes agree. For then all angels should be taken to be of one kinde, and of one order. But of the orders of Angels I haue spoken of largely before in the *Miscellane, Angelus*.

The fift reason.

The sæde, which is sown in the ground, both bring forth fruite, some thirty fold, some threescore fold, some an hundred fold.

Responsio.

This parable doth pertayne vnto the state of this present life, because the word of God doth not bring forth fruite, nor take place in the godly hearers, like and after one maner.

The sixt reason.

In the parable of the talentes, which the seruantes did render vnto their Lord, some moze, some fewer, may be proued, that the diuersity of the gayne is recompensed with diuers rewardes.

Responsio.

This parable doth nothing proue this purpose. For he which bleseth well the giftes of God, is made woorthy to be placed ouer many, and graces and giftes are increased vnto him, and is made dayly moze participante of the spirituall dowries of Gods spirite.

The seuenth reason.

It is written in the Apocalips, that some do follow the Lambe, whether soeuer he goeth, which is not graunted vnto other.

Responsio.

This place with other of the same booke is obscure and darke, because the booke is sayd to be sealed, and is vnderstand of very few.

And it appeareth not vnto vs, whether this allegacion doth appertayne vnto this present life, or to the life to come. We graunt, that they which be of a moze pure life, may enter and pearce to the vnderstanding of Christs miseries. And on the other side, may be taught, that wheresoeuer Christ is, there his faithfull ministers shall be. Wherefore it is promised not onely to some, but also to all which serue Christ, that they may follow the Lambe.

The

The eight reason.

He that shall doe & teache men so, shall be called great in the kingdome of God.

Responsio.

The kingdome of God in this place betokeneth the church militant, where they are to be had in great price and estimation which do teache well, and do those things which they teach. Therefore this place maketh nothing for the diuersitie of glories.

The ninth reason.

It is written in the latter epistle to the Corinthians: *Qui parce seminat, parce metet. &c.* He that soweth sparsely, shall reape sparsely, he that soweth in blessing, shall reape in blessing.

Responsio.

This place pertayneth to spirituall fruites, to be receiued in this life. For they which be liberall in geuing almes do abound with spirituall goodes, and God sometime doth geue vnto them riches moze plentifully, that they might moze largely shew their pittie and mercy vnto them that haue neede thereof.

Obiectio.

As one starre differeth from an other in glory, so shall the resurrection of the dead be: Ergo there is a difference and diuersity of glories in heauen.

Responsio.

This comparison of Paul doth not inferre nor proue that there should be diuersity of glories, as the wordes following do import, where it is sayd: the body is sown in corruption, it shall rise agayne in incorruption, it is sown in ignominy, it shall rise agayne in glory: where it appeareth that this diuersity is to be taken onely betwene the body that is buried, and the body that shall rise agayne. Paul doth not conclude here any thing of the difference of clarified bodies them selues, but betwene the bodies that are layd in the earth, and the bodies that shall rise agayne. And this is a generall comparison, and not a particular. Therefore Paul ment nothing lesse in this place, then diuersities of degrees in glory, but onely putteth the differences betwene the bodies, that we haue now, and the bodies that we shall haue then.

The tenth reason.

All the fathers and doctours, which euer wrote, be of this minde, that diuersity and diuers degrees of glory is geuen to the saintes in heauen.

Responsio.

As touching the fathers, it cannot be denyed, but that they doe confesse & graunt differences of ioyes. But here onely is called into question, whether this assertion may be proued by the testimony of the holy scriptures?

Furthermore, they do not alwayes speake one thing: for S. Hierome in his epistles, where he commended the widow, and seemed to compare her vnto the virgin, sayth, that he will not gladly graunt these diuersities betwene the holy saints, when notwithstanding he himselfe is a stout defender of those differences.

The 11. reason.

If you will not graunt diuersitie of ioyes, many will not be so earnest and painful to goe forward, and to grow to vertue, but will waie slouthfull and sluggish.

Responsio.

They which be not moued through sayth of Gods worde, and through hope of eternall felicitie to do well, will not be easily moued for the consideration of these diuersities: for if they should do otherwise, they are rather to be counted hyzelinges, then the sonnes of God.

To ende, these authorities, pofes, and aunsweres, are not here alleaged bitterly to deny the differences of rewarde. Here is onely sayd that this opinion cannot be concluded out of holy Scriptures. It may be notwithstanding, that when the saintes do recorde and remember, that God hath wrought by them many noble workes, do perchaunce conceiue in them selues moze delectation and ioy, then the other, which can not repeate such workes done by them. But that distinction of the scholmen which they sayne of certayne crownes, *Atq. de premio substantiali & accidental.*

Miscellanea prælectionis tertiæ.

accidentali, is most friuolous and foolish.

He shall. 11.

IT is written in Genesis how God spake to the serpent after this maner: *inimicitias ponam inter te, & inter mulierem, & inter semen tuum & inter semen eius. Ipsum conteret tibi caput.* I wil put enmity betwene thee and the woman, and betwene thy seede and her seed. He shall breake thy head, &c. In this sentence the pronowne *Ipsum*, is of diuers diuersly used: for some do read *Ipsum*, other *Ipsè*, and other *Ipsa*. The Hebrews do read *Ipsum*, referring it to *semen*.

Septuaginta do translate *ἄλλος, ipse*, and then it is referred vnto Christ.

The common translation doth read *ipsa*, whereuppon certaine scholasticall diuines referre it and expound it of the virgine Mary, who by mediation of her sonne ouercame Sathan: and so writeth Lyranus. Other referre it vnto the church. But here you may see and learne what great ignorance & negligence was in the popish church, and in the doctors and writers being of the same church.

The feminine gender is put of them in stead of the masculine or neuter. They would neuer consult the Hebrew or Greke booke. They would neuer confer the latine translations one with an other. And therfore by common errorr thys corrupt reading was receiued that is, to put *ipsa*, for *ipsum*.

But it may be that they were deceaued by the likenes of the two hebreue letters, Vau, and Iod, which be very like, sauing that Vau is drawne a little longer downeward. Therfore where the hebreue hath Hu, which betokeneth *ipse* or els *ipsum*, they did read Hi, which signifieth *ipsa*. And by that meanes they might be deceaued.

But the truth is that ye must read *ipse* or *ipsum*. If you read *ipse*, it hath relation vnto this Greke worde *σπορος*, which is of one signification with the worde *σπέρμα*. If you read *ipsum*, it must be referred to this worde *σπέρμα*. In the wordes of Moses, there is no ambiguitie, but concerning the sense and meaning of the wordes, the interpreters of the holy scriptures do not agree: for many do take *semen*, the seed without question or doubt for Christ, as though it should be sayd, some man shalbe borne of the seede of a woman, which shall wound the serpents head.

Their sentence and iudgement might easily be allowed, but that they do wrest thys worde *semen*, too violently. For who will graunt a nowne collective to be spoken of one onely man?

Also, as the perpetuity of discord and debate is noted betwene the serpent's seed and the womans seed, so by continuall course of ages, victorie is promised to the children of men.

Generally therefore some diuines do interpret *semen*, of the posteritie of Eue. But when experience teacheth that all the sonnes of Adam become not victors and ouercomers of the deuyll, it is necessary that they come & fly vnto one head, that they may so finde, vnto whome the victorie doth pertain. So Paule doth deduce vs from the seede of Abraham, vnto Christ.

Gal. 3.

The sense therefore is, that mankinde which Sathan endeouored to oppresse should haue the vpper hand. But that maner to overcome and to haue the vpper hand, is to be marked, which is described in the scriptures. Sathan at his pleasure, hath lead the children of men captiue in all ages, and doth continue the same wofull triumph vnto this day, and therefore is called the prince of the world. But because a stronger came from heauen, which should subdue him, by that meanes it came to passe that the whole church of God should valeantly resist him, as Paule sayth to the Romanes, *Dominus breui conteret sathanam sub pedibus vestris.* The Lord shortly shall beat downe Sathan vnder your fete. By the which wordes he doth signifie that the vertue and power of beating downe Sathan, is dispersed and poured vpon all the saythfull, and that is the common benediction & blessing, of the whole church.

Iohn. 12.

Cap. 6.

But here note one thing, that this is onely begonne in this worlde, and not finished, because the Lord doth not crowne none, but bys approued champaigns, and souldiours.

Further,

Furthermore, the image and maner of these thinges which are done from the beginning of the worlde, vnto the end of the same, is to be obserued and marked.

The seed of sathan are all the wicked, as well men as spirites. The seede of the woman is Christ, with the whole body of hys elect. And as enmities are betwene the serpent and mankind, so are they likewise betwene the seede of sathan and Christ, with his elect. For the generation of the wicked doth alwayes fight against the elect of God to destroy the god. But the elect shall at length escape stronger thoro'w they head Christ: who by his death hath abolished and vanquished him, which had empyze and rule of death.

Caictanus also doth referre these wordes, *Ipsam semen conteret caput tuum*. vnto the elect of God, because euery elect doth tread vpon the head of the serpent, that is, vpon the office and property of the deuill prouoking vnto sinne.

Nathan. 12.

There were two of that name: the one was a Prophete chaplaine or confessor to King Dauid.

2.Reg. 7.

Angelomus doth thinke, that this Nathan was Ionathas the sonne of Samma, which was Dauids brother.

The other Nathan was the sonne of Dauid, & brother to Salomon. Of which Nathan, Philo writeth, that Ioas, and the kinges following did come. Origen thin-
keth that this Nathan was the Prophet, for he sayth: *Non per Salomonē, sed per Na-*
than nascitur, qui eius arguit patrem super Vria mortem, that is: He doth not come of
Salomon, but of Nathan, which reprobued his father for the death of Vrias.

1.Par. 3.

2.Reg. 3.

Luke. 3.

Homil. in

Lucam. 17.

Of Nathan the sonne of Dauid which was the second sonne of Bethsabe, begotten after Salomon, this is specially to be noted. S. Luke in his genalogie doth deduce the lineal descent of Christ from Nathan to Elie, who was (as some do write) the naturall father of the virgin Marie, & was otherwise called Iehoakym. And so Luke doth describe the legall genealogie of Christ.

Other do write, that these two Nathan, and Mathat, were brethren of the house of Dauid by Nathan. Mathan had to hys sonne Iacob of his wife Hesta. When Mathan was dead, Mathat had to his wife the same Hesta, of whom he begatte Heli. For Iacob and Heli were brethren bozne in one wombe. Now when Heli was dead without children, Iacob toke his brother Helies wife, of whom he begat Ioseph being his naturall sonne, but legally being the sonne of Heli. For it is written in Deuteronomie: *Si frater absque liberis mortuus fuerit alius accipiat illam in uxorem.* &c. If the brother dye without children, let the other brother take her to wife, that his name be not put out of Israell.

Deut. 25.

The selves in their commentaries do recoorde, that Dauid commaunded, that if Salomon should at any time be destitute of heires lineally disceding from him, the kingdome should come to the heires and posteritie of Nathan.

Factum est. 13.

Saint Iohn writeth in his Gospell, *quod caro verbum factum est*: that the word was made flesh.

Cap. 1.

We must not thinke these wordes to be spoken in such a sense, as the water is red, to be made wine. For the water was made wine in such maner, that is ceassed to be water, and there remayned onely wine. But here the word was not so made fleshy, that the word, that is, God ceassed to be God, and there was nothing els but flesh. God forbid. For it cannot be, that God was chaunged into man, and left to be God. The diuine substance of the word admitteth neither chaunge, nor end, forasmuch as it is immutable and infinite. Agayne, neither the flesh of Christ leauing his owne proper nature was chaunged into the word, God forbid, this also. For if it should be so, as Christ should be on the one side depriued of his diuinity: so on the other syde he should be berefte of hys true humanity, that he myght not be true man, nor truly conceiued, nor truly bozne, nor truly haue suffered and dyed, and therefore not to haue truly risen agayne.

¶¶.j.

Let

Miscellanea prælectionis tertiæ.

Let vs therefore stedfastly beleue, that God being made man toke vnto him that which he was not, and lost not that which he was. Wherefore in this article of our sayth, two things are chiefly to be beleued: the one, that two are so vnited in Christ that one and the same Christ is true God, and true man. The second is, that the vnitie of the persons letteth not, but that the natures may be distinct and seperate, so that the diuinitie may retayne and keepe that which is proper vnto it: and the humanity likewise may reserue that which belongeth vnto it. If we holde well these two pointes, we shall easely refell all errors, which hath by his members hath brought into the church, of the diuinitie and humanity of Christ. For Nestorius, Eutiches, Seruetus, and the Anabaptists haue done no small despight vnto Christ, when some of them went about to depriue Christ of his humanity, and other some went about to depriue him of his diuinitie.

Chrysostome writeth thus: *Quum audieris: verbum caro factum est, ne turberis.* &c. When thou shalt heare: The word was made flesh, be not troubled: For he doth not conuert the substance into flesh (for it is a wicked thing so to vnderstand it) but abiding that which he is, toke vpon him the shape of a seruaunte. For, because there are some which say that the wordes of incarnation are (as it were) dreames, and phantasies, confounding theyr blasphemie, he did put this particule, *Factum est*, not meaning to represent and shew forth the chaunging of the substance, but the assumption and taking on him true fleshe.

De Trin. 15

Also S. Austen sayth: *Sicut autem verbum nostrum vox quodammodo corporis sit, assumendo eam in qua manifestatur sensibus hominum: sic verbum Dei caro factum est, assumendo eam, in qua & ipsum manifestaretur sensibus hominum.* that is, Like as our word is made (as it were) a voyce or sound of the body, by taking the voyce vnto it, in which voyce it is made manifest to the senses of man: euen so the word of God was made flesh, by putting on him flesh, in which the word might be manifest to the senses of man. And as our word is made a voyce, and yet not turned into the voyce: so the word of God is made flesh, but God forbid, that it should be turned into flesh: for that word was made flesh, by taking the flesh, and not consuming it selfe into the flesh.

In Poly-
morpho.

Theodoretus and all other diuines do expounde *Est* in this place for *assumpsit*.

Mens. 14.

Mens, is the principall part of the soule, which is called of some intelligence, with the which onely man being endued, doth excell all other beastes, and by the which he doth contemplate and beholde thinges incorporeall and indiuisible. Whereupon some do thinke, that it is called, *Mens, quasi eminens*, because this faculty of the soule doth greatly excell all other faculties.

Lib. 7.

Laërtius sayth: *Primum non idem est mens in anima: aliud est enim quo viuimus aliud quo cogitamus. Nam dormientium mens non anima sopitur, & infuriosis mens extinguitur, anima manet.* &c. First, the minde and the soule are not one thing. For that is one thing whereby we liue, and that is an other whereby we thinke and vnderstand. The minde of them that sleepe, and not the soule is brought from sleepe: and in mad men the minde is extinguisht, and the soule remaineth.

Thales Milesius sayd, that the swiftest of all things that are, is the minde: for it is of such celeritie, that in one point or moment of time, it doth beholde heauen, it ouer the seas, and goeth to cities and nations.

They which do iudge *Animum & mentem*, to be one, are deceyued: for *Mens* is a certaine subtiltie of vnderstanding or counsell consonant to reason. *Animus* is the foundation of life and will.

Terence maketh a difference betwene these two in Andria, where he sayeth: *mala mens, malus animus.* *Mens* sometime is put for the will or good entent, sometime it is put for counsell, sometime for the minde.

There is a common distinction of these 3. wordes: *Anima, Animus, Mens.* *Anima* est qua viuimus: *Animus* quo sapimus: *Mens* qua diuina intelligimus. By the first we liue, by the second we vnderstande, and by the third we perceiue, and contem-
plate

plate diuines and heauenly thinges.

S. Paule seemeth to call that part, which is called *Mens, Spiritum*. His wordes be these: *Ipse autem Deus pacis author sanctificet vos totos, & integer vester spiritus, & anima & corpus inculpate in aduentum Domini nostri Iesu Christi seruentur.* The verie God of peace sanctify you throughout: and I pray God that your whole spirite, and soule and body may be kept blameles vnto the comming of our Lord Iesus Christ. 1. Thes. 5.

Paule here deuidenth man into thre partes: into spirite, soule, and body. Standing commonly man consisteth, *simpliciter*, of body and soule, and then the soule doth signifie the immortal spirite, which dwelleth in the body. But because there be two principall faculties of the soule (vnderstanding, and will,) the Scripture sometime maketh a distinction betwene these two, especially when it will expresse the power and nature of the soule: but then the soule is taken for the seat of affections, and is the part opposite to the spirite. Therefore S. Paule here doth vnderstand by the name of Spirite, godly intelligence: As by the name of the Soule are signified will, and all affections. The meaning of these wordes of Paule, is this: When is a man fully sanctified, and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will couet nothing: neyther his body doth execute any thing contrary to the will of God.

Finally, the Spirit properly here betokeneth the minde when it is indued with the grace and gift of the holy ghost, whereof if it be voyde, it cannot properly be called *spiritus* or *mens*.

Symbolum Athanasii. 15.

OF Athanasius himselfe I haue spoken befoze in the first Tome: now I will speake and intreate of the symbole or crede made by him, commonly called, *Quicumque vult.*

The symbole of Athanasius comprehendeth the catholicke sayth, in the true profession of the holy Trinity, of the Incarnation of Iesus Christ, true God and true man, of his passion, death, descending into hell, resurrection, ascension into heauen, sitting at the right hand of the father, of his comming to iudge, of the resurrection of the body, and in the confession of the last iudgement, of the eternall fire, and of the life euerlasting. And after that Athanasius had rehearsed this confession of the sayth, he sayd: This is the catholicke sayth, which vntlesse euery one saythfully and stedfastly beleue, can not be saued.

Therefore, they that beleue thus, haue the catholicke sayth. It followeth than that they are not heretickes, but catholickes, knit together in the vnity of the catholicke church, and of this sayth.

Gratianus also did acknowledge the same, when he published a law to the people of Constantinople, in the which he decreed, that they onely which worshipped the holy Trinity with like honour should be counted to be of the catholicke church, and they that iudged otherwise, should be taken for heretickes. And into this sayth we are so manifestly and agreeably baptised, that the confession of the same is made through all Christendome, as well of them that be sprung vp in yeares (if any be baptised) as also of infantes, by the mouthes of them that be witnesses of theyr baptisme.

Therefore, they are very vngodly, and timorous men, which not being content with this sayth do require other thinges to be beleued of the saythful, wherof there is mention made, neither in the catholicke symbole, nor in the tenor of baptisme. Neither they do require those thinges to be beleued lightly, but with like necessity and condicion, as the catholicke sayth is required to be beleued of them that will be members of the catholicke church. As for example: To beleue in the saintes that are dead, dost thou not beleue (say they) in the saintes. Thou art then an hereticke. To inuocate, and to pray vnto saintes. Saintes to make intercession for vs in heauen. Images of saintes to be worshipped in churches. The Masse to be a sacrifice propitiatory for the quicke and the dead. The substance of bread and wine to be chaunged into the body and blood of Christ by the consecration of the sacrificing

PP. 4.

priest.

Sozome.
eccles. hist.
lib. 7. cap. 4

Miscellanea prælectionis tertiae.

priest. That there be 7. sacramentes. The bishop of Rome to be Christs Vicar on earth, and supream head and governour of all Churches. Not to be lawfull for priestes to marry: that I may not speake of those thinges which they set forth to be beleued, of mans free will, of satisfaction, of god workes, of indulgences, that is, the marchandises of the Romishe Antichrist, and his ecclesiasticall traditions: Unlesse ye beleue all these thinges to be true and christian doctrine, you are condemned to be an hereticke: although you beleue the old and auncient sayth, which these men do litle esteeme, but the auncient Pastors, and saythfull Ministers haue onely regarded.

☞ The fourth Prelection of the second Tome.



In our last lesson I declared vnto you the minde of S. Peter bypon these wordes: *Benedictus Deus pater Domini nostri Iesu Christi. &c*: Blessed be God, euē the father of our Lord Iesus Christ, which according to hys abundaunt mercy, hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead. Now, I entend, by Gods grace, to goe forward with more of the text.

It followeth in Peter: *Inhereditatem incorruptibilem & incontaminatum, & immarcescibilem, conseruatam in caelis in vobis, &c*: That is: To an inheritance immortall, and vndefiled, and that fadeth not away, reserved in heauen for you, which are kept by the power of God, through sayth, vnto saluation, which is prepared to be shewed in the last time.

The Apostle doth prosecute here all thinges with very due and Rhetoricall order. This hope of life (sayth he) is happened vnto vs by the resurrection of Christ. His death is made our life, and he with his resurrection, hath raised vs from the æternall death, to which we were subiect.

S. Paule writeth to the Romanes: *Si in fide facti sumus illi per similitudinem mortis eius, nimirum & resurrectionis participes erimus*: For if we be grafted with him to the similitude of his death: euen so shall we be to the similitude of his resurrection. And in an other place: If you be dead, your life is hidden with Christ in God. Cap. 6.

In hereditatem, to an inheritance: As though he should say, in that Christ rose againe, he restored and recovered vnto vs that immortall inheritance which we had spent and lost by our first parentes in Paradise. Christ therfore taking the shape of a seruant doth reconcile vs to the father, and did againe make vs coheires with him.

Inheritance
1.

This inheritance is *Incontaminata*, vndefiled, that is: It neither hath, nor can haue any such filthinesse as the earthly inheritances haue, which make the soule vncleane by their abuses, that the soule may not be seene at the day of iudgement adourned and decked with that

that wedding garment.

This heauenly inheritaunce is pure, and maketh vs to be glorious, this inheritaunce fadeth not away, it feeleth no decrease. It can not be taken away of theues, it can not be consumed of fire, it can not be troubled with any storme.

But let vs aske Peter here a question, where is this inheritaunce? where is (I say) this wholesome inheritaunce kept and preserved for vs? *In celis*, in heauen, (sayth Peter) as though he should say: your names are written in heauen, you are receaued into the number of the elect: It followeth. Heauen. 2

Erga vos, for you. This feast, this banquet, this inheritaunce in heauen is prepared for you which beleue in Christ: for vs, I say, which haue bene and are poore, this inheritaunce is prepared, that we might be made riche.

S. Austen hath for this a goodly saying: *Subiecit se, vt exaltaret te, inclinauit se, vt susciperet te, exinanivit se in maiestate, vt impleret te diuinitate: descendit vsq; ad te, vt tu ascenderes vsq; ad eum*: He did humble him selfe, that he might exalt thee: He inclined him selfe, that he might take vp thee: He beriued him selfe of his maiestie, that he might replenishe thee with his diuinitie: He descended euen to thee, that thou shouldest ascend euen to him. It followeth.

Qui virtute Dei custodimini per fidem ad salutem: Which are kept by the power of God through fayth vnto saluation. That is, we are kept by his worde. For of our selues we be weake sheepe, in whom there lyeth neither wisdom nor power to defend our selues fro the Wolfe. But how are we kept? Through fayth (sayth Peter) lest the gates of hell should preuaile against vs in the time of aduersitie. Vertue. 3.
Hell. 4.

Questio.

What doth it profite saluation and inheritaunce to be layde vp in store for vs in heauen, when that we are toste vp and downe in this world, as it were in a troublesome sea? What doth it helpe, to constitute our saluation in a safe and quiet porte, when we are in daunger of a thousand shipwackes?

Responsio.

Peter doth here preuent such obiections, when he teacheth vs to be kept here in this world by fayth in the middle of daungers, and so to approach vnto death, that, notwithstanding, we may be safe vnder the custodie of fayth. But because fayth oftentimes waxeth faint in this infirmitie of our fleshe, we may be alwayes doubtfull, what shall chaunce vnto vs to morowe, except God did here succour and comfort vs. To mor-
row. 5.

The opinion of the Papistes is most diabolicall, which doubteth of finall perseuerance, because we be vncertaine whether we shall be in the same grace and fauour to morowe, as we be now.

But Peter doth not leaue vs so doubtfull: for he affirmeth vs to be kept of the power of God, that no doubt by the conscience of our proper infirmitie should trouble vs. Although we be infirme and weak, yet our saluation is not vnstable, because it is holden vp by the

power

Praelectio quarta.

power of God. Therfore as we are defended by fayth: so fayth let selfe hath her stabilitie in the power of God, wherby we may be safe, not onely for the time present, but also for the time to come.

Cap. 3.

S. Paule writeth, saying: *Persuasus sum, quod neq. mors, neq. vita, neq. angeli, &c.* I am perswaded, that neither death, nor life, nor angells, nor principalities, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesu our Lord.

Height
nor depth.
6,
Cap. 1.

Againe, to the Philippians: *Hoc ipsum persuasus, quod qui capit in vobis opus bonum, per faciet usque in diem Iesu Christi:* I am perswaded of this same thing, that he that hath begonne this good worke in you, will perforce it vntill the day of Iesus Christ.

It followeth. *Ad salutem qua in hoc parata est, &c.* Unto saluation which is prepared to be shewed in the last time. Which is as much to say as this: Now your rewardes are hidde. And oftentimes they which seeme to be in best case, are in y worst, and they which seeme to be in the worst case, are in the best.

In this world there is a time to exercise and practise godlinesse. To the rewardes to the sayd exercise due, either is a time prescribed, which it behoueth vs not to preuent and to craue before time. Let it suffice vs, that aeternall felicitie is layde by in store and in safetie for vs, which neither man nor deuill can take from vs, so that fayth faile vs not, by the which neglecting of worldly thinges we doe wholly depend of heauenly thinges. This doctrine doth greatly make to nourishe and sustaine our hope. For the inheritaunce, to which we are appointed, is gotten & prepared fro the beginning of the world, which as yet lieth hidde, shut by, and sealed. But within short time it shall be opened and reuealed, that it may be plainly seene and felt. Therfore, while we be in this world, no truce, no tranquillitie or peace is to be hoped; but when we shall finishe this warfarelke life, then that incorruptible crowne layde by in heauen shall be set vpon them which do overcome by fayth.

But when shall this be? when Peter? when I say shall it be geuen? Thou shewest many gay and noble thinges, thou promiset golden hilles: but nothing we see, nothing we feele.

Golden
hilles. 7.

Peter answereth: *In tempore supremo:* In the last time, that is, at the last day of iudgement. Because the instauration of all thinges is not to be looked for before. But in that time this crowne, this inheritaunce, these rewardes shall be reuealed & made open. And then shall we susteine no labour, no affliction, no passions, but shall haue aeternall rest, wherof Christ gaue a taste vnto his disciples in the mount Thabor. When Peter flowing with ioye sayd vnto Christ: *Domine, bonum est hic nos esse:* O Lord, it is good for vs to tary still here.

It followeth: *In quo exultatis nunc ad breue tempus afflicti in varijs experimentis si opus sit:* wherin ye reioyce, though now for a season (if neede require) ye are in heauinesse through manifold temptations.

Temptations.
8.

Now, Peter buildeth vpon the foundation, which he hath layde, a noble edifice of patience, saying: *In quo exultatis:* In which you reioice, that

that is, be glad, exalt, and reioyce in the hope of this saluation layd
 vp in heauen. He doth not here onely prayse them, but also exhort,
 and comfort them. For he teacheth what fruite shall come vnto vs
 by the hope of this saluation layde vp in heauen, that is, spirituall
 ioye, by the which the bitternesse of all euills and aduersities is not
 onely mitigated, but also all sadnesse and heauinesse is vanquishd and
 extinct. Therefore, if thou be a Christian and doest expect this inhe-
 ritaunce, thou must depend all and wholly on this hope: so that thou
 contemne what soeuer thinges be in this world, and openly professe
 and confesse all the wisdom, and all the holinesse of this world to
 be vtterly nothing. Therefore none other thing is to be looked for
 here but to be condemned and persecuted of the world. But yet (as
 Peter sayth) *ad breue tempus*, for a short time, as though he had said, you
 which now do weepe, the world reioycing, shall be in short time filled
 with great ioye: you which now suffer aduersitie and afflictions re-
 member, that they shall not continue long.

Norio.

Here seemeth to be some repugnancie and contradiction while he
 sayth, that the faythfull which reioyce with gladnesse, are also afflic-
 ted, sadde, and heauie, for these two be contrary affectes. But the
 faythfull them selues doe know better by experiment, that these two
 contrary affectes do consiste together in them, than can be expressed
 with wordes. For the faythfull are not stockes and blockes, nor
 haue not so put off humane sense and feeling, but that they be tou-
 ched with dolor and sorrow, but that they feare perils and daungers,
 but that they feelee what a greuous thing pouertie is, & how sharpe
 and hard persecutions be, yea and furthermore do apprehend what
 teares, what sicknesse, what cares, what coldes, what sterilitie and
 barrennesse, what pestilence, what hunger do chaunce in the whole
 life of man, and that aduersitie (which is thought to haue this day
 an end) beginneth againe to morrowe. So that in this life be it ne-
 uer so long, there seemeth little life or comfort. Of these euills the
 faythfull perceauie and feelee heauinesse, but yet this heauinesse is so
 mitigate by fayth, that the faythfull notwithstanding ceasse not to
 reioyce: so that sorrow doth not hinder their ioye, but rather geue
 place vnto it. On the other side, although ioye do ouercome sadnesse,
 yet it doth not vtterly abolishe it, because it doth not berieue vs of our
 humane nature.

Pestilence
9.

It followeth: *Si opus sit*: If neede require. This saying of Peter
 is full of comfort, if y^e matter so require, if it do tend to our saluation,
 God will shortly finishe these afflictions and tentations. For as Paule
 sayth: *Fidelis Deus, qui non sinit nos tentari supra id quod possumus*: God is
 faythfull, which doth not suffer vs to be tempted aboue that we be
 able to beare. And God doth not afflict and trouble vs, but for the
 best: *Si opus sit*: If neede require. Peter putteth here the condition,
 for the cause, for he sheweth that it is not without cause, that God
 doth so exercise and trye his. For if he should afflict vs for no cause,
 it would be very greuous to beare and to suffer. Peter therefore doth

Aboue
that. 10.

Ps. liij.

take

Praelectio quarta.

take here an argument of consolation out of the counsell and decree of God: Not that the reason and cause may alway appeare vnto vs, but that we should be resolu'd and fully perswaded, that it ought so to be, because it pleaseth God. And therefore Peter doth say: *Si opus sit*: If neede require. Which in other wordes he doth after in the 3. chapter repeate, saying: *Si ita velit Deus*: If God will so. Which place doth make much against them, which lay crosses and burthens vpon them selues, hauing no neede, that is, not looking for the sentence and will of God. There be many which endenour, as it were with certaine violence, to runne and to burst into heauen by their workes & chosen crosses: as Basilius Magnus and Gregorius Nazianzenus did, who both gaue them selues to such fastinges, watchinges, and lying on the ground, thinking thereby to enter into heauen, that they could not execute their pastorall function & office. But God doth cōdemne such workes. For these proper workes, which we do chuse vnto vs of our owne minde and choice, are nothing worth in the sight of God. We ought to expect and looke what God will put and lay vpon vs, that we walke and followe as he doth lead vs.

If God
will. fo. 11.

Hauing no
neede. 12.

Fastinges.
13.

Crosses on
our selues.
14.

Therefore, we neede not to seeke and to lay crosses vpon our selues, but as Peter sayth: *Si opus sit*: that is, if the matter so require, which is: If God do appoint vnto thee that thou suffer, then patiently receaue the crosse, and comfort thy selfe with the hope and expectation of that inheritance which is not temporall but æternall.

Obiectio.

Doth not S. Paule say: *Si nos ipsos iudicemus, non diiudicemur à Domino*: If we would iudge our selues, we should not be iudged of the Lorde. 1. Cor. 11.

Responsio.

Paule doth not in this place speake of the crosse and outward afflictions, but of repentaunce, and of the right and due prooofe of our selues, before we doe eate of the bread, and drinke of the cuppe of the Lordes table. The godly and faythfull do preuent the iudgement of God by repentaunce. And there is none other iudgement, by the which we may obtaine absolution and remission before God, than frankly and freely to accuse our selues, in the acknowledging of our sinnes.

It followeth: *Quo exploracio fidei vestra, multo pretiosior auro quod perit, &c*: That the triall of your fayth, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your prayse, & honour, and glozy, at the appearing of Iesus Christ. Peter doth here bring in *pulchram similitudinem*, an apt similitude betwene golde and fire, and the crosse and affliction. 15.

Homæosis.
15.

The crosse and diuers afflictions do bring to passe, that sincere and pure fayth may be knowen, from a counterfeite & fained fayth. And for that cause God doth so tempt vs, that our fayth may be proued and made manifest to the world, and that by our example other may be inuited and allured vnto fayth also. 16.

Faith. 16

He bringeth in an argument *a minori ad maius*. For if golde, which is a

is a corruptible mettall, is so much esteemed of vs, that we will haue it tried by fire, that the worth & price thereof may be better knowne of vs. What maruell is it, if God require the same prooofe and triall in our fayth, considering that the excellencie of our fayth is so greatly regarded of God?

That which fire is vnto golde, the same affliction is vnto the *Fire. 18.* faythfull. Golde is not lost and perished by fire, but proued and purged. So the faythfull are not lost and destroyed by afflictions, but are tried, and (as ye would say) bzoyled, that they may be sincere and pure in the fayth.

Fayth is copared vnto golde, but fayth is much more noble then golde. For as golde is the most precious mettall in thinges mortall: so fayth doth most excell in thinges spirituall.

Golde is temporall: Fayth is aternall: Golde is tried two manner of wayes. First when it is purged by fire from the drosse.

Secondly, when the goodnesse thereof is tried by iudgement. Both these maners of prouing do most aptly agree vnto fayth. For first when many dregges of incredulitie do remaine in vs, while they be (as you would say) sodden in the fornace of God, by diuers afflictions, then the drosses of our fayth are purged, that it might be pure and cleane before God.

Secondly, experiment and iudgement is taken of vs, whether it be a fained or a sincere fayth.

When we come vnto fayth by the worde and hearing of the gospel, we are iustified and begin to be purged, but as long as we be in this fleshe, we can not escape thoroughly cleane. Therfore, God doth throw vs into the midst of the fire, that is, into afflictions, ignominie, shame, and other incommodities, by the which we be daily more and more purged and tried, vntill death do come.

This purgation and mortification we can not obtaine by any of our own workes. For how can an outward worke purifie and make cleane the inward hart?

Peter doth allude here to diuers places of the Scriptures: as the saying of the Booke of wisdom: *Tanquam aurum in fornace probauit electos Dominus*: God trieth the elect, as golde is tried in the fire.

*Booke of
wisdoms.
19.*

Againe, in the Psalmes it is written: Thou O God hast proued vs, thou hast tried vs, as siluer is tried. Thou hast brought vs into the snare, and laide a strait chaine vpon our loynes. Thou hast caused men to ride ouer our heades. We went into fire and water, but thou broughtest vs out into a welthy place.

Chrysostome that golden Doctour, hath for this matter of affliction, a golden saying: *Talis est natura fidei, quanto magis vetatur: tanto magis accenditur. Virtus fidei in periculis secura est, in securitate periclitatur. Quid enim aliud sic laxat vigorem fidei, sicut tranquillitas longa?* Such is the nature of fayth, that the more it is forbidden, the more it is kindled and set forward. The power of fayth is secure and safe, in the middle of perills and daunger, and in securitie it is in perill and daunger. For what other thing doth so loose the force of

DD.j.

fayth,

Praelectio quarta.

fayth, as long securitie and tranquillitie.

It followeth: *In laudem gloriam & honore in reuelationem Iesu Christi*: Unto your prayse and honour and glory at the appearing of Iesus Christ.

Peter exhorteth them to perseuerance, & doth make an argument *ab utili*: As cunning husbandmen are wont to forshew the corne and the time, to gather the corne vnto them that do sowe it: so Peter in this place doth not onely shewe the fruite and reward, which they shall receaue (which liue godly in Christ) but also the time of gathering & receauing the same fruite and reward. Not in this time (sayth he) nor in this world, but whē the sonne of God shall appeare in his maiestie. Then the patience of the godly afflicted, shall be to their prayse, then it shall be to their honour, when the wicked fall into fire, they shall enter into euerlasting life.

It followeth: *Quem quum non videritis, diligitis, &c*: Whō ye haue not seene, and yet loue, in whom now, though ye see him not, yet do you beleue and reioyce with ioye vnspokeable and glorious.

Peter speaketh these wordes of the energie, force, and strength of fayth, to declare and set forth the certaintie and assuraunce of the same. And doth make as it were a certaine *Antithesis* betwen the fleshe and fayth.

Flesh.
20.

The fleshe requireth experimentes, and doth leane to earthly and visibler things: But fayth doth sticke and cleaue in thinges heauenly and inuisible.

Paule sayth to the Hebryes: Fayth is þe ground of thinges which are hoped for, and the euidence of thinges which are not seene, that is, fayth is occupied about those thinges which doe not appeare. And those thinges be not earthly, but heauenly, not visibler, but inuisible, as the common saying is: *Vbi ratio habet experimentum, fides non habet meritum*: Where reason hath experiment, there fayth hath no merite.

S. Ambrose also writeth: *Aufer argumenta, vbi fides quaritur, in ipsis gymnasiis suis iam dudum dialectica taceat, piscatoribus creditur non dialecticis*: Where there is any questions of fayth, there take away argumentes and reasons. Yea, where fayth is, let Logicke keepe silence in her owne scholes, credite is geuen to fishers, not to Logicians.

S. Austen sayth: *Noli intelligere vt credas, sed crede vt intelligas*: Understand not that thou mayest beleue, but beleue that thou mayest vnderstand.

Christ sayd to Thomas: Because thou hast seene me Thomas, thou doest beleue, blessed are those which haue not seene, and yet doe beleue. So Peter here doth say: When you haue not seene Christ with these corporall eyes conuersant in this world, yet notwithstanding you do loue him: therefore you are blessed.

But there is no loue without the knowledge of the thing loued. But you know by fayth, for faith hath her eye, faith hath her eare, yet spirituall, not carnall. By this meanes Christ is seene in the mysticall Supper, which if it should be furnished onely with common bread
and

and prophane toine, now it should not be a mysticall supper, nor wor-
thy to be called the supper of y^e Lord. Now those thinges which faith
doth comprehend, it doth truely comprehend. Therfore when in the
supper we beholde and see the Lord by the eyes of fayth, the Lord is
truely present in the supper. I say truely, I say he is truely present as
the nature of fayth requireth: and where other say he is present car-
nally, it is against the nature of fayth. Fayth beleueth Christ to haue
bene incarnate, to haue died in the flesh, to haue risen againe, to haue
ascended into heauen, and to sit at the right hand of the father, and
from thence to come to iudge the quicke and the dead. Therefore con-
cerning these thinges to be done in the world the faithfull do not see,
do not touch, do not eate Christ carnally, but spiritually. And this
fayth doth worke in y^e hartes of the faithfull, the loue as well of God
as of our neighbour. Therfore Peter sayth here: *Quem quum non videa-*
tis, diligitis: Whom when you haue not seene, yet you loue.

Gal. 5.

S. Paule sayth to the Galath: *In Christo Iesu neq; circumcisio neq; prap-
tium quicquam valet, sed fides per dilectionem*: Neither circumcision nor
bncircumcision do any thing auaille, but fayth by loue.

S. Iohn weighing and bewing the loue of the neighbour and of
God, writeth: *Si quis dicit, diligo deum, & fratrem suum odit, mendax est*:
If any man say, I loue God, and hateth his brother, he is a lyer: for
he that loueth not his brother, whom he seeth, how can he loue God
whom he seeth not?

It followeth: *Credentes tamen exultatis gaudio ineffabili & glorificato*:
Yet do you beleue & reioyce with ioye vnspeakeable & glorious. Here
doth Peter adde the fruite of trust and fayth in Christ, and seemeth to
speake after this maner: You do feelee peace and ioye in your hartes
with most sweete tranquillitie of conscience, more pleasauntly then
I can expresse with wordes. This ioye is an vnspeakeable ioye, not
bulgar, not common, but a glorified ioye, that is, it agreeth for the
most part with that eternall ioye which is to come.

The ioyes of the world are disturbed by misfortunes and afflictions,
and are fraile and fall away, but y^e ioye of fayth is not onely not
disturbed by misfortunes, and by y^e crosse of persecution, but is made
perfect more and more. And when the stormes of aduersities do war
raging and fierce, then is fayth most cleare.

All the godly being fensed with the strength of fayth & patience,
do containe all the whole world and the tyrannie therof.

Rom. 8.

Let vs heare what Paule sayth: Who shall separate vs from the
loue of God? Shall tribulation, or anguish, or persecution, or famine,
or nakednesse, or perill, or sword? As it is writte: For thy sake are we
killed all y^e day long. We are accounted as sheepe of y^e slaughter. Ne-
uerthesse in all these thinges we are more then conquerours, through
him y^e loued vs. For I am perswaded y^e neither death, nor life, nor an-
gels, nor principalities, nor powers, nor thinges present, nor thinges
to come, nor height, nor depth, nor any other creature shall be able to
separate vs fro the loue of God, which is in Christ Iesu our Lord.

Dioclesian the Emperour a most sharpe & cruell persecutor of the
D.D.ij. Christians,

Prælectio quarta.

Christians, when he knew that one Peter one of his Chamberleines had embraced the fayth of Christ, minding to pull him againe from that fayth, commaunded him to be beaten with plummets of Lead, and with sharpe iron nailes: when Peter, notwithstanding these toymes, did stand stoutly and couragiously, with a pleasant & mery countenance, he commaunded his body to be rubbed with salt and vinegar, and him to be brought out naked, and to be racked & stretched forth vpon an yron grate, and with a soft fire to be burned, that his toymes might increase more and more.

But what countenance he had in the beginning of his toymes, the same he kept in the end.

It followeth: *Reportantes finem fidei vestra, salutem animarū vestrarū:*
 Recauing y^e end of your fayth cuen y^e saluation of your soules. That is, by fayth, loue, and ioye in Christ Iesu, you shall obtaine that eternall glozy, which is your saluation: you must enter into the glozy of God by many tribulations. Therfore fayth onely is not certaine, but the reward answering to the same is also most certaine.

S. Paule sayth: I am appointed a preacher of the Gospell, and an Apostle, and a teacher of the Gentiles, for the which cause I also suffer these thinges, I am not ashamed, for I know whom I haue beleued, and I am perswaded that he is able to kepe that which I haue committed vnto him against that day. 1. Tim. 1.

Also in an other place he sayth: *Bonū certamen certavi. &c.* I haue fought a good fight, and haue finished my course: I haue kept y^e faith. For hence forth is layde by for me y^e crowne of righteousness, which the Lord the righteous iudge shall geue me in that day. This life and what soeuer pertaineth to this body, are great impedimentes that our soule can not apply it selfe to the contemplation and cogitation of the spirituall life to come. 1. Tim. 4.

The Apostle Peter doth set forth here with most earnest study and care this spirituall life, this glozy & felicitie to be had in remembrance at all times, and doth teach that we neede to passe and care for nothing. So that we may beare away the end of our fayth which is the saluation of our soules.

It followeth: *De qua salute exquisierunt & scrutati sunt prophetae, &c.* Of the which saluation y^e Prophets haue inquired & searched, which prophesied of the grace that should come vnto you, searching whē or what time the spirite which testified befoze of Christ which was in them, should declare the sufferinges that should come vnto Christ, and the glozy that should follow vnto whom it was reuealed, that not vnto them selues, but vnto vs they should minister the thinges which are now shewed vnto you by them which haue preached vnto you the Gospell by the holy Ghost sent downe fro heauen, the which thinges the Angels desire to beholde.

People of
the olde
Testament.

23.

Peter in these wordes doth confute and refell these which iudged the Prophets and their writings to be geuen onely to the people of the old Testament, and to pertaine nothing vnto them, whose objection Peter here doth dissolue, as though he should say: The mysteries of our

of our saluation, were reuealed vnto the Prophets for that end that they should be knowne and made open, not onely to the Prophets them selues, and to them which were of their time, but also they wrought for our felicitie & saluation, that we might be learned and instructed of them as of scholemasters and teachers.

Rom. 15.

S. Paule to the Romanes sayth: *Quacunque scripta sunt, in nostrā doctrinā scripta sunt, &c.*: What soeuer thinges are written afore time, are written for our learning, that we through pacience & comfort of the Scriptures might haue hope. And Paule him selfe pleading his cause afore Agrippa saith: I teach nothing but that which ^{Agrippa.} the Prophets and ^{23.} Moses taught before. And the same thinges which were written & done after the Prophets, of the Apostles, came of one & the selfe same spirite.

All those thinges, sayth Peter, which were before shewed of the Prophets, are now declared by me and my other fellowe Apostles to be fulfilled in Christ. And this declaration was done by none other author, then by the holy Ghost comming from heauen in the day of Penthecost.

Penthe-
cost. 24.

De qua salute exquisierunt & scrutati sunt prophetae, &c.: Of the which saluation the Apostles haue inquired and searched.

He absolueh in these wordes two thinges. For he intreateth of the veritie and certaintie of our sayth, that the afflicted should not feare that they suffred for an ill cause or an ill doctrine. But he teacheth by prophesies and examples of Christ, that there is no entry into blessednesse, but by aduersities and affliction. ^{Feare.} ^{25.}

And that which Peter sayth here (The Prophets haue required and searched) it pertaineth not so much vnto their writings and doctrine, as to their priuate and earnest desire wherewith they burned to see Christ (as Christ writeth in Luke): *Multi reges & prophetae voluerunt videre quae vos videtis, & non viderunt*: Many kinges and Prophets would haue seene those thinges. &c.

Luke. 10.

Quaestio.

Peter say the fathers to haue sought it, as though they had not obtained that thing which at this time is offered and geuen vnto vs.

Responsio.

Saluation here is taken for manifestation which was geuen at the time of his comming, when he which was promised before, was then verily and corporally exhibite & geuen, when the Prophets had but a litle taste of the grace wrought by Christ, not concerning the substance therof, but touching the maner of reuelation, they did not without cause inquire, search, and with wilhes desired Christ presently to be geuen them.

When Simeon after he had seene Christ with a quiet & peaceable minde, did prepare him selfe vnto death, he sheweth that before that, he was vnquiet and carefull.

It followeth: *Scrutantes ad quem aut ad cuiusmodi temporis articulum, &c.*: Searching whē or at what time, he doth now note the maner of their inquisition, for the difference of the law & the Gospell was as it were a certaine baile put betwene, that they could not looke so nearely

¶ D. iij.

vpon

Praelectio quarta.

upon those thinges which were set out to our eyes. For it was meere the full light to shine as it were in the midde day, when Christ being the sonne of righteousnesse was yet absent. And when they dayly desired redemption to hasten that they might see it: yet that their desire did not make them impatient, but they did patiently susteine how long it pleased God to deferre the time.

Sobrietie
of inquir-
ing. 26.

S. Peter doth not say, that the Prophets did search by their owne sense and labour what time the kingdome of Christ should come, but did apply all their study and endeuours to the reuelation of the spirite. And by this example they teach a certaine sobritie of inquiring and learning. For they went no further then the spirite did lead the. And verily there should be none end nor meane of the curiositie of man, vnlesse the spirite of God should rule and stay our wittes, to desire to learne none other way than of the same spirite.

It followeth: *Qui in illis erat spiritus*: The spirite which was in them. By these wordes he doth signifie that the Prophets were indued and beautified with the spirite of intelligence, not after a common maner, but largely and abundantly. And this is a great prayse of their doctrine, that it was the testimony of the holy Ghost.

Well, to draw to an end, because time calleth away, I will goe to the clause and sense of this present text, which is this: *In quam desiderant angeli prospicere*: or as some read, *in qua desiderant prospicere*: whom or which thinges the angels desire to beholde. In the Greke it is *in qua*, that is, those thinges which were shewed befoze of the Prophetes, and afterward preached by the Apostles.

The text might easily be depraued, to put *in* for *in qua*. For Peter here doth meane of the spirite of the Prophets (which the angels desire to beholde) but doth set forth the maiestie of the Gospell which the angels do reuerence and honour.

Beda doth interprete it of Christ glorified, and sayth also that it may be taken and vnderstand of the holy Ghost, sent downe vpon the earth.

Irenaeus expoundeth this place of the promises of the Prophets, which Christ comming into this world did accomplishe and fulfill. Lib. 4.
cap. 67.

In qua angeli desiderant prospicere: The which thinges the angels desire to beholde. Here is a marueilous great prayse of the Gospell, which containeth the treasure of wisdom, as yet concealed & hidden from the angels: as though Peter should say, it is no marueile if the Prophets desired to see thinges done by the vnspokeable counsell of God, seeing that the angels had so ardent a desire to see the perfection and accomplishment of the same.

Obiectio.

It is neither meete nor reason that those thinges should be open and knowne vnto vs which are concealed from the angels, who doe alwayes see the face of God, and are ministers in the Church to be gouerned, and administratours of all good thinges done in the Church.

Responsio.

Responſio.

Such thinges be opened vnto vs as it were in the glasse and ſpeculation of the worde, not that our knowledge is counted higher or greater then the knowledge of the angels. Peter onely vnderſtandeth in theſe wordes thoſe thinges to be promiſed vnto vs, the accompliſhment and perſormance wherof ꝑ angels deſire to ſee. And therfore when theſe thinges began to be done, the angels not without great ioye did ſing, *Gloria in excelsis Deo*: Glory be to God on high.

Luke. 1.

Eph. 5.

Glory be to
God. 27

Furthermoze, S. Paule ſayth, that whē the Gentiles were called, the marueilous wiſedome of God began to be knowne to ꝑ angels, for this was a mery and pleaſant ſpectacle and ſight vnto them, that Chriſt did gather the whole world, ſo many yeares loſt and alienate from the hope of life, vnto his body, that is, the Church.

But how much moze will they maruell at the higheſt and chiefeſt preſident of Gods iuſtice, goodneſſe, and wiſedome, when the kingdome of Chriſt ſhall be accompliſhed? The Citizens of the which kingdome, God the Lord and ruler of angels make vs, through the force of the death of his ſonne Jeſus Chriſt, to whom with the holy Ghoſt be all honour and glory now and for euer, Amen.

Hic ſequuntur Miscellanea Praelectionis

Quarta. Tomi. 2.

Inheritaunce. 1.

IT may be demaunded, whether, this inheritance ſhalbe geuen to the ſoule immediately after our death: or whether it ſhalbe deferred vnto ꝑ laſt day, & whether ꝑ ſoules in the meane time do ſleep, & then this inheritaunce be geuen both to body & ſoule, when they be ioyned together and not beſoze.

Reſponſio.

Paule writeth to the Corrinthians: *Tunc videbimus eum facie ad faciem*. Then 1. Cor. 13. ſhall we ſee him face to face. All the diuines do ſay that this aduerbe *tunc*, being an aduerbe of time, doth ſignifie forthwith after death, that the ſoule being loſed from the body, ſhall haue forthwith the fruition of the glorious ſight of God.

But Irenæus would in no wiſe graunt that to be true, beſoze the day of Reſurrection, and doth ſay, that it is the doctrine of heretickes, to perſwade themſelues, that they ſhall aſcende into heauen, and to be inhaunced to the ſight of the father beſoze the generall reſurrection of the dead. He would haue vs, and ſayth that we ought, to ſuffer thoſe thinges, which Chriſt himſelfe did put in experience: who was not ſodenly and ſtraight way rayſed from death, nor did aſcend immediately vnto his father, but after his reſurrection ſayd vnto Marie: *Noli me tangere, quia non dum aſcends ad patrem meum*. Touch me not, for I haue not yet aſcended to my father. For it is mete (ſayth Irenæus) that the diſciple ſhould be aboue the maiſter: therefore as Chriſt did not ſtraight way after his death aſcend into heauen: ſo ought we to expect and loke for the reſurrection of the dead, beſoze we aſcend into heauen.

Conſutatio.

This collation betwene Chriſt and vs is not generally true: for we graunt, that we ought to conſorme our ſelues vnto Chriſt. But in euery parte the collation is not to be admitted: for Chriſt did many thinges, which it is not neceſſary for to do. It was three dayes or Chriſt did riſe, becauſe he would declare the verity of his death. And he aſcended not beſoze 40. dayes, that his reſurrection might appeare

¶ D. iij.

moze

Miscellanea prælectionis quartæ.

more certayne: in the which time he did eate and drinke with his disciples, and did offer himselfe to be touched of them for the confirmation of theyr sayth. But when it behoueth vs not so to do, nor any necessitie doth so exact of vs, there is no impediment, but that our soules may ascend into heauen, immediately after theyr seperation from the body.

It is true, that the disciple ought not to be aboue the maister: but shall we therefore gather, that whatsoeuer Christ suffered, we ought to suffer the same? He was called Belzebub: both it followeth therefore that we should be so called: He was offered vpon the crosse, and did hang betwene two theues. Is it therefore requisite, that we should do the like? No, it followeth not.

Obiectio.

Apoc. 6. It is written in the Apocalips, that the soules of them which were slayne for Christs sake do cry: How long (O Lord) wilt it be, ere thou do reuenge the blood of them that dwell vpon the earth? Here you may see, that the soules of the saintes be not in heauen, but do lye vnder the alter, and seeme to lye a sleepe.

Responsio.

They are sayd here to cry, and to haue a marueylous earnest request and desire but to cry, and so seruently to pray, is not to lye a sleepe. White robes were geuen vnto them, that is, they haue receyued part of theyr felicitie, which is the ioy of the soule. And it was sayd vnto them, that they should rest for a little season, vntill their fellow seruantes and theyr brethren that should be killed euen as they were, were fulfilled. And then, that is, after the day of the generall resurrection, they shall haue the absolute and consummate glozy, both of body and soule.

Obiectio.

Heb. 11. S. Paule in the epistle to the Hebrewes, (when he had numbred the fathers of the olde testament, which were noble and valiant in sayth) sayth, that they haue not receyued the promise, God providing a better thing for vs, that they without vs, should not be made perfect.

Responsio.

We graunt in dede, that they haue not receyued the perfection and consummation of the promise, or of this inheritance. For they looke for the resurrection which we shall haue altogether.

Other expound this place after this sort: they had not such cleare light of Christ as we: for they looked for that which we haue. Therefore, it were shame for vs, if at least we haue not as great constancie as they had.

¶ Reasons out of the scripture, to proue that the soules sleepe not.

Christ a little before his death sayd to the theefe: This day thou shalt be with me in paradise. These wordes, this day, do evidently declare, that his felicitie should be not be prologed vnto the last day.

Paul writeth to the Philippians, that he wished to be losed out of this world, and to be with Christ: for he doubted not that to be profitable for him. His desire should not haue bene sound and good, if his soule should sleepe.

The hystory of the rich man and Lazarus, doth proue that the soule after this life doth in no wise sleepe, but to be either in ioy or in payne. And where the aduersaries do say, it to be a parable, and therefore to make nothing agaynst them: I answer that many of the fathers do say it not to be a parable, but an hystory, as Gregory and Hierome. And Tertullian goeth so farre, that he iudged the rich man to be Herode, and Lazarus, Iohn Baptist. Chrysostome, and Augustine do affirme it to be a parable.

Salomon sayth: Dust shall returne vnto earth, from whence it came, and the soule shall returne vnto God which made him. If it returns againe vnto God, it sleepeth not.

Eccle. hi. 12. Polycarpus which flourished in the Apostles time, when he went to be burned for the confession of the sayth of Christ, declared that he should that day be present before God in soule.

Christ

Christ sayd: that it was written, that he should be the God of Abraham, Isaac, and Iacob: and further added, that he is the God of the living, not of the dead. And if they do line, they must needs do somewhat, & is, they must know God, & loue him. For the Scripture doth allowe theſe ſentence, when it ſaythe, Them that be dead, to ſleepe.

This phraſe is applyed vnto the body, which after death is ſayd to ſleepe, becauſe it ſhall riſe againe. And by this phraſe the olde writers affirmed, churchyardes to be the places appointed for burials: as though you would ſay: places to ſleepe in. And therefore they be called, κοιμητήρια.

Heauen. 2.

Heaunen is called in the Hebrue, Schamaim: which is a word compound of, Scham, and maim. And it hath his appellation of his watery ſubſtance. For, maim betokeneth waters. It hath the forme of the duall number, for the two waters, that is, thoſe waters which are aboue the firmament, which be called, *aque ſuperiores*, and the waters which be vnder the firmament, which be called *aque inferiores*.

And note here, that both the Greke word, *οὐρανός*, and the Latin word, *caelum*, are put in the plural number in the Lordes prayer, becauſe that this Hebrue word Schamaim hath no ſingular number. And therfore the Greke and Latin tranſlation is put plurally. Where the Hebrue ſayth Schebaſchamaim, the Greke hath, *ἐν τοῖς οὐρανοῖς*, the Latin hath: *qui es in calis*.

Heauen in Greke is called, *οὐρανός*, *quasi*, *ερατός*, as S. Ambroſe writeth in his Examerton. And it doth come ab *εραω*, which betokeneth to ſee: becauſe heauen is cleare to be ſene, and not thicke, as the water and the earth is. Philo in his booke *de mundo*, doth deduce it of this word *ερος*, which betokeneth a limite, a marke, a bounde: becauſe that heauen is the vttermoſt bound of all the ſuperiour bodyes.

Heauen is called in Latin, *caelum*, which cometh of the verbe *calare*, which betokeneth to couer: becauſe heauen couereth all the inferior things. Other (as S. Ambroſe) would haue it called *calum*, a *calare*, to graue: becauſe the ſtarres ſeeme to be engraued in it. Varro doth call it *calum*, *quasi* *κοῖλον*, i. *canum*, hollow.

The philoſophers do ſay, that there be ten heauens: whereof ſeuē haue the names of the planets, as of:

Saturnus.
Iupiter.
Mars.
Sol.
Venus.
Mercurius.
Luna.

The eight heauen is called *caelum ſiderum*, ſine *ſtellatum*, the ninth they called *caelum aqueum*, vel *criftallinum*: not of coldneſſe, but of clearenelle: becauſe by that the ſtarres did clearely appeare and ſhine. The tenth they called *primum mobile*. But the eleuenth heauen, which is the place of the bleſſed ſpirites, the heathen philoſophers knew not.

This heauen the deuines do call *caelum empireum*, not of heate, but of brightnes: becauſe it doth excell all the other heauens in brightnes and ſhynning.

Becauſe I haue made mention here of certayne heauens, I thought it expedient to geue a litle note here of that place of S. Paul, where he ſayth, that he was taken vp into the third heauen, which of diuere is diuerſly taken.

The ſcholastiſcall deuines do ſay, that heauen is taken three manner of wayes.

Fiſt, it ſignifieth thoſe things that be vnder the ſoule, ſecondly, thoſe things that be in the ſoule, thirdly, thoſe things that be aboue the ſoule.

Vnder the ſoule are all bodyes and corpozall things, as S. Auſten writeth. So we may take and make to be three heauens, *Uidelicet*,

PP.i.

Ereum.

Miscellanea prælectionis tertiae.

Aereum. Sidereum. Empyreum.

Unto the which last the Apostle was sayd to be rapt and taken, not to be or remain there, for then he should haue known whether he had bene there in the body, out of the body.

Damascen sayth, that the Apostle was taken aboue the eight Sphere, that he might clearly see those thinges which are aboue the whole corporall nature. If you take heauen for those thinges which be in the soule, then heauen betokeneth some high matter or knowledge, which surmounteth and exceedeth the naturall knowledge of man.

They say also, that there is *triplex* vision, that is, three maner of visions. First a corporall vision, by the which we see things by spirituall bodies. Secondly, a vision imaginary, by the which we see and know the similitudes and likenesses of bodies. Thirdly, an intellectuall vision, by the which we know the natures of things in them selues. If these visions be after the naturall maner (that is to say, if I see any sensible thing, if I see by imagination any thing that was seene before, if I vnderstand any thing by phantasie) all these visions cannot be called *caelum*. But then any of these visions is called *caelum* heauen, when it is aboue the naturall faculty and power of mans knowledge. As for example: If thou see any thing with thy corporall eyes aboue the facultie of nature, so art thou rapt and taken vnto the first heauen, as Balthazar was rapt and taken, when he saw the hand of a man writing vpon a wall. But if thou be lift by and taken by imagination or spirite, to know or see any thing supernaturally, then art thou rapt and taken vnto the second heauen: as Peter was rapt and taken when he saw the sheete sent downe from heauen.

Daniel. 5.

Act. 10.

But if any man do see things intelligible, & the natures of them not by any sense or phantasie, then he should be taken by vnto the third heauen.

And here is to be noted, that to be taken by to the first heauen, is to be alienate from the corporall senses. Whereupon when none can be fully and wholly abstract and drawne from the corporall senses, it can not be sayd, that any man is taken by *simpliciter*, vnto the third heauen, but *secundum quid*. Forasmuch as it chaunceth, that a man sometime is so intent and bent vnto one sense, that he is utterly abstract and taken from the act and vse of the other senses.

To be rapt and taken vnto the second heauen, is, when any is alienate and taken from his sense, to see and behold thynges by imagination. And such visions are wont to be done in extacies and trances, as Peter was in a trance, when he saw the linnen cloth come downe from heauen.

But Paule was rapt and taken vnto the third heauen, because he was so alienate from his senses, and so inhaunced aboue all corporall thinges and visions, that he saw things intelligible, simply, purely, and plainly, euen after that maner as the angels, and the soules separate from the body do see: yea and (that which is more) did see God by essence, as S. Austen doth expressly write.

In Gen. 12.

For it is probable, that Moses the minister of the olde testament vnto the Jewes, should see God: and that Paul the minister of the new testament vnto the Gentils, should be boyde of the same gift.

In 2. Cor. 12.

These wordes with many other diuisions and distinctions writeth Thomas Aquinas.

Caietanus did call that third heauen the highest place of all: because in the scripture there is mention made of three heauens. The lowest is *caelum aerium*, where the foules of the ayre are. In the middelt is *caelum sidereum*, of the which mention is made in the beginning of Genesis. *Et posuit eas in firmamento caeli*, and he hath set them in the firmament of the heauen. The third & the highest is, where be all the waters that are aboue the heauen, wherof the scripture maketh much mention, which we do call *caelum aqueum*, and the Philosophers call it *primum mobile*. But *Empyreum caelum*, which the latter writers do speake of, is not mencioned in any place of the Scripture.

Saint Augustine disputeth, whether by this third heauen we must vnderstande Paradise.

Lyranus

Lyranus affirmeth this thirde heauen to be the same that Paradise is, whome some of the later writers do folloiw. But the taking by of Paul is to be vnderstande two maner of wayes, that is: he was rapt vnto the thirde heauen, that he might see the glory of God, and the glory of Christ reigning in heauen. And he was taken vnto Paradise, that is, vnto the seat and place of the blessed spirites, Patriarches & Prophetes, to the ende that he might not only see whether he himselfe should come after death, but also that he might heare the miseries of God, wherby he might returne the better instructed and prepared to his Apostleship.

Other deuines do say, that *numerus ternarius*, the number of thre is put of Paul, *xala. i. cxxxv*, for the highest and most perfect sight.

This worde *Cælum* in the scripture is taken many wayes. First it is taken for that firmament wherin the starres are set.

Secondly, it is bled and taken for the middle region of the ayre, where windes and cloudes be, as in the psalmes: which conereth the heauen with cloudes, and prepareth rayne for the earth.

Thirdly, it is taken for the throne and seat of God, as: The lord hath prepared rayne for the earth.

Fourthly, it is taken for God, as in Daniell: After that thou shalt know, that the heauens haue the rule.

Fifthly, it is bled and taken in the plurall number for the apostles, as: *Celi enarrant gloriam Dei*. The heauens declare the glory of God.

Vertue. 3.

This worde *virtus*, bertue, is of doubtful signification: for there be two wordes in Greke of diuers significacions, whiche are translated in Latine into this worde *virtus*.

The one of the Greke wordes is *ἀρετή*, which doth signifie bertue, as it is opposite and contrary to vice.

The other worde is *δυναμίς*, which signifieth also *virtutem*, but as it is opposite and contrarie vnto infirmite and weakenesse. And so *δυναμίς* in Greke, and *virtus* in Latine doth betoken power, might and strength.

Virtus sometime is bled and put for strength and power, as *Deus adiutorium nostrum*, & *virtus nostra*. God is our helpe, and our strength.

Also it is taken for maiesty, authoritie, and power. It is also put and bled for iustice, innocencie, and sayth, as *non in sermone est regnum dei*, sed in *virtute*. The kingdome of God is not in worde, but in power.

Sometyme it is taken for the hoste and furniture of heauen, as the starres and light, as in the psalme: *Laudate eum omnes virtutes eius*, prayse hym all his armie. Finally, the holy ghost is called *virtus dei*, the power of God, because it maketh perfect, and finisheth all thynges. As Christ is the worde of God, by which all thynges are made.

Hell. 4.

Hell is called in Greke *ἄδης*, which is called of the Latines Pluto, Orcus, Tartarus, Infernus. The Greke worde is witten with an aspiration, although it be compounded ab a *privativa particula*, & *ἰδέναι*, id est *videre*, to see, as though you would say, a deepe place vnder the earth, darke, and without light. It is called in Hebrew Scheol, and it is witten with Vau holem, although sometime it is red without Vau. It signifieth (as some men do say) a pit, a grane, death it selfe, the state of the dead, hell, and the place of the damned spirites. And it is so called with the Hebrews, because all heauy thynges do go and tend downward. It cannot be satisfied, as in the prouerbes in this verse: *Tria sunt, quæ non saturantur, et quantum quod nunquam dicitur, sufficit: infernus, & os vuluæ, & terra quæ non satiatur aqua, ignis vero nunquam dicitur.* There be thre thyngs that will not be satisfied, yea foure that say not it is enough, the grane, and the barren wombe, the earth that cannot be satisfied with water, & the fire that sayth not, it is inough. And so this word Scheol, seemeth to come of this radicall Schaall, which signifieth (when it is referred to the person) to demaunde, to consult: but if it be referred to any thyng or matter, then it signifieth to aske, and

Miscellanea prælectionis quartæ.

cræue. And in that signification Scheol commeth of Schaal. It is taken for a graue in the booke of kinges, where it is sayd of Dauid againſt Ioaab vnto Salomon. *Non finas descendere canticum eius pacifice ad sepulchrum: Let thou not his hoare head goe downe to the graue in peace.*

It is also vsed for the place where damned ſpites are, as in the Pſalmes: *Si ascendero ad cælum, tu ecce ibi es: si descendero ad infernum, ecce ades.* If I ascende into heauen, thou art there: if I diſcend into hell, thou art there also.

Scheol, is taken ſometime for the horrible diſmay of the minde, and for the feeling of the wꝛath of God, and for the taſt (as it were) of the infernall paynes for ſinnes. Such agonies the holy ſaintes did often ſeele in themſelues in this life: in ſomuch that they thought themſelues to be reiecte of God, and to be deſtitute of al grace and helpe. Such kinde of agony Chriſt felt vpon the croſſe, when he cryed, *O my God, why haſt thou left me?*

Hell in this ſignification is very frequent in the ſcriptures, as in Samuel: *Dominus mortificat, & viuificat, deducit ad infernum, & reducit.* The Lord doth moꝛtifie and make alieue againe, bꝛingeth downe to hell, and bꝛingeth bp againe.

Also in the Pſalmes: *Circumcinxerunt me funes mortis, & angustia inferni apprehenderunt me.* The ſnares of death haue compaſſed me, and the greefes of hel caught me, when I found trouble and ſozow. Diuers do diuerſly expounde this verſe of the Pſalme: *Quoniam non relinques animam meam in inferno.* For thou ſhalt not leaue my ſoule in hell. Some do take *infernus*, in this place, for the graue: ſome for the ſtate of the dead: ſome for horrible ſozow in minde: ſome for hell it ſelfe. So that this pzouerbe may be verified: *Quot capita, tot ſenſus.* How many heades, ſo many wittes.

But becauſe I haue made mention of this matter, I will recite the iudgements of the olde fathers, as well of the Latiniftes, as of the Grecians, how they take this claue, *Nō relinques animam meam in inferno.* Thou ſhalt not leaue my ſoule in hell: and afterward I will declare the mindes of the later wꝛiters. And when I haue done, I will ſubmitte my ſelfe to the iudgemente of the catholique and Apoſtolicke church, which I would wiſh all Chꝛiſtians to do.

Patres ecclesia occidentalis.

Fiꝛſt I will begin with the doctozs of the weſt church. And I will fiꝛſt place S. Auſten, becauſe he among all other doctozs in diuinitie beareth the bell.

But it ſhall be neceſſary to alleage thoſe ſcriptures, vpon which they do ground theꝝ ſayings. The ſcriptures be namely theſe folowing.

- Pſal. 16.* Non derelinques animam meam in inferno, nec dabis ſanctum tuum videre corruptionem. Thou wilt not leaue my ſoule in hell, neither wilt thou ſuffer thine holy one to ſee corruption.
- Pſal. 88.* Eruiſti animam meam ex inferno inferiore. Thou haſt taken my ſoule out of the loweſt hell.
- Zach. 9.* Tu quoq; in ſanguine teſtamenti eduxiſti vinctos tuos de lacu, in quo non erat aqua. Thou alſo in the bloud of the Teſtament haſt brought out thy priſoners out of the lake, where was no water.
- 1. Pet. 3.* Chriſtus mortificatus carne, ſed viuificatus ſpiritu, in quo etiam abiit, et ſpiritibus qui erant in carcere, prædicauit. Chriſt was put to death concerning the fleſh but was quickned in the ſpिरितe, by the which alſo he went and preached to the ſpिरites that were in priſon,

Now to the fathers.

Augustinus.

Si ergo ſecundum hominem quem verbum Deus ſuſcepit putas dictum eſſe, (hodie meum eris in para-diſo) non ex hijs verbis in coelo exiſtimandus eſt eſſe Para-diſus, neq; enim ipſo in coelo futurus erat homo Ieſus Chriſtus, ſed in inferno ſecundum animam, in ſepulchro autem ſecundum carnem. Quod vero illa anima in infernum diſcenderit, apoſtolica doctrina prædicat. Quandoquidem beatus Petrus ad hanc rem teſtimonium de Pſalmis adhibet, ubi de ipſo Chriſto prædictum eſſe monſtrat. Quoniam non relinques animam meam

in inferno, nec dabis sanctum tuum videre corruptionem. Illud de anima dictum, hoc de corpore. that is to say, If thou thinke these wordes (thou shalt be with me this day in Paradise) to be spoken concerning the manhode (which the word being God, took) not by these wordes, Paradise is counted to be in heauen: For the man Jesus Christ was not in heauen it selfe, but in hell as touching the soule, and in the graue as touching the body. And truely that the soule descended into hell, the Apostolike doctrine doth declare. For blessed Peter for this matter bringeth testimony out of the psalmes, where he sheweth this to be prophesied of Christ. For thou wilt not leaue my soule in hell, nor suffer thy holy one to see corruption. That was spoken of the soule, this of the body. And he sayth a little after thus: *Restat igitur ut si secundum hominem dictum sit (hodie mecum eris in Paradiso) in inferno intelligitur esse Paradisus, ubi erat eo die futurus, secundum humanam animam Christus.* that is to say, It remaineth therefore that these wordes, thou shalt be with me this day in Paradise, concerning the man, that Paradise may be vnderstande to be in hell, where Christ should be that day, concerning the humane soule.

Idem Augustinus rursus scribit.

Dominum carne mortificatum venisse in infernum satis constat, Neque enim contradici potest vel prophetia qua dixit (quoniam non relinques animam meam in inferno) quod ne aliter quispiam sapere auderet in actibus apostolorum idem Petrus exponit, vel eiusdem Petri verbis, quibus eum asserit soluisse inferni dolores, in quibus impossibile erat eum tene-ri. Quis ergo nisi infidelis negauerit fuisse apud inferos Christum? That is: It appeareth sufficiently, that he Lord being mortified in the flesh, came downe into hell: for the prophetic cannot be gaine sayd, which hath sayd (for thou shalt not leaue my soule in hell) which thing least any man should be bold to sauour or vnderstand otherwise, the same Peter doth expound, euen with those wordes, by the which he affirmeth him to haue losed the forowes of hell, in the which it was impossible for him to be holden. Who therefore vnlesse an infidell, will deny Christ to haue bene in hell?

If ye will aske, whom Christ set out from thence, S. Austine doth geue you a resolute answer, saying: *De illo quidem primo homine patre generis humani quod cum ibidem solueret, ecclesia fere tota consentit, quod eam non inaniter credidisse, credendum est. Undecumque hoc traditum sit etiamsi Canoniarum scripturarum hinc expressa non profertur autoritas.* That is to say: Of that first man, being the father of all mankind that Christ losed him there, the whole church almost doth consent, which thing the church not waynely to haue credited, is to be beleued. From whence soener this was deliuered, yea although there be no expresse autority of canonical scriptures brought forth for the same. And with Adam he numbryth Abel, Seth, Noe, Abraham, Isaac, and Iacob, with other.

Idem Augustinus rursus scribit.

Aliam opinionem dicam: fortassis enim est apud inferos aliqua pars inferior, quò traduntur impij, qui plurimum peccauerunt. Et paulo post: Nondum enim dominus venerat ad infernum, ut erueret inde omnium sanctorum precedentium animas, et tamen Abraham in requie ibi erat, et diues non possit lenatis oculis, nisi illè esset superius, ille infernus. That is to say: I will tel you an other opinion: For perchance there is in hell a lower part, wherein are thrust downe the wicked which haue grievously sinned. And a little after: For the Lord came not yet into hell, to take from them the soules of all the saintes that went before Christ. And yet Abraham was there in rest, and the rich man could not lift by his eyes to see, vnlesse Lazarus were aboue, and the other beneath.

Cassiodorus.

Cassiodorus also consenteth to Augustine saying: *Infernum vero habere inferiorem partem, euangelij locus ille de Diuite & Lazaro testatur. Apparet utrumque apud inferos fuisse, ut se videre valuissent, & Diuitem ex inferiore loco ad superiora oculos ele-*

pp.iii.

nasse.

Miscellanea prælectionis tertiæ.

uasse. Sed licet uterque apud inferos esse viderentur, pro meritorum tamen discretione, superior locus sanctis, inferior peccatoribus deputatur. That is to say: That place in the gospel of the rich man and Lazarus doth testify, that hell hath a neither part. And it appeareth that they both were in hell, that they might see each other, and the rich man to have lift by his eyes from the neither part, to the higher. And although they were counted to be both in hell, yet for the difference of their woorkes, the higher part was deputed to the saintes, and the lower part to the sinfull and wicked.

Ambrosius.

Quis potuit ascendere in celum? quia ideo passus est, ut expoliatis inferis virtute patris denicta morte resurgens, cum animabus ereptis in celum ascendere. Omnis enim quicumque viso saluatore apud inferos sperauit de illo salutem, liberatus est. That is to say: Who could ascend into heauene because he suffred therfore, that hell bein spoiled by the power of the father, and death banquished, he rising agayne, should ascend into heauen with the soules taken out. For whosoener, the sauour being sene in hell, hoped of him saluation, was deliuered.

Hieronimus.

Nunquid aperta sunt tibi porta? et ostia tenebrosa vidisti? In passione domini et in morte domini, qua dicuntur luce sunt clariora, qui claustra inferorum aperuit, et sanctorum inde animas liberauit. That is to say: Were the gates open vnto thee? or diddest thou see the darcke doores? These things which be spoken, are clearly verified in the passion and death of our Lord, which opened the cloysters of hell, & deliuered the soules of holy men from thence. For Hierome sayth inde, from thence, that is to say, from hell.

Gregorius Magnus.

Gregory testifieth after this maner: Ante aduentum mediatoris dei & hominis, omnis homo (quantumuis munde probatæque vite fuerit) ad inferna claustra descendit. Cuius viri, before the comming of Christ (although he were of neuer so cleane and approved life) descended to the cloysters of hell.

Agayne in an other place he sayth: Si sustinuerit, infernus domus mea est, et in tenebris stratus lectum meum: spiritus etenim sancti et sustinere aduersa poterant, et tamen à corporibus educti, adhuc ab inferni locis liberari non poterant, quia nec dum venerat, qui illuc sine culpa descenderet, ut eos qui ibi tenebantur ex culpa liberaret. Though I hope, yet hell shalbe mine house, & I shall make my bed in the darke. For the holy spirites both could sustayne aduersity, and yet could not be deliuered from the place of hell, because that he was not yet come that should descend thither without gilt, that he might deliuer from gilt them which were holden there.

And in the same place a little after he sayth: Et quia in ipsis quoque inferni locis istorum anima sine tormento tenebantur, ut et pro originali culpa illuc descenderent, et tamen ex proprijs actibus supplicium non haberent (quasi in tenebris lectum strauisse) est, in inferno sibi requiem præparasse. Because the soules of righteous men are holden in the very places of hell without torment or payne, that they should yet go thither for the originall gilt, and yet sustayne no punishment for their acts and dedes (to make their bed as it were in darknes) is, to prepare them a rest in hell.

Cyprianus.

Cyprianus in the ende of his treatie in symbolum, testifieth thus. Si ergo intellexerimus, quid partus virginis, quid verbi in carne natiuitas, quid sacramentum crucis, quid vilitas diuini ad inferna descensus, quid resurrectionis gloria, & animarum de infernis reuocata captiuitas, &c. That is to say: If we shall vnderstand, what the deliery of the virgin, what the natiuity of the sonne in the fleshe, what the misery of the crosse, what the profite of the deuine descense into hell, what the gloz of the resurrection, and the captiuitie of the soules beyng reuoked agayne from hell, &c.

Sermo de
ascensione

Agayne Cyprian sayth: Semel Christus descendit ad inferos vltimus non descendet,

non ultra videbunt deum in tenebris sigillati. Once Christ went do downe into hell, any moze he shall not descend, any moze they shall not see God, which are sealed & shut vp in darkenesse.

Vigilius.

Vigilius writeth after this maner: *Constat Dominum nostrum Iesum Christum sexta feria crucifixum, & ipsa die ad infernum descendisse, ipsa die in sepulchro iacuisse, ipsa die latroni dixisse, Hodie mecum eris in Paradiso. Caro igitur ipsa die non fuit in paradiso, sed ex aminis iacuit in sepulchro. Anima per illud triduum in inferno, non in sepulchro.* That is to say: It is evident, that the Lord Iesus Christ being crucified on the friday, the same day descended into hel, the same day he lay in the Sepulcher, the same day he sayd to the theefe: this day thou shalt be with me in Paradise. When his flesh was not the same day in paradise, neyther in hell, but lay deade in the Sepulcher, but his soule those whole three dayes was in hell, not in y^e graue.

Here might be alledged other doctozs also of the Latine church, which consente vnto the fathers before mentioned, as Primasius, Sedulius, Leo, & other. But these shall be sufficient for the West Church. Now you shall heare the opinion & iudgement of the Grecian fathers of the East church.

Aethores Graci.

Chrysostomus.

Considerandum est, quod Abraham apud inferos erat, nec dum Christus resurrexerat, In 16. Luk. qui illum ad paradysum duceret. Antequam Christus moreretur nemo in paradysum conscendit. It is to be considered, that Abraham was in hell, neyther yet was Christ risen which should bring hym vnto paradise. Before Christ dyed, no man wente vp into paradise.

Also in an other place he sayth: *Nullam animam ante Christum arbitror ascendisse in celum, ex quo peccauit Adam, & clausi sunt ei caeli, sed omnes in inferno detentis sunt, propter quos etiam descendit ad inferos.* I iudge no soule before Christ to haue ascended into heauen, since Adam transgressed, and the heauens were shut vnto hym, but all were holden in hell, for the which also Christ descended into hell.

Eusebius.

Eusebius Emisenus writeth thus: *Sciendum est quod illa hora qua saluator noster inclinatio capite emisit spiritum, corpore in cruce derelicto, anima simul cum diuinitate ad inferna spolianda descendit.* It is to be knowen that in that houre in which our sauioz bowying downe his head, gaue vp the spirit, his body being left on the crosse, his soule with the diuinitie descended to spoyle hell.

Damascenus.

Descendit in infernum anima deificata, ut quemadmodum is qui in terra iustitia ortus est sol, sic & eis qui sub terra in tenebris & umbra mortis sedebant, lux fulgeret. Et ut quemadmodum in terra euangelizauerit pacem, captiuis remissionem, caecis visum, & ijs qui crediderunt factus est causa salutis aeternae, incredulis autem infidelitatis improprium & redargutio: sic & ijs qui in inferno, ut ipsi omne genu flectatur caelestium terrestrium, ac infernorum. Atq; hoc pacto a seculo compositos soluens rursus ex mortuis rediit nobis, viam parans ad resurrectionem. That is: He went downe into hell in his soule deified, that as to those which were in earth he sproung the sunne of righteousness: so also vnto those which vnder the earth sat in darknes, and in the shadow of death, he might be a shynning light. And that as on earth he had preached peace, remission to the captiues, sight to the blind, and to those which did beleue, he was made the cause of eternall saluation, but to the vnbeleuing, an imbrayding and reproofe of infidelitie: So also to those which were in hell, that euery kne should bow vnto him, both of thinges in heauen, in earth, and in hell. And by this meanes, loosing them that were

Miscellanea prælectionis quartæ.

bound from the beginning of the world, he returned agayne from the dead, preparing vs away to rise agayne.

A generall Councell.

Concil To
letanum.

Christus deus et homo, non autem duo filij, sed idem una persona in utraque natura perferens passionem et mortem pro salute nostra, non in virtute diuinitatis, sed in infirmitate humanitatis descendit ad inferos, ut sanctos, qui ibi tenebantur, erueret, et deusito mortis imperio resurrexit. That is to say: Christ God and man, but not two sonnes, and two Gods but being both in one person, in both the natures suffering his passion and death for our saluation, not in the power of diuinitie, but in the infirmity of humanity, descended into hell, that he might deliuer from thence the saintes that were holden there, and when he had ouercome death, rose agayne.

The iudgementes of the later diuines, concerning this article:

Descendit ad inferna.

Erasmus.

Erasmus in his Catechisme doth write of this article after this maner.

This is the article which Cyprian sayd not to be had in the Romane symbole, no neyther yet to be added in the east churches. Yea and mozeouer, although the symbole of the synode holden at Nice, or of the synode holden at Constantinople, is none other thing then a declaration of this symbole, yet is not there neither so much as any one thing that is correspondent to this article.

Allo the very inconcinnitie or vnhandsome ioyning or hanging together of the speech and oration, is an euident p[ro]ofe, that there is a percell thrust in among the other articles, by some other man.

These wordes *sepultus est*, that is, he was buried, do belong to the bodie, which layd a slepe by death, doth rise agayne, that is, doth as it were waken from slepe. But these wordes, *descendit ad inferos*, that is, went downe to hell: they do referre vnto the soule, which neither was buried, neither did rise agayne, but being departed and sundred for a time, shortly after returned agayne into the dead body.

Whether Thomas Aquinas did adde this article I am in doubt. There is a certaine suspicion that it should be added of some other man, or at the least by this argument, for that it is not in the mete place. For when he doth make the thirde article of the resurrection, he maketh the fourth article of the going downe into hell, except peraduenture he ment this, that Christ after he was risen agayne from death to life, went downe in body and soule to hell.

An other litle worke which goeth abroad, bearing the title of Thomas Aquinas vpon the symbole, doth interpret and declare the contrary thereof, and vseth also a contrary order. For there the going downe to hell, goeth befoze the resurrection. Whoebeit this sayd opuscle (although it be a learned and an holy worke), yet it seemeth not to be the worke of Thomas Aquinas.

Erasmus sayth also, that those scriptures and reasons, which are alleaged to confirme this article, cannot constrayne him which desireth to thwart and to finde cancellations, to belene that the soule of Christ went downe by it selfe personallie to hell: for the scriptures (sayth he) doth oftentimes call death and the graue by this name, *Inferos*, which same worde is sometimes englished hell, as for example in the booke of Genesis: *Morietur, & deducunt famuli tui canos eius cum dolore ad inferos*. that is to say, He shall dye, and thy seruantes shall bring his hoare beares with sorrow to his graue. He calleth here the aged body of Iacob, hoare beares. And by this worde, *inferos*, he ment the sepulcher or graue. And this thing doth S. Cyprian in few wordes in a maner shew, when after he had sayd befoze, that this particule is not had neyther in the West churches, nor in the East churches, he addeth afterwards these wordes: *Vis tamen verbi videtur esse in eo quod sepultus dicitur*. that is, Whoebeit there seemeth to be the same strength of the worde, in that that he is sayd to haue bene buried: as who should say, that *descendere ad inferna*, to dissende into hell, were nothing els, but to be buried in the graue, which our Lorde speaking of his

hys owne buriall, called to be in the hart of the earth. *Hac Erasmus.*

But yet the same Cyprian in other places seemeth to make a distinction betwene these two clauses: *Sepultus est, & descendit ad inferna*: for vppon the symbole he writeth: *Sed & quod in infernum descendit, euidenter pronuntiatur in Psalmis. &c.* But that he also descended into hell, it is euidently pronounced in the Psalmes. And so bying in testimonies of the psalmes, he alleageth S. Peter, and other authorities out of the Psalmes, writing on this wise: *Vnde & Petrus dixit, quia Christus mortificatus carne, uiuificatus autem spiritu, in ipso ait. Et eis qui in carcere inclusi erant in diebus Noe in quo etiam quid operis egerit in inferno declaratur. Sed & ipse Dominus per prophetam dicit, tanquam defuturo: quia non relinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.* that is to say, Whereof Peter also sayde, that Christ mortified in the flesh, was quickned in the spirite, and to them that were in prison in the dayes of Noe he preached. In which also is declared what woordes he dyd in hell. But the Lorde also by the prophet sayth as of the time to come: Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption: which agayne he sheweth prophetically to be fulfilled when he sayth: Lorde thou hast brought my soule out of hell, thou hast saued me from those that goe downe to hell pit.

Before these wordes S. Cyprian doth speake of the buriall of Christ saying: *Sepultus quod, perhibetur, & lapis magnus positus ad ostium monumenti.* He is also sayd to be buried, and there was a great stone layd at the doore of the tombe: which article when he had confirmed with many scriptures, then inferreth these wordes: *Sed & quod ad infernum descendit. &c.*

Now the Grammarians say, that this coniunction *sed*, is not *exegetica*, but *discreetiva*, and his propterte is alwayes to bring in an other matter, distincte from the matter going before.

Also in the ende of his treatise in *symbolum*, he writeth: *Si ergo intellexerimus quid peritus virginis, quid verbum in carne natiuitatis, quid sacramentum crucis, quid utilitas diuini ad inferna descensus, quid resurrectionis gloria. &c.* that is, If we shal vnderstand what the deliery of the virgine, what the natiuitie of the sonne in the fleshe, what the mistery of the crosse, what the profite of the diuine discente of Christ into hell, what the glory of the resurrection. &c.

Furthermoze Cyprian writeth in his sermon, *De ascensione. Semel Christus descendit ad inferos, ultra non descendet, non ultra videbunt Deum in tenebris sigillati.* Once Christ went downe into hell, any moze he shall not discente, any moze they shall not see God, which are sealed and shut vp in darknes.

Now conferre Cyprian with Cyprian, & so he may be the better vnderstanded.

Master Caluine doth count it *παρολογοιαν*, to expound this article: *sepultus est*, by the other wordes which follow, *descendit ad inferna*, saying that they do interpreate playne and manifest wordes by a moze obscure and darke phrase.

But now to Erasmus agayne, whose wordes be these. If the vniuersall church hath now receined this article, it is not lawfull for the not to beleue it. It is sufficient for the to professe, that Christ did so descend (*ad inferos*) as the scripture and the church doth thinke and meane. But yet as it is a poynt of christian wisdome, not to beleue very lightly that thing for certayne and vndoubted, which is not expessed in the holy scriptures: Euen so is it a poynt of christian meekenes, not to refuse proudly and frowardly that thing which the religious contemplation of God and godly men hath taught, eyther to the solace and comfort, or els to the erudition of them that do beleue, of which sort are those thinges also: That the holy Ghost toke one of the most purest droppes of bloud out of the Virgine Maries hart, and layde it downe into her matrice: and that hereof was sodainely made the perfect body of a man, so small as is a litle spider, which is but euen now copen out of the egge, but yet with all the members full finished and perfect in all powers and qualities, as it is now in heauen. Likewise where they do teach, that Christ by reason of the complexion of his humayne body (which they will to haue bene in him most subtil, and so therefore of most quicke and sharpe feeling) did suffer moze grievous and bitter paynes then any man may possibly suffer, the payne of them onely excepted

¶

which

Erasmus

Miscellanea prælectionis quartæ.

which are perpetually damned in hell.

These things and such other like vnto these, let them be so heard, as deuout and holy contemplations of men, concerning Christ but not as articles of the sayth. Many such maner of things, haue certayne men imagined also about this particle, telling what persones Christ brought out from hell, and whome he did leaue there still, and what things, and with what wordes he did speake to euery one of the circles.

But this is sufficient for vs, that he was once in flesh borne a very man, that he did bereely suffer passion, that he hath bereely dyed, and bene buried, and that he hath bereely reuiued agayne, the very same soule returned agayne into the naturall body. *Hæc Erasmus.*

Psal. 16. Stephanus in his annotations vpon the Psalmes, declaring this verse: *Non derelinques animam meam in inferno*, doth interpretate it, *non derelinques corpus meum in sepulchro.*

And Beza vpon the second of the Acts, doth translate that verse after this maner: *Non derelinques cadauer meum in sepulchro*, which translation and interpretation seemeth to some very straunge, and much stretched. Yet it cannot be denyed, but that the word Nepesch hath many significations. This verse in the Hebrew hath these wordes: Kilo taazab nepeschi lescheol.

De oppositio Dei. This word Nepesch, hath many significations. First it signifieth wind, by cadth or blowing, whereupon Lactantius doth write, that some called the soule fire, some winde, whereof this word *anima*, or *animus* toke the name, because *ἀνεμος* in Græke is called *ventus*.

Cap. 1. And in that signification this Nepesch is vsed in Genesis: *Sed & omni bestia terræ, et omni volatilis cælorum, et omni motabili super terram, in quo est anhelitus viuens.* &c. To euery beast of the earth, to euery soule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe. &c.

Likewise it is vsed in Iob: *Habitus eius prunas accendit.* His breath maketh the coales to burne. This word breath, here is called in Hebrew Nepesch.

Gen. 27. 35 Secondly, Nepesch, signifieth the soule which is chiefest, and principallest part of man. And so it is vsed in many places of the Scriptures. As in Genesis, in Samuel, in Iob, and in the Psalmes: as in this place: *vinat anima mea et laudabit te.* Let my soule liue and it shall prayse thee. Soule here is called in Hebrew, Nepesch.

Iob. 9. 24. Thirdly, Nepesch, betokeneth that power of the soule which we call *appetitum*, seu *concupiscibilem*, that is, it is taken for the appetite, for affection, will, minde, and desire. As in Exodus: *Ne opprimas peregrinum, vos enim nostis animam peregrini.* Thou shalt not oppresse a stranger, for you know the hart of a stranger. Hart here is taken for the sorrow of the hart.

Cap. 23. And the word in Hebrew is, Nepesch, Likewise in Genesis. *Si est cum anima vestra ut sepiam mortuum meum.* If it be in your minde or pleasure that I should bury my dead. And so Nepesch is vsed in many other places of the scriptures.

Fourthly, Nepesch signifieth blood & life, because life consisteth in blood which is, *vehiculum*, that is, as you would say, the wagon or chariot of the spiritus.

Cap. 9. And so it is vsed in Genesis, and in Deuteronomie, where it is sayd: *ne comedas sanguinem, quia sanguis est ipsa anima*: thou shalt not eate the blood, for the blood is the life, and thou must not eate the life with the flesh. In the which place Nepesch is put both for life and blood.

Cap. 12. Fifthly, Nepesch, signifieth the body, which is the other part of man: and so it is vsed in the psalmes. As, *Infernum venit anima eius.* His body was layd in prons. The body here is called in Hebrew Nepesch. Likewise in an other psalme: *misit maciem in animam eorum.* He sent leanesse into their soule. Here is the soule taken for the body, which is called in Hebrew, Nepesch. And in this signification Stephanus might seeme to vse this word, Nepesch: and to haue taken *anima* pro *corpus*, when he translateth *non derelinques animam meam in sepulchro*, for *non derelinques animam meam in inferno.*

Sixtly, Nepesch, is put in some places of the scriptures, *per κατάχευον*, for a dead carcase

carcasse of a body without a soule, as in *Leuiticus*: *Et incisionem super anima non ponetis in carne vestra*. Thou shalt not cut your flesh for the dead. Nepefch betokeneth here the dead bodies. Also in the same booke, *non contaminabit se sacerdos super animam populi sui*. Let not the priest defile him selfe by the dead, that is, by touching the corpes. Here this word *anima*, is put for the dead body, and is called in Hebrew, Nepefch. And the olde translation hath: *ne contaminetur sacerdos in mortibus civium suorum*. Let not the priest be defiled in the death of any of his. And Castalio translates *in funeribus eorum*, in their funeralles. Nepefch is likewise so used in the booke of numbers. And upon these and such like places, Beza might seeme to have grounded his interpretation, when he translated: *non relinques cadaver meum in sepulchro*, for, *non relinques animam meam in inferno*. But there be great learned men which do very much mislike this translation, and they call it a corruption of the very letter of the holy scripture. Cap. 19.

They write also, that it is pittie, that an article of our sayth, constantly and uniformly taught in the church of Christ, should now be dhalvne into question, and to be made a wandering opinion: seeing that all the fathers both of the East, and the West church with one consent and agreement hath allowed this article. And M. Calvin himselfe confesseth also, that to be true. For he sayth: *Id certe extra controversiam est, ex communi priorum omnino sensu, fuisse desumptam particulam, quando nemo est patrum qui non in suis scriptis descensum Christi ad inferos non commemorat*. What is to say: It is without all controuersie and doubt, that this particle (*descendit ad inferna*) was taken of the iudgement and consent of the godly, soasmuch as there is none of the fathers, but doth make mention and reherfall in their writings of the descense of Christ into hell. Yet M. Calvin himselfe is of an other iudgement: For he counteth the descence of Christ into hell, to be done vpon the crosse, where he felt the seueritie of gods vengeance, and did wrestell with hell, and with the horror of death, and was smitten of God for our sinnes, as a most wicked offender, and to be as one forsaken of God, and therefore cryed, *O God my God, why hast thou thus left me*. Cap. 5. 6. 9.

And that Christ after this maner descended into hell, it is no meruell, when that he suffered that death which is inflicted vpon the wicked: And truly there can be no more terrible hell, then one to feele himselfe forsaken and alienate from God, and not to be heard when he calleth, as though God had conspired to his destruction. And therefore we see Christ to be cast downe, that he was compelled, anguish enforcing him, to cry, *O God my God why hast thou forsaken me?* *Hac Calvinus*.

Other writers, both of great learning, and deepe iudgement, do expound this article in an other sence, who iudge the descense of Christ into hell to be nothing els, but the vertue of the death of Christ to haue come euen vnto the dead, and to haue profited them, that is, that all the Patriarches and saythfull men befoze the coming of Christ, be preferred from eternall death, through the death of Christ.

Or els by this word, *Inferos*, or *Inferna*, there may be vnderstand not the place of punishment appoynted vnto the wicked, but all the saythfull departed, as by this word, *superos*, we do vnderstand all them that remaine alieue. Therefore we may say, that the soule of Christ went downe to hell, that is, that it was brought into the bosome of Abraham, where all the saythfull departed were gathered together. Therefore, when Christ sayd to the these crucified with him, this day shalt thou be with me in paradise: he promised him participation of life, and company of the blessed spirites. But it perteyneth rather to a curious and busy head, then to a godly and quiet minde, curiously to enquire, & dispute of this matter. *Hac Bullingerus*.

The same Bullinger writing vpon the epistle of Peter, where he entreateth there of the prison in which the spirites were, doth say: *Vbi nam locorum hic fuerit carcer, ignotum est*. In what place this prison was, it is vnknowne. Bullinger here doth constitute a place which he calleth with Peter a prison. And where that same place is, he knoweth not. In expost. Symboli.

Soeuer he sayth, in that place there was no filthe, no darknes, no payne, but a place of refreshing. And the place is therefore called a prison, because the soules

Miscellanea prælectionis quartæ.

of the blessed were there reteined.

Also he writeth, that this saying of Zacharie: *Tu quoque in sanguine testamenti tui dimisisti viuitos tuos ex puteo, in quo non est aqua*, may appertayne to this purpose.

1. Pet. 3.

Caluine also writting vpon the same epistle doth say: a question may be moued, why Peter doth place in a prison the soules of the godly, after they were departed from theyr bodies. And truly this Græke worde, φυλακη, in my iudgement doth sig- rather an high tower, wherein watch is kepte, or the very acte of keeping watche. But if it shall please any man to keepe the name of a prison, it shall not ill agree. For when they were lining, the law was to them as Paule witnesseth, a straight custodie or prison in the which they were detayned. So after theyr death, it behoued them to be bound with the carefull desire of Christ, because the spirite of liberty was not yet exhibite vnto them. Therefore, the carefulnesse of looking for Christ, was to them a prison.

Lebanrisch writeth after this maner. S. Peter alleageth thys saying of the Prophet Dauid: *Nou derelinques animam meam in inferno, nec fines sanctum tuum videre corruptionem*. that is, thou shalt not leaue my soule, neither shalt thou suffer thyne holy one to see corruption. After that he had declared, that this could not be spoken of Dauid him selfe (for that his graue remayned yet among them, and his body suffered corruption) he addeth: forasmuch as Dauid was a Prophete, and did knowe that God swoze vnto him, that Christ should come of the fruite of his loynes touching the flesh, he speaketh evidently of the resurrection of Christ, because his soule should not be left in hell, nor his flesh see corruption. Pon see how S. Peter applyeth this sentence of the prophet, to set forth Christs resurrection. And in stead of thys worde, *sanctum eius*, S. Peter bath, *carnem eius*, which is to be marked. Is not resurrection contrary vnto death? And what other thing is death, then the seperation of the body from the soule? And what other thing then can resurrection be, but a renning and knitting together agayne of the body and the soule? S. Peter therefore applying this sentence to the resurrection of Christ, doth (as it were) poynit with hys fingers the places from whence these two partes senered, must be brought agayne: namely the soule from hell, for hell could not holde it: and the body from the graue, that it should not corrupt. *Hec Rabbi Lebanrisch*.

Thus haue I declared at large the opinions and iudgements aswell of the old fathers, as of the later writers, concerning this article of the sayth: *Descendit ad inferna*. He descended into hell. So that euery man (as Paule sayth) may abound in hys owne iudgement. One thing I would wish, that neyther thys article nor any other contayned in the symbole, commonly called *Symbolum Apostolorum*, should be lightly shaken of, but to be belened as they stand there. As for my parte, I am fully resolved that this article is true: He descended into hell.

To morow. 5.

This worde is called in latine *cras*, in græke, *αύριον*, in hebrue, *machar*. And it signifieth not onely the day next following, but also the time to come: as Iacob vsed it in Genesis, saying: *Testificabitur de me iustitia mea die crastina*. My righteousness shall aunswer for me hereafter.

Cap. 30.

Cap. 6.

Cap. 13.

Also in Deutonomie: *Quum interrogauerit te filius tuus cras*: when thy sonne shall aske thee in time to come. It is also vsed for a short time to come, as in Luke where Christ sayth: *Oportet me hodie & cras & sequente die ambulare*: I must walke to day, and to morow, and the next day following, that is, a little while.

Crastinus the adiectiue is sometime vsed for dayly and continuall: for whereas the Grecians do read: *τομ ἀπὸν ἡμῶν ἐπιουσιον*. *Panem nostrum quotidianum*. S. Hierome sayth, that he found in the gospell (which is called, *Euangelium Hebreorum*), *machar, crastinum*. As if it should be sayd, *Danobis panem hodiernum & crastinum*.

Serm. 18.

S. Austen seemeth to shew the like in one of his sermons: for as the earthly fathers do prouide for theyr children bread and meate, for the morrow and the time to come, wherewith theyr bodies might be sustained: so prouide thou O father, which art the heauenly father, and the father of spirites, for vs thy children, thy beauenlye breade

bread of the minde,

Symachus did translate *εξαισπερον*, i. *eximium* & *egregium*, excellent, great, singular.

Some expound this greke worde *επιουσιον*, *super substantialem*, vel *superessentialem*.

To our purpose againe. As this worde, *hodie*, doth signifie the time present: so *cras*, signifieth time to come. And by thys worde, to morrow, is signified any procrastination or delay, whether it be good or ill. And the scholasticall diuines do deuise *Cras*, into fīue kindes. *id est*.

1. *Cras deliberatiuum.*
2. *Cras procrastinatiuum.*
3. *Cras mortificatiuum.*
4. *Cras damnificatiuum.*
5. *Cras beatificatiuum.*

By the first *Cras*, is vnderstand good aduiseement, discreffion, deliberation, which one taketh befoze he doth any thing: for prudent graue and wise men will not do thinges hedlong and in hast, but will worke aduisedly, according to the prouerbe, *Festina lente*: Make hast slowly.

By the second *Cras*, is vnderstand negligence, remissnes, and slownesse of doing of thinges. And those persons which be subiect to this slacknesse, may be compared to the Crow which cryeth alwayes *cras cras*. They differre to do any thing, vntyll the power or facultie of doing be taken from them. They will not honoz and praye vnto God, they will not helpe their neighbor, they will not hope for godly thinges.

It is writen in the prouerbes: *Ne dicas amico tuo, vade & reuertere, cras dubo tibi, quum statim possis dare*: Say not vnto thy neyghbor, go and come againe, and to morrow will I geue thee, if thou now haue it. Cap. 3.

Also in an other place of the same booke it is written: *Ne glorieris in crastinum, ignorans quid superuentura pariat dies*: Boast not thy selfe to morrow, for thou knowest not what a day may bring forth. Cap. 27.

Also in Ecclesiasticus it is written: *Non tardes conuerti ad Dominum, & ne differas de die in diem. Subito enim veniet ira illius, & in tempore vindictae disperdet te*: Make no long tarying to turne vnto the Lord, and put not of from day to day: for sodenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed and thou shalt perishe in time of vengeance. Cap. 5.

By the thirde *Cras*, is vnderstand the day of death, vnto which all men be subiecte. It is written in Ecclesiasticus: *Rex est hodie, & cras morietur*: He that is to day a king, to morrow is dead. Thys *Cras*, taketh away all corpozall pleasures, all temporall riches, all pompes, and honozs. Cap. 16.

By the fourth *Cras*, are vnderstand the paynes of hell, to the which the wicked and impenitent sinners shalbe subiect. They haue two dapes, *hodie et cras*, to dayes and to morrow. To day they haue prosperitie, to morrow they shal haue calamitie.

Hodie habent gaudere: cras habebunt dolere.

Hodie rident: crastino strident.

Hodie saltant: crastino nutant.

Hodie sunt pleni: cras erunt egeri.

Hodie sunt primi: cras erunt infimi.

Hodie sunt equites: cras erunt pedites.

Hodie sunt in gloria: cras erunt in miseria.

Hodie abundant auro: cras erunt in demonum thesauro.

To day they be glad: to morrow they shalbe sad.

To day they laugh: to morrow they shal wepe.

To day they leap: to morrow they shal quake.

To day they be full: to morrow they shal be empty.

To day they be first: to morrow they shalbe last.

To day they be horsmen to morrow footmen.

To day in glozy: to morrow in misery.

¶ D. iiij.

To day

Miscellanea prælectionis quartæ.

To day abounding wth golde : to morrowe in the deuyls treasure house
shall lye full colde.

Of this *Cras*, that may be spoken, which is witten of Luke: *Fenum quod hodie in agro est, cras in clibanum mittitur.* The grasse which to day is in the field, to morrow is cast into the oven.

By the first *Cras*, is vnderstand consolation, and eternall life, whiche the godly shall possesse and enioy. For they haue also two dayes, *hodie & cras*. In this present lyfe they sustayne miserie, but in the life to come they shall receyue glory. *Thys hodie, & Cras*, receiued poore Lazarus which lay in Abrahamis bosome. *Hac ex scholasticis.*

Heighth nor depth. 6.

Cap. 8.

Height in this place of S. Paule to the Romanes, signifieth any straunge miracle, or wonder not seene before, which cometh from heauen: And depth signifieth any thing that cometh from the deepest and lowest partes of the earth.

2. Cor. 10.

Height sometime may be taken for the excellency and profoundnes of mans wit and reason in philosophy. For S. Paule sayd to the Corinthians: *Arma militie nostre non sunt carnalia, sed potentia Deo ad demolitionem munitionum, quibus consilia demolimur, & omnem altitudinem, que se extollit aduersus cognitionem Dei:* The weapons of our warfare are not carnall, but mighty through God, to cast downe holdes, to cast downe the imaginations, and every highe thing that is exalted against the knowledg of God. And according to this saying of Paule, we may vnderstand by depth, the humilitie of the minde, and the hurte of the body, after the rules and doctrine of men, which in wordes haue an appearaunce of wisdom, as the same Apostle writeth to the Collossians.

Cap. 1.

Haymo writing vpon this place bringeth in a strainge interpretation: for by height he vnderstandeth Astrologie, and by depth Necromancy, by which two many men were turned from the fayth. He would haue S. Pauls meaning to be thys: Although all the Astronomers (which do affirme themselves to be cunning in the constellation & course of the planets) do come against vs: yea although they (which by necromancie do rayle by spirites out of hell, as the woman that had a familiar spirite rayled by Samuels spirite) do come against vs, yet they shall be neuer able to seerate vs from the loue of Christ.

Golden hilles. 7.

There is a prouerbe in græke: *Χρυσὰ ὄρη ὑπερβόλαι.* *Aureos montes policeri.* To promise golden hilles. Which prouerbe is spoken of them that do promise vnumerable thinges, and do make men to hope very much for them. It is deduced and taken of the arrogancie of the Persians, which for theyr mynes of golde, did boast of golden hilles.

Plautus sayth: *Neg, ille sibi mereat Persarum montes, qui esse aurei perhibentur:* neyther let him thinke to deserue the hilles of the Persians, which are sayde to be golden hilles.

In art. poe.

The like prouerbe is mentioned of Porphyrio, who thinketh the same prouerbe to be taken out of one of Æsops fables. The prouerbe is recited by Horace: *Parturiunt montes, nascetur ridiculus mus:* The hilles do swell land trauell, but out cometh the foolish mouse. It may be spoken agaynst glorioous men, agaynst boasters and braggers, which with great promises and by maiestie of countenance and authoritie of gay apparell, moue men to expect much at their handes, and when it cometh to the purpose, they bring and shew forth nothing but toys and trifles.

The originall of the prouerbe is this: when, at a certayne time, rude and foolish men did see the ground swell and moue in a hill, they ranne on heapes on euery side to beholde so horrible a sight, looking that the earth should bring forth some straunge and great wonder, that is, that the hill should bring forth other Titans that should renewe warres with the Gods. At the length, after they had looked a long time what would come forth, a Mouse crept out of the ground, at the which sight they all did greatly laugh.

Temptation

Temptation 8.

Obiectio.

How both Peter here say truly, that we are tempted of God: whē James sayth: *Deus neminem tentat*: God tempteth no man. In which wordes there appeareth great difference betwene these two Apostles.

Responsio.

Peter here understandeth two kindes of temptations, the temptation of God, and the temptation of our flesh. God tempteth vs with crosses, false prophets, with famine, with warre, with fire, with water, with diseases, with afflictions and persecutions, and with a thousand kindes of aduersities, that he may try our fayth, whether we will perseuer in the confessing of Iesus Christ.

Many men do swarne and go backe in the time of temptation, as sone as any grieuous affliction doth arise. But the godly at no time do better proue & try their weakenes and wittes, then in the time of temptation and affliction,

Also we are tempted, that the sinceritie of our mindes may be made manifest to other men. So did God tempt Abraham, when he commanded him to offer his sonne Isaac for a sacrifice. Gen. 22.

God sayd to Moyses: Behold, I will cause bread to raine from heauen for you, and the people shall go out, and gather that that is sufficient for euery day, that I may proue them whether they will walke in my lawes or no. Exod. 16.

Agayne, in Deuteronomie: if there arise among you a prophet or a dreamer of dreames, (and gene the a signe or wonder, and the signe or the wonder which he hath tolde the, come to passe) saying: let vs go after gods which thou hast not knowne, and let vs serue them: thou shalt not harken vnto the wordes of that prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to knowe whether you loue the Lord your God, with all your hart, and with all your soule.

S. James sayth: Take it to be great ioye, my brethren, when you do fall into diuerse temptations, knowing this, that the triall of your fayth bringeth patience. James. 1.

Agayne he sayth: Happy is the man that doth suffer temptation. For when he is tryed, he shall receaue the crowne of life, which the Lord hath promised to them that loue him. Ibid.

The second kinde of temptation is, the temptation of the flesh, and the malice & euill inclination which by nature is grafted in vs. The senses and thoughtes of mans hart, are prone and ready to ill from their youth.

S. Paul sayth: *Caro concupiscit aduersus spiritum. Nihil est in carne nostra bonum.* The flesh lusteth agaynst the spirite. There is no goodnesse in our flesh. Gal. 5.

This temptation and lust of the flesh, which Sathan by meruailous suggestions doth set on fire, tempteth vs to infidelitie, to blaspheme the name of God, to contempne the Gospell, and to hate our neighbours, and to all maner of wickednes and sinne. Of this temptation speaketh S. James, saying: God is not a tempter of the wicked, for he tempteth no man. They are tempted which be lead away and intised by lust and concupiscence, that is: God is not the authoꝝ of ill, he tempteth not to wickednes, that ye may lay the fault on him. Your sinfull flesh, and wicked concupiscence entiseth you to ill. Accuse your selues, not God. God in deede tempteth you, but not to commit sinne, but that you should be tryed. But the lust of the flesh, tempteth and driueth you to committe sinne.

Here you see Peter and James not to dissent, but to agree in sense and meaning.

Pestilence. 9.

This question is much tolled and moued among men, what is to be iudged and thought of them, which in the time of plague and pestilence do flye and depart from their vsuall dwellinges.

Many do iustifie and hold well with their departing and going away: Other do condemne and disallow it. And they whi. h do flye, do so defend their owne going

D. N. iij.

away

Miscellanea prælectionis quartæ.

away, that they reprove them of rashnes which do not flye, and doe iudge them as tempters of God.

On the other side, they which do not flye, do so iudge of them that do flye, yea and do geue out such ill report of them, that they do scarce count them worthy to be called Christians.

Somewhat to speake of both these parties, I shall thinke it very expediente and necessary, to shew you what Musculus minde is in this matter.

First (sayth he) they that do flye, let them acknowledge and deplore the infirmite of theyr faith, let them not stoutly defend it: for what pretence so euer they make it is most certayne, that they neyther iudge well of themselves, neyther yet of God, which both smite and plague men.

They thinke that this rod of pestilence is like to *νυκτομαχία*, a nightly conflict, in which there is no certaine direction of the stroke or blow that is geuen.

They thinke (I say) that this plague of pestilence is brought by some chaunce, and that it doth smite them which be present, and that it can not touch them, which haue wythdralone them selues from the infected place. But we knowe, that is mosse certaynelie affirmed of Christe, that all the heares of our head are numb;ed to our heavenly Father.

They say, that they which do abide still, do so tempt God, as they do, which whē the house is on fire and like to be burned, yet do remayne still in the house, and put themselves in daunger of death.

But these men do not obserue and marke, that many which do not flye, yet are not taken nor infected with the pestilence. And on the other side, that many also which do flye, yet they do not eschape, but are infected. Whereupon it evidently appeareth, that the plague of pestilence is inflicted by the moderation of God, and that the pestilence is the plague and scourge of God, it may be proued in many places of the Scriptures.

Exod. 9.
Leuitic. 26
Deuter. 28
1. Paral. 21
Ezechiel, 6
14. et 33.

What christian will so thinke or iudge of God, that he doth epyther rashly or with out science or number so smite, that whosoouer dyeth of the pestilence, doth therfore dye, because he fled not from the place infected. And, that man by chainging of places might escape the handes of God. But the scriptures do otherwise instruct vs.

In Ezechiel, they be marked and signed, whome God spared and fauoured. As gayne in an other place it is graunted vnto Noe, Iob, and Daniel, that if they were present when the pestilence rageth, for theyr righteousnes they shoulde saue theyr owne liues or soules. Therefore they which flee the pestilence do seme to me, to do as vnhappy children do, who when theyr father is angry, hauing a rod in his hande minding to beat them, do flee out of the house, and by that meanes do the more exasperate the fathers mode and anger. And yet notwithstanding they do not escape the rodde by this theyr flying away, but do by it purchase to them selues more anger, and sharper stripes.

But they seme rather to flee well, which with humble submission of minde, with the acknowledging of theyr sinnes, and by true repentance do pacifie and mitigate the wrath of God so smiting them.

Quer and beside, they offende agaynst Christian charitie, which do relinquish and forsake theyr brothers and neighbours in such troubles and afflictions. The christians in times past were wonte to imparte theyr helpe and pitie, euen vnto the heathen and gentiles, in such plagues and diseases. They therefore whiche do labour with such infirmite of fayth and charitie, what marueyll is it that they do flee from the horronr death?

Now as touching they which do not flye, let the first consider wherfore, & for what cause they do not flye, whether it be for lacke of certayne necessary charges wherby they may the better flee, or for any other cause. It is one thing, not to flye epyther by temeritie, or by contempt of the wrath of God, or for wante of mony or costage (for so the Turcks and infidels do.) And it is an other thing, for one being armed with fayth and charitie, to humble himselfe in the sight of God, and to desyre God to appease his wrath, and so to tarry with his brethren and neighbors, miserably afflicted

sided, and to mourne with them that mourne.

Also let them take hede that they iudge not ill of them which do flye, noz rayle on them, noz curse them, but by the affection of brotherly loue, be soz for theyr infirmitie, and committe theyr sight vnto Gods clemencie: for except they do so, they may be counted a great deale worse then they which do fle. *Hec Musculus in Psalm.*

But by *M. Musculus* leape and patience I do iudge that God doth allow euery man to vse such remedies as phisicke doth appointe: for the wise man sayth in hys booke Ecclesiasticus. Honoz the phisition with that honour that is due vnto him, because of necessitie, for the Lord hath created him, for of the most high cometh healing. And a litle after he sayth: The Lord hath created medicines of the earth and he that is wise, will not abhoze it.

Now the phisition sayth, that the best remedy to auoyd the pestilence, is to fly the ayze: for to speake naturally, all pestilence, as Galene writeth, cometh of the putrefaction and corruption of the ayze. And the inspiration of that ayze is the cause why beastes and men are so infected and taken with the pestilence: which ayze we can not auoyde, vnlesse we flye to some other place where the ayze is not so infected. Yet here is to be considered, that they which haue office, and can not well by reason of theyr office flye, as pastozs, preachers, and certayne magistrates, eyther politicke or oeconomicall, ought to tary still in theyr vsuall abode, and to prouide other remedies prescribed by phisicke to conserue them in health.

Therefore to holde, that all without exception ought not to flye the pestilent ayze, I can not be induced to graunt, noz to consent.

About that you be able to beare. 10.

Paul wrote to the Corinthians, saying: There hath no temptation taken you, but such as apperteineth to man. And God is saythfull, which will not suffer you to be tempted aboue that you be able, but will euen geue the issue with the temptation, that you may be able to beare it.

There be some which read this sentence in the Optatiue mode, as though Paule should haue sayd: I would to God that no other temptation may take you, but the temptation of man. And they make a distinction betwene this and that temptation, wherewith God is tempted. But other (as Chrysostome) do read it in the Indicatiue mode, saying: that it is a consolation geuen of Paule vnto the Corinthians, least they hearing so horrible examples of the wrath of God, being confused with feare, should be utterly dismayd. For it is the continuall maner of the Apostle, after sharpe rebukinges, straight way to mitigate and appease them. Therefore Paule doth here geue vnto them hope of pardon, & doth say, that they fell into such temptation as apperteineth to man. His meaning is this: There is no cause why you should be dismayd. It is not my minde to bring vnto you any matter of desperation. There is none other thing chaunced vnto you, then that which happeneth vnto men.

S. Paule wrote to the Philippians, saying: *Et cum timore ac tremore operemini salutem vestram*: Make an end of your owne saluation with feare and trembling.

This saying might be thought to be very heauy and hard. But S. Paule addeth immediately these wordes: God worketh in you both the will and the dede, euen of his good pleasure. So Paule addeth here in this place to the Corinthians: God is saythfull, &c. In the which wordes he doth shew how they may resiste temptation. He biddeth them to haue respect vnto the Lord, because euery temptation, being neuer so small, would straight way oppresse vs, and we should utterly perishe if we would trust & leane onely to our owne power and strength. Therefore, we must arme our selues with sayth to resiste the sundry assaultes of Satan. For this is the victory which ouercometh the world, euen our sayth.

Paule calleth the Lord saythfull, not onely because he is true in his promises, but also because he is a sure keeper and defender of his, vnder whose tuition we be safe, For God doth neuer forsake noz leaue his destitute.

Therefore sayth Paule to the Corinthians: forasmuch as he receaued you into

AK.j.

his

Miscellanea prælectionis quartæ.

his tuition, you need not to feare, so that you wholly depend on him. For God will those faithfully performe things which he hath promised. They can want nothing which strue for his honour. He giveth them power and strength. He measureth temptations, and sheweth a way to come out of them.

Under the name of temptation, he comprehendeth generally all things which do molest and trouble vs.

Obiectio.

Cap. 1.

Paule writeth in the second epistle to the Corinthians, saying: We are pressed out of measure passing strength: Ergo, this saying of Paule here, and an other saying there, can be both true, for they be two contraries.

Responsio.

The saying of Paule in the 2. epistle to the Corinthians, is to be understood of the usuall strength of man.

For Paule did also at the last vanquish and overcome that temptation.

Marke furthermore, that the crosse of temptation is layde of God upon his shoulders of the faithful, but it is not perpetuall, least they should fall from grace, and in temptation despaire of salvation.

Therefore, God doth cause the temptation to cease, that we should not be tempted above that we are able to beare.

If God will so. 11.

S. Iames in his epistle rebuketh them, which say: Go to now, to day or to morrow we will goe into such a citie, and continue there a yeare, and bye and sell, and gette gaine, and yet you can not tell what shall be to morrowe. For what is your life? It is euen a vapour that continueth for a litle time, and afterward vanissheth away.

Therefore, ye ought to say: If the Lord will, and if we liue, we will doe this or that, &c.

It is a most foolish thing for man to promise to him selfe any great thing, when he is vncertaine what shall chaunce the next day: as I haue lately declared before in the Miscellane (To morrowe.)

Here S. Iames doth elegantly by a similitude of vapour, shew, that the counsels and deuises of man are but vaine, fading and vanishing away.

Vapour is an ayre coagulation comming of beate and of moistnesse, hauing in it but a litle substance, and is sone dissolued, vnto such a vapour S. Iames compared our life, and that very aptly. For (as the proverbe saith) *homo bulla est*: man is but a bubble of water.

And Sophocles sayth: *Homo spiritus est, & umbra tantum*: Man is but onely breath and shadow.

Pindarus sayth, that the life of man is nothing els, but *umbra somnium*, the dreame of a shadow. And there is nothing more vaine then a shadow, for it seemeth to be, and yet is nothing.

Therefore (sayth S. Iames) ye ought in your sayings and doings to haue both in minde and in mouth: if God will, and if we liue. And yet it may chaunce sometime, that the godly and faithful (who doth know that all their doings are directed by the will of God) doe sometime say, that they will do this or that, without any such exception.

It is very godly, when we promise any thing in time to come, to vse these manners of speaking: if it please the Lord, or if the Lord will suffer. Yet we must make no religion of it, as though it were an vaine thing to omit such phrases. For we read in the Scriptures, that the holy men of God did speake of thynges to come without condition, when notwithstanding they had in memory, that they could doe nothing but by the permission of God.

S. Iames here doth touch them, which hauing litle respect to the providence of God, do make subiect vnto them selues the whole course of the yeare, when they haue not so much as one moment in their power. They promise to them selues

Inker

and gaine, which is farre from them, when they be not sure to holde that, which is before their fate.

Having no neede. 12.

There is a great question, & *adhuc sub indice lis est*, whether the children may marry or contract them selues without the consent of the Parentes.

To this question, I will in this Miscellane make a resolute answer. And first I will put down mine assertion, & after proue the same with sufficient testimonies.

Affertio.

It is of necessity, and not onely of honesty, that the children ought not to marry without the consent of their Parentes.

This doctrine is proued and ratified by the holy Scriptures, by the mindes of holy fathers, by the consent of generall Councils, by the olde Canons, and by the Ciuile lawes.

Scriptures.

When Isaac came to mans state, Abraham sent his seruant vnto hys kindred to find out there a wife for his sone. Note here, the father sent, & the sonne sought not.

Isaac sent Iacob into Mesopotamia to hys vncle to gette hym a wife there. His father sent hym.

After thys, a law was geuen of God vnto Moses, that children should honour their Parentes. Thys honour doth not consist onely in putting off the cappe, and making curtesie, but in the relieuing and sustaining them, if neede be, and in shewing obedience and duety vnto them in all thinges lawfull and honest, wherupon there is a pecoliar law made in Exodus.

If a man entise a maide that is not betrothed, and lye with her, he shall endowe her, and take her to hys wife. If her father refuse to geue her to hym, he shall pay the dowry. Note here that this law sayth: *Si pater voluerit.* Exod. 22.

In the Booke of Numbers it is written: If a woman bowe a bowe vnto hys Lord, and binde her selfe by a bonde, being in the fathers house in the time of her youth, and the father heare her bowe, wherewith she hath bound her selfe, and the father holde hys peace: the bowe shall stand. If the father disallow the bowe, then the same shall be of no value. Note, if the father disallow.

Now I aske what a bowe is: It is a promise made to God, but Patrimony is a promise made to man. Now by an argument *a maiori*, if God doth permit and referre a bowe made to him, to the iudgement of the father: much more will he permit and referre matrimony vnto hys iudgement, forasmuch as it is but a promise made betwene man.

In the Booke of Judges it is recorded, how that Sampson sayd to his father and mother: I saw a woman in Tinnath, now therefore geue me her to wife. Judges. 14.

In Genesis it is written, how that Sychem sayd to hys father Hamor: Get me the maide Dina, of her father Iacob to wife.

By this place it appeareth that the consent of Parentes is requisite in mariage, seeing the very infidels did also obserue it as a thing necessary.

It is written that Thamar sayd to her brother Amnon: *Si me petieris a patre meo, nec tibi non negabit.* Note here, *Si me petieris a patre meo.*

Paul to hys Epheſians saith: *Filij obedite parentibus in omnibus.* He excepteth nothing, but sayth, in all thinges, specially those thinges which be not against Gods word.

In hys Epistle to the Corinthyans he doth manifestly and plainly shewe that it lyeth in the Parentes power to set their daughters to hus bandes.

This thynge is proued, not onely by the law of God, but also by the light of nature, as certaine Comedies do teach and declare.

In Euripides hys daughter saith: *Pater meus habet sollicitudinē, & curā mei connubij.*

Veteres patres.

Tertullian. *ad uxorem*, sayth: *Ne in terris quidem filia rite ac iure contrahere possunt.* Lib. 2.

matrimonium sine consensu parentum: That is: Not vpon the earth truly daughters

KK. g.

can

Miscellanea prælectionis quartæ.

Q. 1. hom. 9. can well & rightly contract Matrimony, without the consent of their Parentes. Chrysostome writing upon Timothy, doth exhort the parentes to ioyne theyr children in matrimony, by the reason of theyr slippery age. He doth not exhort the children to chuse themselves wiues where they will. His woordes bee these: *Mature illos matrimonio iungamus, ut munda atq; integra illorum corpora sponsæ admoventur.* Let vs (sayth he, meaning the parents) couple our children in mariage in due time, that theyr bodies may be ioyned pure and whole vnto a wiue.

Epist. 1. 3. 3 S. Austen being desired to make a mariage betwene a yong man, and a mayden, answereth: *Facerem (inquit) sed mater pueri non adest, et tu scis ad nuptias contrahendas eius voluntatem esse necessariam.* I would (sayth he) but the mother of the man is not present, and you knowe that the consent and will of her is requisite to contract mariage.

S. Ambrose doth so much allow the saying of Euripides before rehearsed, that he putteth it into his booke of the Patriarches.

Quorundam Patrum decreta, & canones.

Euariscus sayth: *Matrimonia tunc sunt legitima, quando sponsa petuntur a parentibus, & traduntur publicè, aliter verò præsumpta, non coniugia, sed adulteria, contubernia, & fornicationes, that is to say, Matrimonies are then lawfull, when the wiues are asked of theyr parents, and are deliuered openly, otherwise they are not mariages, but adulteries, vnlawfull companies, and fornications.*

Ibidem capit. nostrates. Nicholaus sayth: *Ea firma sunt matrimonia, quæ iunguntur consensu contrahentium & eorum in quorum sunt potestate.* Those that be firme and true mariages which are coupled by the consent of them that do contract them selues, and with the consente of those persons, vnder whose authoritie they are.

Ibidem cap. qualis Leo the first sayth: *Tunc intelligendum est matrimonium cum puella a parentibus traditur sponso.* When that is to be deemed lawfull matrimony, when the mayden is giuen of her parentes to an husbände.

Agayne it is written in the decrees: *Mulier que nupsit arbitrio patris est extra culpam si quis postea illi matrimonio detrahat.* The wolman that hath married by the arbitrement of her father, is without blame, yea although any hereafter do depeyane or say agaynst that matrimony.

Generalia Consilia.

32. quest. 1. The fourth generall counsell of Toletum: *Hoc sanctum confirmat concilium ut vi-
ca. hoc san- dua quibus placuerit teneant castitatem: quod si priusquam proficiantur nubere elegerint,
tum. illis nubant quos proprio voluntate voluerint habere maritos. Similis conditio de virginibus habeatur, nec extra voluntatem parentum, vel suam cogantur maritos accipere.* that is, This holy counsell doth confirme and ratifie that widowes which will mayline chafely: but if before they profess chafity, they will chuse to marry, let them marry them whome by theyr owne will they desire to haue to theyr husbandes. Let the like condition be had of maydens, neither let them be constrained to marry without the consent of theyr parentes, nor agaynst theyr owne willes.

Leges Ciuiles.

Titulo de Nuptijs. Iustinianus in his institutions, will in no wise matrimonie to consist without the assent of the parentes.

In ff. de statu hom. Agayne, *Si filius uxorem duxerit inuitis parentibus, filius qui nascitur ex illis nuptijs non erit legitimus.* If the sonne marry a wiue agaynst his fathers will, the child that shall be borne in that mariage, shall not be lawfull.

Paulum. Agayne it is written: *Filia patris voluntate nubis, ea postea conqueritur de marito, & ab eo diuertit, deinde in gratiam redit, & inuito patre iterum eidem nubit. Respondetur illud non esse legitimum matrimonium.* that is, The daughter with the good will of her father doth marry, she after ward doth complayne of her husbände, and departeth from him: after ward she is agayne reconciled to him, and marryeth him agayne against her fathers will. It is answered that that matrimony is not lawfull.

Finally

Finally it is written: *Filijs si forte parentes furiosos habent & mente captos, quoniam illorum consensu uti non possunt in contrahendo matrimonio, curatorum suorum consensum adhibebunt.* If peradventure children haue to thep parents mad men, and out of thep mindes, because they can not haue thep consentes, they oughte to haue the the consent of thep gonernoys.

Fu.L.Si
furiosus.

Wherefoze, for asmuch as the law of God, the law of nature, the lawe politique, Fathers, olde canons and counceils, do graunt the consente of parentes to be necessarily required, why should not we graunt and iudge the same? Besides thys, the example of Chryste shoulde moue vs, who was geuen of hys Father a husbände vnto the Church, and did alwayes say, that he did not hys owne will, but the will of hys father who sente him.

Aunswers geuen vnto certayne argumentes, and

Reasons of the contrary part.

First they say, that in contrate of matrimonie, there ought to be a great libertie, and no seruite restraint, otherwise there will fall out inconuenience.

Responsio.

I do aske what libertie they do meane, whether of the flesh or of the spirite? Truly the chiefeft libertie of the spirite, is when we obey the commaunementes of God, who if he would haue vs to be obedient vnto our parentes in other thinges, who not also I pray you in matrimony?

If they pretende and craue so much libertie for the contrate of matrimony, why haue they forbidden so many degrees to marry? Yea the byshops of Rome haue forbidden vnto the seuenth degree of kindred.

And if they will haue so much libertie, why haue they forbidden and restrayned matrimony, from the Ministers of the church?

Furthermore, if there ought to be so great libertie in mariage as they pretend, why did God forbid matrimony vnto a contrary religion?

The second obiection.

The sonnes and children for feare of the displeasure of their parentes may say that matrimony doth please them, which their fathers doth appoynt, and yet in dede doth not please them, and so are constrained to marry agaynst their willes, and to hate one an other.

Responsio.

The children are not constrained so to say, but may freely answer and say, that wife, or that husband doth not please me. I will none of this matrimony. And doubtlesse also without the consent of the child, matrimony is to be contracted by no manner of meanes, as it is red in y law: *Filius non potest addigi ut uxorem ducat.* A sonne cannot be compelled to marry a wife.

In ff. de ri-
tu nuptia-
rum. l. non
cogitur.

When Abrahams seruauit came into Mesopotamia, and had found a wife for his masters sonne, when the parentes of the mayde would haue the seruauit to tar longer, and he would not, they called the Damofell and asked whither she would go with him, or no.

When the fathers deale with their children tyrantlike, and would constrain them to marry wiues, which they cannot bryoke nor beare withall, then the matter is to be brought before the Magistrate, whose office it is to heare the cause, and to deliuer the same from iniury: then if the sonne do marry by the authoritie of the Magistrate, yea although it be agaynst the parentes will, it cannot be sayd that he marrieth vtterly without the consent of his father, for a Magistrate est pater patrie, is the father of the country.

The scholemen do not rightly say that the sonnes haue power ouer their owne bodies, they ought not in dede to be compelled agaynst their will to marry: but that they may marry without the consent of their parents, it cannot be graunted.

By the ciuil law the power of the father is so great, that he may sell him, if he fall into extreame necessitie. The same is permitted also by the law of God, as in the

Cap. 21.

XX. ij.

broke

Miscellanea prælectionis quartæ.

Exod. 21.

booke of Exodus, yet with certayne cautions and circumstances.

Upon this I conclude, that they argue not well, which say that that matrimony is a certayne kinde of bondage, which the sonne cannot enter into, without consent of the father.

The third obiection.

The consent of the parentes in matrimony, is required in dēde *ad honestatem*, *sed non ad necessitatem*. and so certayne diuines hold.

Responsio.

This is a friuolous and bayne reason. For what necessitie can be greater then that which the law and commaundement of God doth bying and require. Children are commaunded to honour father and mother. S. Paul also doth prescribe them to obey their parentes in all thinges.

Agayne to the Philippians he sayth furthermoze: brethren, whatsoeuer thinges are true, whatsoeuer thinges are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertaine to loue, whatsoeuer thinges are of good report, thinke on those thinges, do them.

By these wordes it appeareth, that those thinges which be honest, are not to be seperated from the commaundement of God and so I make this argument. The consent of the parentes is required, *quoad honestatem*, honestly is compysed within the commaundementes of God. Euery part of Gods commaundement is required of necessitie.

The fourth reason.

The consent of Parentes is to be required, but yet if the Parentes will not consent, then the matrimony of the children is good and lawfull enough.

Responsio.

This is nothing els but to deride and mocke the parentes. For what contumely is this, the sonne so to require the consent of the father, and yet whither the father will or will not, he will remayne still in his purpose, to put the same in execution: It were much better not to aske at all, then so to desire it.

The fift reason.

What shall we say of our forefathers, and of many other which now liueth and hath married without the consent of the parentes? Shall we call them adulterers, and shall we take their children *pro illegitimis*.

Responsio.

When befoze the light of the Gospell such mariages were had, such personnes could not vtterly be excused from sinne (for it was not lawfull for them to be ignorant of Gods law). Notwithstanding, because they were married, the Magistrate then permitting them, they are to be taken for firme and ratified matrimony.

Replicatio.

But here wanted the consent of the parentes: Ergo &c.

Responsio.

The consent of the parentes was had there, and not had there. For the Magistrate made the ciuill lawes subiect and vnder the Canons, which they ought not to haue done, and to this all men almost doe agree. Then soasmuch as the magistrate hath authoritie ouer the people, if the Magistrate doth consent to any thing, that in a maner doth the publike and common consent of the people graunt. As for example, when in a great assembly the Magistrate and all the people meete to pay a great somme of money, although some one pinate man of the people doth dissent, and doth not take it in good part: yet because the Magistrate doth consent, the same pinate man is counted also to consent. So the father would not haue his sonnes marriage to be firme, without his consent: yet because he doth put his will to the iudgement of the Magistrate, he seemeth in a maner to consent.

Therefore, the Patrimonies which hitherto haue bene made, befoze the knowledge of the light of the Gospell, are to be taken and had as firme: but if the Magistrate doth now reuoke backe that error, mariages to be made hereafter, ought to haue the consent of the Parentes (*in re diuino*) ergo ex necessitate.

Alwayes

Alwayes this provided and excepted, that in the cause of religion, fathers are not to be hearde, because that in that case, God is to be heard before all, for he is the father of all.

Conclusio.

The Canonistes do iudge those mariages to be lawfull, which are done without the consent of Parentes, as it is written in their decrees, when the glose doth say, that when the woman cometh to adulte age, she is released from the power and authoritie of her father, both *quoad iuramentum, & matrimonium*.

And this sentence do the Scholemen also follow. They dispute that the sonne hath power over his owne bodie, and that he is not bounde to his Parentes, but may at his owne arbitrement and choyce, marry.

The master of the sentence, himselfe doth write, *quod consensus parentum facit ad decorum nuptiarum, non ad necessitatem*. That is to say: that the consent of the parents doth make the marriage comely, but is not of necessity. But how aptly and truly this is spoken, it is answered before.

And marke (I pray you) how finely he doth interpreate the wordes of Euariscus before recited: As when Euariscus doth say, that mariages contracted without the consent of Parentes be not true mariages, but fornications and adulteries: that is (sayth he) not for that they be so in dede, but because the parties do agree betwene them selves, as adulterers and fornicatours do.

Euariscus sayth, *Sunt adulteria*, they be adulteries. Lombardus sayth: *hoc est, videntur esse*, that is, they seeme to be: What expositions be these, I pray you? *Insuper est virtus, videtur sic esse virtus. Furta et homicidia sunt peccata, ergo videntur sic esse, et quod non sic, sunt re vera. O profundam theologicam, imo maiorem potius sophisticationem.*

To end, I am, nor cannot be of that iudgement nor minde, that the Canonistes and scholemen be of, in this point, but do playnely asserre and holde, that the consent of the Parentes to the childrens marriage is to be graunted (*ex necessitate*, and not *ex honestate solum*), and as yet can not otherwise be resolved, unless I heare better reasons then hetherto I haue either heard or read.

Ieiunium. Fasting. 13.

Ieiunium is called in Hebrue *Zom*, in Greke *νηστια*. Ieiunium taketh the name of *intestinum*, a bowell or gut, called *ieiunium*, because it doth not containe and holde that which it receiveth, but forthwith lettelh it go downe into the lower partes, that by the example of it, we should not burden our selves with too much meate.

Ieiunium a fast, is a discipline, and chastising of the body, taken willingly for the time present, by the which we are made humble before God, and do berine the body of nourishment, that it may obey the spirite.

There are two necessities which make vs to fast, that is, a publicke necessity, and a private.

Publicke necessity is when some calamity either presseth, or is ready to come upon the church of God. The examples whereof do appeare in the Prophetes. Ioel. 2.
Jonas. 3.

This kinde of fast was vsed in the time of the Apostles, as is read in the actes. And this fast to the olde fathers semeth nothing or very little to haue differed from publicke mourning, whereof there are many examples in the scriptures.

Private necessity is, when any man doth fast, feeling him selfe to be hered of his owne lust or concupiscence, from which he taketh away the cause, that it may the lesse inflame and burne.

In the Gospell the Lord sayd, that the sonnes of the bryde do fast, when the bryde is taken away from them, that is, in a hard time of necessity.

Matrimony signifieth the bond with which we are ioyned to Christ in faith and spirite. In this perfect bond the goodly eateth and drinketh with thanks giving, and with that that is sufficient. The goodly is glad, and reioyceth in these externall giftes of God. But when he perceiveth the Bryde to be ready to depart, or that he is almost gone out of his hart, that is to say, when he seeth the spirite to be overcome with insoleney of the flesh, and perceiveth his faith to be cold, then he prayeth

Mat. iij.

and

Miscellanea prælectionis quartæ.

and fasteth, that either he may retayne and keepe the Bride, or els stay him when he is about to depart.

The whole life of christians must be a fast, as Christ exhorteth vs saying, *Videte ne grauentur corda vestra crapula vel ebrietate.* Take hede least your hartes beladen with surfets, or with dronkennes.

Cap. 13.

In olde tyme (when discipline was of force) the people gaue themselves wholly sometymes to punish the flesh and to prayers. And this discipline was institute and ordained, either when calamitie was at hand (which thing oftentimes happened in the p̄mative church when greuous persecutions were in all places put in bre) or els when some great and worthy thing was to be done in the church, which had neede to imploze and pray for the assistance of the holy ghost. As when Ministers & pastours of the church were ordered. The example wherof we read in the Actes of the Apostles, when Paule and Barnabas were called to the ministerie.

In the olde law once in the yeare there was a fast ordained to purge sinnes.

The Lord would (when Moses ascended into the mounte Sinai, & gaue lawes) that the people should come befoze him, washing their garmentes, and abstayning from their wyues for the space of thre dayes. And when they fasted, they did set apart all other busines, and attended to fasting and prayer. Wherupon the day of fasting was made a solemne holy day among the Jewes.

I do evidently finde both in the olde testament and in the new, that fasting was commaunded. But on what dayes we oughte to fast or not to fast, I do finde commaunded neither of God, nor of the Apostles.

Epist. 86.

S. Austine sayth: *Pariter duo ieiunia ieiunauerunt, id enim est corporis & anima. &c.* That is: they fasted two fastes together, to wit, of the body, and of the soule, that is to say, refraining from wrath, from fury, slandering, blasphemy and brawling, because these are the deadly meates of the soule, which do feede and procure it to do ill, and do bring it euerlasting death.

Agayne, the meates of the body and soule be these: gluttony, sluggishnes, fornication, dronkennes, and security. These be the meates of the body and soule, which do feede the body, and kill the soule.

De salutar.
documen-
tis. cap. 48.

The same S. Austine sayth in an other place: *Nihil prodest tota die longum duxisse ieiunium, si postea suauitate ciborum vel nimietate anima obruatur, &c.* That is, it doth nothing auayle to fast all the day, if afterwarde the soule be ouerwhelmed with delicate meates. The minde being filled forthwith, is sluggish, and the erth of our body being watered, will bring forth filthy lust: therfore let the meat be temperate, and let the bellie be neuer to full.

Origene writeth thus: *Ieiunio sic adhibenda temperies, ut corpus vestrum nec saturitas excitet, nec inedia immoderata debilitet.* Fasting must so be tempered, that neither fulnesse may excite and stirre the body, neither immoderate hunger may weaken the body.

Ecd. histo.

Eusebius saith: *Quale est illud ieiunium, quod non vesceris carnibus, & de ore tuo omni esca sordidius egreditur, &c.* What maner of fast is that, that thou eatest not flesh and that which is more filthy than all meates, goeth out of thy mouth? What fast is, that that the belly is sanctified with fasting, and the tong is polluted with lies?

Conc. 2.

The counsell Barcarenc, doth anathematise him which abstayneth from eating of flesh, unlesse there be a cause of abstinencie.

Apollonius disputing against Montanus the heretike, saith: *Hic est qui docuit nuptias solui, & qui ieiuniorum leges primus imposuit.* This is he whiche taught that Matrimony is to be dissolved, and which first made the lawes of fasting.

Euse. hist.
lib. 5. ca. 18

We read also in Eusebius this saying: *Non solum de die pasche agitur controuersia, sed de ipsa specie ieiuniorum, &c.* that is, There is a great controuersie not onely of Easter day, but also of the kinde and maner of fastings: for some do thinke, that the fast ought to be obserued onely one day, some two dayes, some more, some also forty dayes, counting the nightes with the dayes: which diuersitie of obseruations, did not first begin in our tyme, but long befoze vs. And they (I thinke) began first it which not sincerely obseruing that which was taught at the beginning, did otherwise

wise, either by negligence, or by ignorance determine and appoint them.

Notwithstanding all these, though they did vary in observations, yet they were and be at peace with vs. Neither did the dissention of fasting breake the vnitie and agreement of sayth. These be the wordes of Irenaeus gathered out of the ecclesiasticall histories.

Socrates declareth that this diuersitie of fastings was in the church in the reign of Theodosius. Anno. 1453.

But they had not like abstinence from meates, for some did altogether abstayne from meates that had lyfe: Some did eate onely fishe, some with fishes did eate also foules, saying with Moses, that foules do get their liuing in the water, and haue their substance out of it: some also did abstayne from rootes & from egges: some did eate only dry bread: some did fast untill nine of the clocke, making no difference of meates, with innumerable kindes of observations and custome. And because there is found no auncient and olde history of this matter, I thinke that the apostles lefte it free for euery mā to do good workes, not for feare, nor for necessitie. Hæc Socrates

Tripart.
hiss. lib. 9.
cap. 38.

Fastung goeth befoze prayer, as it appeareth in Esdras, Iudith, and Hester. S. Hierome sayth: *Ieiunia & congregationes inter dies propter eos a viris prudentibus constituntur.* &c: That is: Fasting and prayer on certaine dayes is appointed of wise men, for them which serue the world more then God: neither they can, yea they will not assemble and pray together in the Church all their life time. Neither they wil offer their sacrifice of prayer vnto God befoze their worldly business. For how many are there, which at the least, will obserue and keepe these felwes dayes that are appoynted for fasting and prayer?

Esdas. 18.
Iudith. 4.
Hester. 4.
In epist. ad
Gal. cap. 4.

The same Hierome sayth, that fasting was ordeined with prayer, when S. Iohn wrote hys Gospell.

In prolog.
in Math.

Againe, S. Hierome sayth: *Nos unam quadragesimam secundum traditionem Apostolorum toto anno tempore nobis congruo ieiunamus.* &c: We doe fast one Lent (after the traditions of the Apostles) all the yeare, at a time expedient and mete for vs. But the Montanistes doe make three Lentes in the yeare, as though there had suffered three Sauours.

Lib. 3. cont
Iouinianū.

Chrysostome sayth: *Medicina est ieiunium, sed medicina, licet millies utilis sit, tamen per imperitiam videntis inuitis fit sape.* &c: That is: Fasting is a medicine, but the medicine (although it be much profitable) yet by the ignorance of hym that taketh, it is often times made vnprofitable. We must know well both the time in which it is needfull to fast, and also the quantity of the medicine, the temperature of the body, the nature of the countrey, the time of the yeare, and conuenient sode must be well known. Fasting did not deliuer the Niniuites fro perill, the chaunging and amendment of life did appease the wrath of God.

Tomo. 4.
Homil. 8.
de ieiunio

Thys I haue spoken, not that we should contemne fasting, but that we should honour it. For the honour of fasting is not abstinence from meates, but the flying from sinne. Therefore, he that defineth fasting to be onely an abstinence from meates, doth greatly contemne fasting.

Chrysostome sayth: *Si quotidie huc conuenimus totam quadragesimam, ieiunemus, & non mutemus vitam in melius, maioris damnationis occasio fieret.* If we dayly assemble hether, if we fast all the Lent, and do not amend our selues, it will cause vs to haue the greater damnation.

Ibidem.

Our Saniou Christ sayth: *Hoc genus demoniorum in nullo potest exire, nisi in oratione & ieiunio.* This kinde of deuils can not goe out of a mā, but by prayer and fasting.

Mar. 5.

S. Austine sayth: *Alia vero quæ per loca terrarum regionesq. variantur.* And other thinges that do vary and differ in countreies (as this, that some do fast on the Sabbath day, and some not, some do communicate and be partakers of the body and blood of Christ euery day, and some on certaine dayes, and such other like) may be obserued at liberty. For that which doth not repugne the sayth & god customes, may be vsed indifferently, and may be obserued for the societie of them among whom we liue. My mother following me to Millaine, found a Church that fasted not on the Sabbath day, and began to doubt what she might do. Then I asked counsell of

In epist. ad
fannarium

SS. J.

thys

Miscellanea prælectionis quartæ.

this matter of S. Ambrose, then Bpshop of Millaine : who answered, whē I come to Rome, I do fast on the Saboth, when I am at Millaine, I do not fast. So also thou, to what Church soeuer thou shalt happen to come, keepe their vse & custome, if thou wilt offend no man, neither any man will offend thee. When I tolde thys to my mother, she gladly embraced it.

Epist. ad
sapor.

Againe, S. Austine sayth : *Si volumus deo placida exhibere ieiunia, simus in oratione continui, in iudicijs iusti.* &c : That is : If we will please God with fasting, let vs pray continually, let vs iudge vprightly, let vs be saythfull in frendship, let vs suffer iniuries patiently, in contention let vs be moderate, let vs auoyde filthy talke. Let vs be stout against iniquitie, in banquets temperate, in charitie simple and pure, ware among them that be subtle, sorrowing among them that be sad, resisting the that be stubburne, in superstitions spare, silent among euill speakers, among the humble coequall.

Despiritu
& anima

The same Augustine sayth : *Sic debes ieiunare, vt non palpites, vt vix respirare possis.* &c : So thou oughtest to fast, that thou mayest not pant, that thou mayest scarce take breath, and that thou mayest either be carped or dzaen with the hādes of thy fellowes : but that the concupiscence of the body being broken, thou do not bestow lesse time in reading in the Psalmes, nor in watchinges, then thou wast wont to doe.

Ad Deme-
triadem.

S. Hierome also sayth : *Non sanat oculus quod calcaneo adhibetur, ieiunio passiones corporis, oratione pestes sananda sunt mentis.* The medicine that is put to the heele, doth not heale the eye, the lust of the body is to be healed with fasting, the disease of the minde with prayer.

Super Mar-
cum. Ser.
38.

Againe he sayth in an other place : *Tantum tibi ieiuniorum impone modum, quantum ferre potes.* &c : Measure thy fastinges so much as thou canst suffer. Let them be pure, simple, and chaste, let the be moderate, and not superstitious.

What doth it profite, not to eate oyle, & to seke certaine troublesome and difficult meates, and dy figges, pepper, nuttes, and such like ? And whē we doe seke for delicate meates, we are dzaen backe from the kingdome of heauen.

Furthermoze, I do heare that some men against nature do not drinke water, nor eate bread, but do suppe thinne delicate bzoathes, not in a cuppe, but in a bole curiously made. Are we not ashamed of such folishnesse ? nor doth it ircke vs of such superstitions ?

In epist. ad
Gal.

Bernardus sayth : If onely thy month haue sinned in glotony, let it onely faste, and it is enough. But if the other members haue sinned, why do not they also faste ? Therefore let thine eye fast both from curious sightes, and from all wantonnes, that it being well lumbled, may be corrected with penance, which walked at libertie in sinne. Let the eare fast which itched wickedly at fables and tales and idle woordes nothing pertayning to saluation. Let the tongue fast from backbiting, murmuring, from vnprofitable and naughty woordes. Let the handes fast from all woorkes, that are not commaunded to be done.

But let the soule much moze fast from vice, and from her owne will and lust : for without this fast all other are repproued of the Lorde, as it is witten : *Quia in diebus ieiuniorum vestrorum, voluntates vestrae inueniuntur.* For because in the dayes of your fastinges, your owne willes are found.

De doctri-
na christia-
na. dist.

Furthermoze S. Hierome sayth : *Dies obseruatis, & menses, & tempora, & annos, dicat aliquis.* &c. Some man may say, you do obserue dayes, monethes, times, and yeares, we also do incurre the like fault obseruing the fourth day after the sabboth, the friday, and the soday, the fast also of Lent, the feast of easter, whitsonday, and the feastes of holy martyrs in sundry countreys dinerly ordayned and instituted. To the which a man may playnly aunswere, that the dayes of the Jewish obseruations are not the same that oures be : for we do not celebrate the passouer of vnleauened bread, but of the resurrection of the crosse. Neither we do number by weekes in Pentecost, after the custome of the Jewes, but we do obserue the comming of the holy ghost. And least a disordered congregation of the people should diminish the sayth in Christ, therefore some dayes are appointed, that we shoulde assemble, and

and come all together: not that that day (in which we mete together) should be the more solemn, but that on what day so ever we must come together, we may the more reioyce by beholding one an other, But they which do answer this question more pithely, do affirme that all dayes are alike, and that Christ not onely is crucified on the friday, and riseth agayne on the soday, but the day of resurrection is alwayes, and that they do alwayes eate the flesh of Christ.

S. Austen also sayth: *Quisquis rebus praeerentibus restrictus utitur, quam se habent mores eorum cum quibus vivit, aut intemperans, aut superstitiosus est. &c.* that is, *Who so ever doth observe transitory things, more straightly then is bled amonges them with whom he liveth, he is eyther intemperate, or superstitious.* And whosoever doth so observe them, that he doth exceede the boundes that god men (with whom he liveth) do observe, eyther he signifieth some thing, or els he is an evill man. For in all such thinges the use and custome is not in faulte, but the unlawfull appetite and lust. Therefore that which is convenient, and agreeable to the time, place, and person, is diligently to be observed: least we reprehend & rashly count any thing to be sinne: for it may be that a wise man may use precious and delicate meat without any greedy desire, and an unwise man may burne upon vile and coarse meate with the filthy flame of gluttony, &c.

I read an olde verse, in which is containned the use and abuse of fasting, thus is the verse.

Abstinet ager, egens, cupidus, gula, Simia, virtus.

The sicke man fasteth because he hath no appetite to eat, or by the reason of some medicine receaved.

The poore man fasteth because he hath not food to eate.

The covetous man fasteth, to spare meat and drinke.

The gluttonous man fasteth, that he may after eate more greedely.

The ape, that is, the hypocrite fasteth, to seeke the prayse of man.

The godly man fasteth, to mortifie his flesh, and to mourne for his sinnes.

Fasting may be unlawfull in five cases.

First, when that thing which is necessary for the sustentation of life, is denyed to man.

Secondly, when that thing which is necessary (concerning office and societie) is withholden, as from the preacher, and other that be in office.

Thirdly, when any person is hindered or let from the workes of charitie.

Fourthly, when any person through a voluntary vow of fasting, doth macerate and consume his body, which vow ought not to be kept but chainged.

Fifthly, when by reason of the fasting day, men do eate and drinke excessively without measure, or when in the fasting day, more exquisite meates, are more sought and had, then on other dayes.

Like more for fasting in the Miscelane. Choyce of meates.

Crosses on our selues. 14.

S. Austen in his retractations maketh mention of the Donatists, who threatened to destroy themselves with fire, rather then they would returne to the Church. From the which wicked opinion one Dulcitius did dissuade them, saying: that if they thought them selves iust and good men, they shoulde rather dye, according to Christs commandement, then wickedly to burne themselves in the fire.

Also in his epistle ad Bonifacium, he rehearseth three kindes of death, wherewith the Donatistes willingly desired to be killed, or rather killed themselves. First, some of them would desire those which were worshippers and keepers of Idoles to destroy them: Other would offer themselves to the armed men, lying by the high way side, to be slaine of them. Other of them thought it a sporte to throwe themselves downe hedlong from high places into the water and into the fire. These three kindes of death (saith Austine) the diuell taught them, who suggested Christ to call himselfe downe hedlong from the pinnacle of the temple. So in like maner in these days

Miscellanea prælectionis quartæ.

the Anabaptistes with certaine other, desire to haue crosses laid vpon them without iust cause, or befoze God doth lay them vpon their shoulders: where they both tempt God and breake the commaundement of Christ, who sayth to his disciples: If they persecute you in one citie, flie to another. For Christ would not haue vs to cast our selues rashly and without vrgent cause into the handes of the raging enemies, or to the perill of death. For a christian ought to be imbraided or rebuked for flying of persecution, so that he flie as he ought to do, & also when he ought to do, as Helias by flying did escape & fury of Iesabel. Dauid by flying did escape the raging crueltie of Saul. Paul flying did auoyde & persecuting handes of the ruler of the citie of Damascus. He was let downe over the wall by the disciples, and so escaped.

Notwithstanding the same Paule, when the sayth ought manfully to be defended, did stand to his tackle, and offred his necke to the block, and would not flie nor depart. When the disciples most earnestly desired him that he would not go to Ierusalem, least he should suffer those thinges which Agabus had prophesied, he would in no wise consent, but sayd: What do you thus weeping and troubling my harte? I do desire and wishe, not onely to be bound in bondes, but also to suffer veth at Ierusalem, for the name of my Lord Iesus Christ.

Quæstio cum obiectione.

Cap. 10.

May we then sometime flye, and sometime not flye? S. Iohn in his gospel sayth, that a good shepheard geueth his lyfe for his shepe. But an hireling, and he which is not the shepheard, neither the shepe are his owne, seeth the wolfe comming, and he leaueth the shepe and flyeth, and the wolfe catcheth them, & scattereth the shepe. Now if the shepheard out to put his life in ieopardie for his shepe: Ergo he ought not to flye, for all that do flye, are no shepheardes but hirelinges.

Responsio.

If the Pastour of a church be so necessary to the christian publike weale, and for his shepe to be fed that his presence must needs be had, than he ought not to flye, but ought with daunger of life to gouerne, kepe and deliuer his shepe committed to his charge, from the perill of spirituall death. For when and where there is none to supply his rourne, and so by flying doth bring his shepe into daunger of destruction, he ought with a bolde minde to abide and to sustaine persecution, euen vnto death (if neede be.) For it is a noble thing to suffer death for the commoditie of a publike weale.

On the other parte. If the Prelate or pastour be soughte of the fierce persecutors, and be threatened to be put to death, if there be in that place other learned, wise, and godly ministers, which can as well prouide for the instruction and sauing of the shepe, as he can, then may he lawfully flye.

And the reason is this: He ought not to lose his life and body, and to put himselfe forth to the perill of death, when his flocke may otherwise be kept sounde and safe, and do suffer none or very little hurt by his flying.

And it may happen that a greater commoditie may followe if he flye for a tyme from them, then if he had remayned with them.

S. Austine vpon these wordes of Christ: *Cum vos persecuti fueritis in una ciuitate, fugite in aliam*, writeth after this maner. *Quis autem credit ita hac dominum fieri voluisse ut necessario ministerio, sine quo viuere nequeunt deserantur greges, quos suo sanguine comparauit? &c.* Who may beleue that the Lorde woulde haue it so, that the flocke which Christ hath purchased and gotten with his owne blood, should be forsaken and made destitute of the necessary ministry without the which they can not liue? When the Apostle Paule fled, the church was not left voyde of the necessary ministry, but that thing which ought to be done, was accomplished by other faithfull brethren, which remayned there. For the Apostles did flye, the other disciples willing and egging him forward, that he should preferue and kepe himselfe to the use and profite of the church. Therefore let the seruantes of Christ, the ministers of his wordes and sacramentes, do that which he hath commaunded and permitted, let them flye at all tymes from citie to citie, when any of them specially and personallie

is sought of the persecutours, so that the church be not left desolate of other, which are not so persecuted, and which may geue foode to their fellow seruantes, whom they know not to be able otherwise to liue. But when the perill and persecution is generall, pertaining to the whole number of the bishops and the clergy, then let not them which lacke other, be lesse and forsaken of them when they lacke and wante. Therfore either let them go all to places where they may be defended, or they which must needs tary, let them not be left and forsaken of them, by whome their ecclesiasticall necessitie ought to be supplied: so that they may altogether either liue, or els altogether suffer, that which the father of the house wil haue them to suffer. And so forth you may read moze of this matter in all þe sayd epistle written to Honoratus.

To this iudgement of S. Aukine, Lyranus doth consent and agree, expounding that place of Iohn, where it is sayd, that a good shepheard doth put his life for his shepe: his wordes be these: *Nomine lupi venientis super oues, aliquando intelligitur diabolus per tentationes fideles infestans: aliquando hereticus per falsam doctrinam corrumpens: aliquando tyrannus violentia armorum persequens. &c.* That is: By the name of the wolfe coming vpon the shepe, sometime the diuell is vnderstand, molesting the godly christians by tentations, and sometime by the name of the wolfe is vnderstand an heretique, corrupting the shepe by false doctrine, and sometime a tyrante persecuting by vpolent armes and strength, is vnderstande by the name of a wolfe.

In the first and second signification, it is to fye, because such wolves ought not to be resisted by the pastour corporally, but rather spiritually by deuoute prayer, by holy preaching, and sound doctrine.

In the third signification of the name of a wolfe, a distinction is to be made. For the persecution is either personall, or els generall. If it be personall, so that it be agaynst the pastour onely, and not agaynst the flocke committed vnto him, then he may lawfully fye: But if the persecution be common both agaynst the shepheard and also the flocke, yet a distinction is to be made. For either there is but onely one pastour, or els there be many pastours and preachers. If there be but one onely, then he ought not to fye and forsake his flocke, for otherwise he should be an hireling, and not a shepheard. If there be many pastours, of whom the church hath neede, then some ought to remayne, and other may fye, that the flocke remayning behinde, may be sufficiently gouerned and led. And if they contend who shall tarry, and who shall fye, they may, calling for grace of the holy ghost, decide the matter by lottes.

Athanasius hath made a long and goodly apology concerning fying from persecution, in the which among all other things he writeth thus. *Age uero, quid sacra scriptura de istiusmodi re loquantur inspicimus. &c.* Go to now, let vs see what the scriptures do speake of this thing, and shall it appeare that they fight with the holy scriptures, and that they slander the vertues and godly dealings of the saintes and of the holy men. For if they dispise them which had conueyed them selues away, and if they do slander them which fye & auoyde persecutours, when they sought them vnto death, what will they do I pray you, when they see Iacob fying from his brother Esau? And Moses for feare of Pharao to depart to the Madianites? What will these bablers and ianglers answer vnto Dauid fying out of his owne house, when Saul sent souldiours to kill him? and when he hid himselfe in a den and chaunged his countenance, to escape from Abimelech and his assautes?

Agayne, what will these praters say, when they see that great prophete Elias called a God, and raising the dead, to hide himselfe for feare of Achab, and to fye the menaces of Iesabell? At what time also the children of the prophetes being sought vnto death, did keepe them selues close in denues with Abdias. Peraduenture they haue read nothing of these thinges, as ouer olde, or do not remember what thinges are written in the Gospell. But what do they not know that the disciples for feare of the Iewes did seeke secret and close places? Do they not know, that Paul was let ouer the wall in a basket at Damascus, when the Gentiles sought him to deliuer him to the Kular?

Miscellanea prælectionis quartæ.

And a little after he sayth, in the consummation of the world when that word of the father came which spake to Moses, before he made and gaue agayne a commaundment of flying, saying: when they persecute you in one citie, fly to an other.

He sayth also, when ye shall see the abomination, of desolation which was spoken of before in Daniel standing in the holy place, he that readeth let him understand. Then let them which be in Jewry, flye vnto the hilles, and he that is in the house toppe, let him not come downe to take any thing out of his house, & he which is in the fieldes, let him not returne home to fetch his garmentes.

When the holy men of God knew this, they framed their life to this rule, for that which God hath inioyned, is to be done. And therfore the word it selfe which was made man for vs, would (when he was sought to be persecuted) flye and auoyde the assaults of the persecutour. For it becomed him to shew him selfe to beare our flesh and to be made man, not onely in hungriing, thyristing & suffring, but also in the reason and meanes of flying. For allone as he was bozne, and also when he was a childe, Ioseph was commaunded of the Aungell to take the childe, and his mother to flye alway, for Herode sought his life. And after, when Herode was dead fearing Archelaus, departed into Nazareth.

Furthermoze when by healing the withered hand, he shewed him selfe to be God, and the Jewes seeking counsell to kill him, he being ignozaunt of their assaults, departed from these places.

Also after he had raysed Lazarus from death, from that houre they toke counsell to kill him. Wherefore Iesus did not walke openly among the Jewes, but went into a place nere to the wilderness.

Furthermoze, when he sayd: *Antequam Abraham fieret, ego sum*: Before Abraham was, I am. The Jewes taking by stones to cast at him, he hidde him selfe, and went out of the temple, passing through the midst of them.

Iesus also hearyng the Partydome of Iohn the Baptiste, whom when hys disciples had buried, he went into a ship and departed into the desert. Therefore as the Lord did, so he taught. Now I feare least these men not staying theyr lust and pleasure of imbrayding within the compasse of mans checkes, but being carped further with their madnesse, will obiecte also vnto their Lord God timiditie and fearfulness. But who can abyde and suffer them so raging and running into such madnesse? It is better that they be sayd and counted to be ignozaunt of the Gospell &c, where he entreateth of thys matter at large.

Epist. 12. 80 S. Austine maketh mention of this Athanasius, and sayth that he did well to flye, when Constantius the Emperour did desire to apprehend specially hym, yet he left not the Catholicke congregation (which was at Alexandria) destitute of other ministers.

Thus I haue shewed at large when a Pastor ought to flye, and when he ought not to flye.

Homæosis. 15.

HOmæosis is called in Latine *similitudo*, and it is thus defined: *Homæosis est minus nota rei per similitudinem eius quæ magis nota est, demonstratio*: What is: Homæosis is a demonstration of a thing lesse knowen, by the similitude of that thing, which is moze knowen. As in the Psalmes: *Ecce sicut oculus seruorum in manibus dominorum suorum: sicut oculi ancilla in manibus domina sua: Ita oculi nostri ad dominum deum nostrum, donec misereatur nostri*: Behold, like as the eyes of seruantes loke vnto the hand of theyr master, and as the eyes of a maiden, vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

This figure doth bying vnto the oration great light and dignitie, and it is very profitable to proue.

Example.

As they do most greuously offend which do infecte with poyson a common well where all men do drinke: so they deserue worse of a common weale, which do corrupt the minde of a prince with pernicious counsels.

An other example.

As in daungerous sayling the sterne is not committed to hym which excelleth in riches and nobilitie, but to hym which is expert in the cunning of Nauigation: So it behoueth not to deliner vnto him a princely gouernment (which is richer and more honozable than other) but to hym which doth excell other in wisdom, policie, and fidelitie.

The holy Scriptures are full euery where of thys figure. Among the Doctors of the Church none vseth thys figure moze oft & largely, then Iohn Chrysostome.

Thys figure may be varied fūe maner of wayes. For there is.

Similitudo. { *Iucunda.*
Grandis.
Acris.
Mediocris.
Humilis.

An example of the first.

As when the West winde bloweth with her pleasaunt blasses, the foulness and sadnesse of winter is put away, and the whole face of nature wareth new & young, againe the trees are beautified with boughes, and the grāne grasse is distinguished with the sight of diuers flowers, and the sunne it selfe; and the whole shew of heauen doth delight the eyes with a pleasaunt aspect: so as soone as the grace of the holy spirite doth blow vpon the minde of man, forthwith doth the deformitie and foulesse of the former life passe away. And in the stede of vices, the whole life shineth with vertues of comeliness. So that, that man may be counted to be borne againe, and luckely to wate young.

An example of the second.

As God, when he lacketh nothing, yet by hys owne nature is glad to do good to all men: so they which call God father, ought freely to deserue well of all men, as much as in them lyeth.

Example of the third.

Doest thou lare pale, and art thou afraide of the bissing and byting of a biper, and doest runne to the Physition? How much moze is filthy sinne to be abhorred and feared, which hath woꝛse payson then all bipers: and how much soner ought medicine to be sought?

Example of the fourth.

As they which by the counsell of Hesiodus, do often adde small thinges to small, and so at last do become rich: So he which groweth in vertue moze and moze, at last becommeth perfecte.

Example of the fifth.

As beggers if they have any good thing do conceale it, and do onely shewe their ragges and their sores, wherby they may stirre the compassion of the beholders: so it behoueth vs not to boast our good dedes before God, but to professe and confesse our euils, if we will prouoke his mercy toward vs.

There be thre kindes of spices of this scheme *Homoiosis*, as Mancinellus declarcth in his Ditticon.

Fertur homoiosis quatuor fit similitudo.

Sunt species, Icon & parabola & paradigma.

Icon is an oration shewing the similitude of bodies of natures, or els it is a comparison of persons betwene themselves, or of those thinges which are incident vnto persons.

In Virgil the like is vsed, where it is sayd: *Os humerosq; deo similis*, like vnto god both in countenance and in body. Aenead.

The Poete here compareth Aeneas to the image of God.

The lyke is in the scriptures: *Vidimus gloriam eius gloriam quasi unigeniti a patre.* Iohn. 1.

We sawe the glory therof, as the glory of the onely begotten sonne of the father.

Note here one thing by the way that this woꝛde is in Greke, which is in latine

Similis.

tanquam

Miscellanea prælectionis quartæ.

tanquam, veluti, quasi, is not a note of impropriety in this place, but signifieth rather a true & whole approbation. As Paule bleth it, when he sayth: *tanquam filij lucis ambulat*: Walke as the children of light. So the Euangelist S. Iohn vnderstandeth here that glozy to be sene in Christ, which agreeth to the sonne of God, and which should be a certayne testimonie of his diuinitie.

S. Gregory writeth, *Quod in sacro eloquio, sicut & quasi aliquando non pro similitudine ponitur, sed pro veritate*: In the holy scripture these two particles *sicut* and *quasi*, sometyme are put not for a similitude but for a veritie and confirmation.

Parabola.

Quest. 6. Parabola, which Cicero calleth *collationem*, is called *parabola* (as Saint Hierome ad Aglariã sayth) *quod alteri ταραβάλλει, id est, assimilatur*: because it is likened to an other thyng.

Math. 13. Parabola est (ut inquit Beda) rerum genere dissimilium comparatio: A parable is (as sayth Beda) a comparison of thinges differing, *genere*. As in Mathew, *Simile est regnum cælorum grano sinapis*. The kingdome of heauen is lyke vnto a grapne of mustarde seede.

Agayne in the Psalmes, *Erit sicut arbor plantata, &c*: He shall be as a tree planted by the waters side.

Iohn. 3. Likewise in Iohn. As Moses exalted the serpent in the wilderness, so muste the sonne of man be exalted. There be many other examples of this scheme in the Scriptures.

Paradigma.

Paradigma is called in Latine *exemplum*. It is a shewing of an example, exhorting or deterring.

Fabius defineth it after this maner: *Paradigma est rei gestæ utilis ad persuadendū, id quod intenderis commemoratio*. It is a declaration of a thing done, or as done, profitable to perswade that which thou intendest.

Example of Paradigma, exhorting.

Cap. 5. An example of a Paradigma, exhorting, is written in Iames when he exhorteth to prayer by the example of Elias.

Cap. 6. The like is in Mathew, where Christ exhorteth vs from carefulnes, by the example of the foules of the ayre, which do neither sow, nor reape, nor gather into the barne, yet the heauenly father doth fede them.

Example of Paradigma deterring.

Cap. 17. An example of Paradigma deterring, is written in Luke: *memores estote uxoris Loth*. Remember Lottes wyfe, by which example he would not haue vs to looke back vnto filthines.

There is none other difference betwene *similitudo* and *paradigma*, but that examples are taken out of thinges done, as this: As a horse if he be occupied is made tamer and milder to suffer great labours: So the body of man (if it be vsed by degrees vnto great thinges) it is able to beare and sustaine that which an other dare not touche.

Examples are taken out of persons either true or fabulous, out of brute beastes and thinges without lyfe. As the Elephantes do not vse carnall copulation, but in most secret places, and if any man do come in the meane tyme, they kill him. Howe much more ought shamefastnes to be had in the congress of man and wife, although it be lawfull.

Also as the Dolphins do not suffer the young ones to wander vnaccompanied, how much more behoueth it man to appoint vnto his tender children a gouernour and scholemaster.

Agayne, as euery tree doth nourish that which it bringeth forth, so it becometh naturall mothers to nourish their children with their owne milke.

Thus

Thus much I thought good to speake of this figure *homoeosis*.

Fayth. 16.

Although I haue spoken of fayth sufficiently befoze, yet I will somewhat now touch that faith which is called *fides iustificans*, not meaning in this place to make the whole discourse how onely fayth doth iustifie (for that shalbe differred untill I answer to the foure billes which were cast agaynst me by the enemies of God, and layd in the preaching place where I stode). But I will onely shew here a necessary note of two of fayth.

Prima nota.

This worde *fides*, doth so take her name aswell among the Grecians as among the Hebrewes, that her constancy and firmitie may easely appeare by the etymologye of the word.

It is called in Hebrue Amnah, of the word Aman, which signifieth *firmum esse*, to be firme and sure.

The Grecians called *fides* *πιστις* *απο του πεισματος*, quod est *persuasum esse*, that is, to be persuaded. If you will require the originall of the word, it seemeth to be deriued ab *ισμῳ*, for that which is persuaded and beleued, it standeth as most true.

It is called in Latine *fides*: *quasi fiat quod dicitur*, that that which is sayd may be done. Of this, much is intreated befoze.

But the true definition of that fayth which is *fides iustificans*, is this.

Fidei definitio.

Fides est firmus atque constans animi assensus, verbis dei, spiritu sancto afflatu ad credentium salutem, that is: Fayth is a sure and constant assent of minde, inspired with the holy ghost, to the saluation of them which beleue.

In this definition no kinde of the causes hath wante.

Causa materialis: is the word of God.

Causa formalis: is the acte of consent.

Causa efficiens: is the holy ghost.

Causa finalis: is our saluation.

And the assent of fayth is therefore called firme and constant, that it may be diuerse from opinion. For when we do embrace one part of the question proposed, if either feare or suspicion for the veritie of the other part do arise, then we are sayd to haue *opinionem*, which must be farre set from fayth.

Also that this fayth should depende of the holy Ghost, there be three necessary causes.

First, because the wordes of God to the which we do geue fayth by assent should not be extant, except they were reuealed of the holy ghost.

Secondly by the ayde and helpe of the holy ghost our mindes are lightned, that we may vnderstand those thinges which are proposed in the holy scriptures, for otherwise the naturall man perceiueth not those thinges which be of God.

Thirdly, that this light wherewith we be made meete to vnderstand, may haue following it, the promptnes of our will and affections, so to bzidle the wisdom of the fleshe and other assayes of our life, that they hinder not let the sure assent vnto fayth.

Secunda nota.

You must vnderstand that fayth (as it is our action) doth not iustifie, for so it is alway weake and imperfect, nor we can in that sorte surely and safely leane vnto it. But the head and spring of our iustification commeth of Christ, of the promises and mercy of God, which are objected and offered vnto fayth, who is the first power and facultie which bringeth those thinges into our minde.

Therefore when we say that we be iustified by fayth, it is no more to say, but that

¶¶¶

just

Miscellanea prælectionis quartæ.

iustification is obteyned and had by Christ, and the promises of God, which are receyved and apprehended by fayth.

An example or similitude.

He that hath a weake and not a perfect sight in his eyes, yet if he see a sayre signe and goodly colour, is sayd perfectly to see it, not by the benefite of his dunne sight, but because the sayre sight and goodly colour is an object to the sight, and is by that perceined and seene.

The order of our iustification.

1. First it is God which doth iustify by imparting vnto vs his mercy and promises.
2. Secondly, it is Christ which hath deserued this mercy of God, and promise of saluation by suffering those paynes for vs, which we our selues should haue suffered.
3. Fayth cometh in the third place as an organe and instrument by the which we perceiue and receiue Christ, and with him the mercy and promises of God by the which we be iustified.
4. Fourthly, of them which be iustified, by god woorkes are expressed & practised.

Conclusio.

By this it appeareth that fayth is not the thing which doth iustifie vs, but rather that thing by the which we perceiue and apprehend righteousnes and iustification.

Golde. 17.

Lib. 6. de
lingua lati.

Golde is called in Latine *Aurum*, whereof is deriued (as Varro sayth) this word *Aurora*, which signifieth the early morning, which is before the rising of the sun. It is so called, because the ayre then hath the colour of golde, by reason of the sunne ready to rise.

Lib. 1. Sa-
turnalium.

And this is the difference betwene *mane*, and *aurora*, that *mane* is after the sunne rising, when the day is cleare: for the olde wyters (as Nonius sayth) did call it, *manum clarum*, cleare. Macrobius doth thinke that it is called *mane*, a *manibus*, because the beginning of light doth then appeare from the lower partes.

Varro doth deriue it of this verbe, *manando*, because that the day with the sunne doth flow from the east. Whereupon they which be borne in the morning are called *Manij*, sine *Lucij*.

Aurora, (as I sayd) is before the sunne rising.

Aurum, is called in Greeke, χρυσος, vel χρυσιον. It is called in Hebrue *Zaab*, and it taketh y name of his colour: for *Tzachab* betokeneth ycollow, or the like colour.

Aurum, hath in the scripture fire significacions.

Cap. 4.

First, it is taken for oyle: as in the prophet Zacharie, What be these two oliue bzaunches which through the two golden pipes, empty themselves into golde.

Cap. 51.

Secondly, it is taken for wine, as in the prophet Jeremy: Babell hath bene as a golden cuppe in the Lozdes hande, that made all the earth drunken. The golden cup, is here taken for wine.

Cap. 3.

Thyrdly, *Aurum* is taken for wisdom in the Apocalips, where it is said, *Suadeo tibi emere a me aurum ignitum*. I counsell thee to buye of me golde that is tryed by fyre, that thou mayest be made riche. By golde is signified here Metaphoricallie, wisdom and fayth.

1. Epist. 3.

Fourthly, *Aurum* signifieth pure and sincere doctrine (as S. Ambrose expoundeth it vpon the Epistle to the Corinthians) or it may be taken for the god woorkes of the godly, as S. Hierome taketh it.

2. Epist. 2.

Fifthly, *Aurum* doth signifie a good man and a godly, and one elect of God, as it is vsed in the epistle to Timothie, where S. Paule sayth: In a great house are vessels not onely of golde and siluer, but also of wood and of earth, some for honoz and some for dishonoz. By gold here are signified the elect and perfect men of God.

Cap. 3. 7.

Sixtly, golde signifieth bright and cleare ayre, as in Iob, where it is sayd: *Ab Aquilone aurum veniet*. Golde shall come out of the north. By golde here is signified serenitie and sayre weather.

Fyre

Fyre. 18.

Fyre is called in Latine, *Ignis*, and is deriued of thys preposition *in*, which is a primatiue particle of this verbe, *Gigno*, which betokeneth to get, because nothing is generated in the fyre. It is called in græke *πῆρ*, and in Hebrue it is called *esch*, by reason of Nun, taken away, *per Synopen*. And it is so called because it deuoureth all thinges without any recovery or mercy. And therefore this verbe *Akal*, which betokeneth to consume, is attributed vnto it.

Ignis in the Scripture hath fūe significations.

Firste, it betokeneth persecution and correction, as in the Euangelist Marke, where it is written: *Omnis igne salietur*. Euery man shall be salted with fire, and euery sacrifice shall be salted with salte. In the which wordes he teacheth, that it is better to be sacrificed vnto God by salte and fire, that is to be purged and sanctified, then to be sent into hell fire.

Secondly, it signifieth the wrath and plague of God, as Paule bseth it in the Epistle to the Hebrues, where he calleth indgement the vehemency of fire, which shall deuoure the aduersaries and the wicked. Heb. 10.

Thyrde, fire signifieth the loue of God, as in Matthew. *He shall baptise you with fire and spirite*, that is, he shall inflame your hartes with the loue of him. Math. 3.

Fourthly, fire signifieth the woorde of God, which stirreth vp in some the burning of saluation, and in other some the burning of eternal damnation, as in Luke: *Ignem veni missurus in terram*. I came to sende fire into the earth, that is, the gospell, which is a burning fire, which doth purge all pure thinges, and consume all impure thinges, as the leuitie and filthines of the flesh. Luke. 12.

Theophilactus sayth: By fire preaching is vnderstande: for the woorde is fire, which consumeth all materiall and vnperfect thoughtes, and aboliseth images, of what matter soeuer they be.

Fifthly, fire is taken for all calamitie, as in Amos: *Mittam ignem in domum Afael*. I will sende fire into the house of Afael.

Booke of wisedome. 19.

The booke of Wisedome called commonly, *Liber Sapientie*, is not in the Canon of the Hebrues.

The Jewes in ded read this booke, but very seldome, supposing it to be the booke of one Philo a Jew, but a Græke booke: for the title it selfe (as S. Hierome sayth) doth fauour rather of the græke eloquence, then of any other tongue.

Certaine suppose that this Philo, is not he that liued vnder the raigne of Nero, and wrote diuers woorkes in the prayse of christian religion, as Hierome doth testify: but to be an other Philo, of a moze auncient time, very cunning in the Græke tongue: which liued 160. yeares, before the byrth of Christ, in the time of Onias the high priest. Lib. de viris Illustribus.

And because the Ecclesiasticall fathers doe iudge these two bookes, that is, the bookes of Wisedome, and Ecclesiasticus propheticall: they are beleued therefore not to be made of Philo, which was after Christ, but of other that were before Christ. Of the which booke S. Austine speaketh after this maner: *Alii duo libri, quorum unus Sapientia, alter vero Ecclesiasticus dicitur, propter eloquii nonnullam similitudinem, ut Salomonis dicantur, obtinuit consuetudo: non autem non esse ipsius non dubitant doctores. &c.* That is: The other two bookes, of the which one is called Wisedome, the other Ecclesiasticus, custome obtained that they were called the bookes of Salomon, for some similitude of eloquence of his phrase: but the Doctors do not doubt that they be not hys, yet the West Church hath of long tyme receaued them into authoritie: In the one, that is, the booke of Wisedome, the Passion of Christ is most euidently prophesied. In Ecclesiasticus, the sayth of the Gentiles is foretold after thys maner: *Miserere nostri dominator deus omnium, & immitte timorē super omnes gentes: Deus the ruler of all thinges, haue mercy vpon vs, and send feare vpon all the Gentiles.* Lib. de Ciuitate. 17. cap. 20.

Miscellanea prælectionis quartæ.

In catalo-
go sacræ
script Li. 1

Dreido in hys dissolution of the first difficultie, writeth, that the booke of Wisedome is intituled of the auncient Fathers, the booke of Salomon, not that it was written of Salomon the carnall sonne of Dauid, but that it retaineth the sentences of Christ the true Salomon, vtred of hym which was Salomon him selfe figuring Christ, or els bearing hys person. For it is vsed often in the Scriptures, that that which speaketh, doth speake in the person of an other. So many sentences of thys booke, which the authoꝝ speaketh of him selfe literally vnderstanded, agre onely to Salomon, who being made king, wished aboue all gods in the world, that he might obtaine wisdom, with the which there came vnto hym all other goods: vnto whom God also sayd, that he should build him a temple in hys holy hill. Whereupon Salomon knew in spirite that Christ was the wisdom of God the father. Therefore, although thys booke is now (as S. Hierome sayth) any where found in the Hebrew tongue, but doth rather fauour of the Greke eloquence: yet it doth not follow that Salomon did not make or geue forth the sentences and doctrines of thys booke. Forasmuch as Salomon (as the Scripture testifieth) wrote 3000. parables, and 5000. verses, and intreated of beastes, fowles, creeping thinges, and fishes, and disputed of herbes and trees, euen from the Hyssope vnto the Cedar tree. It is manifest that he made and spake certaine sentences, gathered of diuers other, and perchaunce of them which came from farre countreies to heare hys wisdom.

Cap. 15.

The Proverbes of Salomon, made of Salomon, were not written and couched of hym into one booke, but those thinges which were dispersed abroad, were afterward brought into one booke in the tyme of Ezechias, and were gathered together of the Pinissers of Ezechias King of Iuda, as it appeareth in the booke of Proverbes. So it might chaunce that the sentences of thys booke of Wisdom, being originally the sayings of Salomon, were gathered together and wrote into one Greke booke by some authoꝝ, full of the spirite of God.

Furthermoze, consider thys, that Hierome doth not affirme thys booke to be the booke of Philo, but doth say, that the Iewes do affirme it to be the booke of Philo.

Cyprian, Ambrose, and other fathers, do often alledge, saying: *In Sapientia Salomonis dicitur*: It is sayd in the wisdom of Salomon, which is none other thyng to say, than in the booke of Wisdom.

Retract. 2.
Cap. 4.

Where S. Austine in hys booke *De Doctrina Christiana*, doth constantly affirme that Iesus the sonne of Syrach wrote the booke of Wisdom, he doth in hys retractions reuoke that saying. *Hac Dreido.*

Fleshe. 20.

Lib. 16.
Cap 38.
Lib. 9.
Cap. 17.
1. Cor. 15.

Fleshe is called in Latine *Caro*, and it is properly sayd of dead beastes, and therefore it is called *Caro, quasi anima carens*, as lacking life or soule (as Donatus writeth). And it is not onely spoken of foure footed beastes and fowles, but also of fishes and fruite, who are sayd to haue *carnem in se*, as Plinius writeth, who attributeth both vnto fishes and to trees *carnem*, fleshe. And so S. Paule in the Epistle to the Corinthians, doth vse it, saying: *Non omnis caro, eadem caro, sed alia quidē caro hominum, alia vero pecorum, alia vero piscium, alia vero volucrum*: All fleshe is not one and the same fleshe, but there is one fleshe of men, an other fleshe of beastes, an other of fishe, and an other of birdes.

S. Hierome doth make a difference *inter carnem & pulpam*, that is, of hym called *Caro*, which is knit together with bloud, baines, sinewes, & bones. And that is called *pulpa*, which we eate, and that is onely fleshy, because it is eaten & gnawen of vs.

Some would haue thys worde *caro*, to be deriued of the Greke worde *κρεας*.

Caro is called in Greke *σαρξ*, or *κρεας*, in Hebrew *bashar*. It hath in the Scriptures many significations.

First, it is the fleshy carnositie which is sustained with bones, both in man and beast. As in Genesis: *Et clausit carnē loco eius*. And closed the fleshe in the stede therof.

Again in the same place: *Hoc os de ossibus meis, & caro de carne mea*: Thys is the bone of my bones, and fleshe of my fleshe.

Secondly,

Secondly *Caro* signifieth the whole man, as in *Deuteonomie*: *Qua unquam fuit caro qua audivit vocem dei viui loquentis de medio ignis, sicut nos, et vixit?* What flesh was there euer that heard the voyce of the liuing God speaking out of the midst of the fire, as we haue, and lyued?

Thirdly it betokeneth all maner of beastes, as in *Genesis*: *Venerunt ergo ad Noah in arcam bina ex omni carne, in qua erat spiritus vita.* They came to Noah in the Arke two and two of all flesh, wherein is the bzeath of life. Cap. 7.

Fourthly, it is taken in the god sense, and is contrary vnto obstinacy and hardness of the hart, as it is vsed in *Ezechiel*: *Auferam cor lapideum de carne eorum, et dabo eis cor carneum.* I will take away the stony hart out of their bodyes, & will geue them an hart of flesh, that is, a soft, gentle, and mollified hart, ready to receiue the word of God. Cap. 11.

Fifthly, it is taken in the ill sense, and so it is taken most often, and then it signifieth euery thing that lacketh the spirite of God, as in *Genesis*. *Et dixit Iehoua: non iudicabit spiritus meus in homine, quia caro est.* My spirite shall not alwayes abide with man, because he is but flesh.

And likewise in the Epistle to the *Corinthians*, *sapientia carnis mors est*, and in *1. Cor. 17.* infinite other places of the scriptures.

Caro betokeneth not onely sensuality, but what so euer is without the compass of the grace and spirite of Christ.

End of our fayth.

How doth Peter say there that fayth hath an end, when Paul writeth to the *Corinthians*, that these three things do alwayes remayne, fayth, hope, and charity: but the greatest of these is charity? 1. Epist. 14.

Responsio.

Paul in that place had entreated of the giftes of the holly ghost which were to be abolished, neither could alwayes endure: and he setteth forth those things that be moze durable, fayth, hope, and charity, and of these three he maketh charity the chiefest, because it continueth not only here, but also hath a place in heauen.

Certayne do thinke that Paul speaketh onely of the continuance in this life, as though he would say: The giftes of the holly ghost shall not alwayes endure. For when the fayth of the Gospell shall be enlarged and set forth, they shall cease & geue place, because they were geuen for the promulgation of fayth. But charity in the Church is alwayes necessary. Therefore fayth, hope, and charity do abide, because christian religion cannot be safe without them.

Obiectio.

Agaynst this sentence both S. Paul repugne, who seemeth to respect the life to come, saying. *Nunc videns per speculum in enigmate, tunc facie ad faciem.* &c. Now seeing by a glasse in a darke speech, then face to face. Now we know partly, then I that know as I am knowen.

Also Erasmus sayth: *Si spectemus charitatem prout nunc.* &c. If we respect charity, as S. Paul in that place taketh it, it is to be doubted how it may endure in heauen, for that we shall not be able to deserue well of our neighbours. For all men shall be happy, neither any shall haue neede of our helpe.

Responsio.

This is not a strong argument. For who will deny the blessed spirites to haue charity? And if there want occasion to helpe our neighbours, yet the affection and faculty of doing is accepted, if either occasion or faculty shalbe offered. Therefore we must not doubt that charity shall endure in heauen. And this is the minde and sentence of all the chiefest fathers.

Obiectio.

Ireneus sayth, that fayth shall abide in heauen, and bringeth this reason: because there we shall better know and learne, & moze thoroughly pearce vnto diuine things, then we can do in this life. Now then both Peter say that fayth hath her end:

¶ C. 14.

Responsio,

Miscellanea prælectionis quartæ.

Responsio.

Ireneus either by great and urgent busines in planting & governing the church, or els by diners persecutions, and manifold incommodities, could not diligently discusse the scriptures, and therefore he might easly erre.

Phocius (as the Græke scholies do report) was of the same sentence, who sayth that sayth shall endure in heaue. For then we shall be most delighted with & contemplation of God. He affirmeth the same also of hope, because there is (sayth he) a sure possession: for that which we hoped for, will be present vnto vs, and they which hoped, shall not be defrauded of the thinges hoped for.

And among the scholemen Durandus was of this censure.

But their assertions are agaynst the sayinges of Paul, which attribute imperfection to sayth, that is, to the notice and knowledge of God, which we haue in this world, because it is had by a glasse in a darke spech, neither it is in the whole, but in part. And *per antithesin*, he sayth, that we shall know in our country, as we be knowne, and see face to face.

Furthermore, the definition of sayth is agaynst them. For in the Epistle to the Hebryes, sayth is sayd to be an euidence of thinges which are not sene, but then all thinges shall appeare and be made open. Therefore sayth than and there can haue no place.

And in the epistle to the Romaines we reade, that that hope which is sene, is not hope, for els how doth a man hope for that he seeth?

But let vs see what Paul will haue to be vnderstand by these wordes *Maxima ex hys charitas*, the greatest of these is charity.

Euery mans faith and hope profiteth him selfe, charity is extended to other.

Faith and hope are in the tyme of imperfection. Charity shall abide in the state of perfection, that is, it shall be perpetuall, when faith and hope shall haue their end.

If we discusse and search out all the effectes of sayth, sayth shall be the worthier & superiour to charity: for charity is the effect of sayth. The effect without doubt is inferiour to the cause.

S. Iohn sayth, that sayth is the victorie which ouercommeth the world: which cannot be said of charity.

By sayth we are hoine agayne, and made the sonnes of God, and do obtaine the eternall sayth, and by sayth Christ dwelleth in vs. And so sayth in many thinges is superiour to charity. And charity is called the greatest, not in all respectes, but in that it shall be perpetuall, and because now it is the greatest meane and way to perseuerne the church.

I maruaile here that the Papistes do stand in their owne conceites, in mistaking these wordes of Paule. If sayth (say they) doth iustify, then much more charity doth iustifie, because charity is called greater.

So I pray you what an argument this is: Charity is greater then sayth. Ergo charity doth iustify.

The like argument is this: The king is more noble and greater then a ploughman and a shoemaker. Therefore the kyng can plow the ground or see a shew better, then eyther of them.

Agayne, a man is more noble and better then an horse. Therefore he will runne swifter then an horse, and will cary a greater burden.

The aungels are more excellent than the Sunne and Moone. Therefore they will geue more light to the earth.

If the power and strength of iustifieng did depend of the worthines and merite of sayth, it were another matter.

But sayth iustifieth not, because it is more worthy, but because it doth apprehend righteousnes, freely offered and geuen in the Gospell.

People of the olde testament. 22.

What difference is betwene the olde testament and the new, I shewed largely before. Here I note onely one thing, which is temeritie, ignorance, and blasphemie

phemy of certayne phantastickall heades, which hold that the prophetes do write onely to the people of the old testament, & that their doctrine did pertayne only to their time, & would seclude all the fathers that liued vnder the law from the hope of eternal saluation. And here is also a note to be gathered against the which utterly reject the olde testament, as a booke nothing necessary to the Christians which liue vnder the gospell. But as I haue sayd befoze, there is no difference betwene the olde testament and the new, but onely in circumstance, and nothing in substance. And therfoze the one is as well to be allowed and receyued, as the other.

Agrippa. 23.

Agrippa was the sonne of Herode. He was made king of Chalcis, and chiefe president of the temple, and of the priestes to be created, fūe yeares after the death of hys father, and in the xij. yeare of hys owne age, and in the 51. yeare after Christ. He was made king, by Claudius the Emperour. Under him Hierusalem was destroyed of Titus, Vespasianus sonne. He dyed 6. yeares after the destruction of Hierusalem. He was called Agrippa, *id est, Ager pedibus, vel, agre partus* because when he was bozne, his fete came first forth.

Pentecost. 24.

Pentecoste, is a Græke worde, and betokeneth in Latine, fiftety, and when it is read in the scriptures, this worde, *ἡμερα, id est, dies.* is to be vnderstande as you would say, the fiftty day: because that feast was kept among the Jewes, in remembrance that the law was geuen them in the mount Sinai, the fiftty day after theyr departure out of Egypt. It is called: *Festum hebdomadam, & novarum frugum:* the feast of weekes, and of new corne. For they numbred from the first day of the Pasch seuen weekes, which contayned fiftty dayes, and they did celebrate the fiftty day, in the memory of the law geuen from heauen.

Because I haue made mention of Pentecost, a feast of the Jewes: I will geue a note of all the feastes of the Jewes, and of the feasts which are kept in our daies, and wherfoze they are constitute, and ordayned.

God in the olde testament did institute many and diuers feastes, that he might admonish the people of the benefites done vnto them, that he might instruct the ignorant, and that he might keepe them all in the true worshipping of God. But all theyr feastes were not solemnized a like. They did sacrifice dayly at morning and evening. The seuenth day of euery weeke was kept holy. Euery moneth had a proper feast. Also euery yeare there were thre solemn holty dayes obserued and kept. They did offer sacrifice dayly at morning and evening, in remembrance of continuall worshipping of God. The godly prayed, they called to remembrance the promise of the seede, vnto which they looked by fayth in all theyr sacrifices. In stead hereof the church hath substitute morning and evening prayer.

Also the seuenth day of the weeke, the memoriall of the creation of the worlde, was celebrat by offering sacrifices, and by thanksgyuing. In stead wherof the church hath ordayned the first day of the weeke in remembrance of the seconde creation, that is of regeneration which is done by the resurrection of the Lorde, that was solemnized on the first day of the weeke, and therfoze that day was called of the Apostles, *Dies dominicus*, the Sunday.

In the beginning of euery moneth, one day was kept holy, in remembrance of the conseruation. For when they sawe the Moone keepe her ordinarie course and shining, God would that for the whole benefite of gouernance, thanks shoulde be geuen to God, and therfoze he did institute that feast.

Although this feast doth not binde the Christians, yet we oughte to be no lesse thankfull vnto God, then the godly Jewes were.

Euery yeare, thre solemn feastes were obserued, Pascha, Pentecoste, Scenopegia.

Pascha, the passouer, was ordayned of the remembrance of the deliuerance of the Jewes from the bondage of the Egyptians.

Miscellanea prælectionis quartæ.

Pentecoste, was obserued in remembrance of the lawe geuen in the mounte Sinai.

Scenopegia was celebrat in remembrance of the habitation of the people of Israel in the desert, forty yeares in tabernacles, that by this ceremony, they might call to remembrance all the benefite of their deliuerance. In steade of these three Iudaicall feastes, the church hath ordayned Easter in remembrance of the resurrection of the Lord, which deliuered vs from the bondage of the deuill.

Pentecost was ordayned in remembrance of the confirmation of the Gospell, by the visible sending of the holy ghost, and by the miraculous giftes of the tongues.

The natiuitie of Christ in remembrance that Christ was geuen and sent of god the father vnto vs.

Now a worde of two of other of our feastes.

Although it be idolatry to inuocate and pray vnto saintes (as the Papistes do in their holy dayes) yet I thinke very profitable to retayne and kepe some of þ feastes, and that for many causes.

First, it is profitable to know the histories of the church, for out of them we may take doctrine, confirmation, and consolation.

Secondly, it is a swéete thing to haue in mynde the benefite of God bestowed vpon his church, wherof singular fruite commeth to the godly.

Thirdly, that thanks may be geuen to God for his benefites done to þ church.

Fourthly, that by weighing the diuers and sundry aduersities of saintes, we may boldly strengthen our selues to suffer the aduersitie that is present, and also that is to come, which thing we must needs take vpon vs.

Fifthly, that saintes may be vnto vs examples of repentaunce and godly lyfe, of true worshipping, of confession of our sayth, of constancy, of pacience and of other vertues, that we may frame our liues after their godly examples.

Sixtly, that with godly affection we may desire the company and fellowship of the saintes.

These and other mo are weighty causes why we do retayne & kepe some feastes of saintes in the church. Would God that many did not abuse the feastes of saintes and partirs vnto voluptuousnes and madnes, as the papistes do in nightly dances, in garlandes of loue, in swelling and bolling and other vices not pleasing God, his aungels and saintes, but they do serue Satan, to the contempt of God, his aungels and saintes. Thus much of the feastes of Saintes.

Feare. 25.

Fcare is called in Latine *Timor*, or *metus*, in Græke *δειος*, in Hebrue *Girah*, and it signifieth reuerence, veneration, religion. As in the psalme: *Colite Iehouam in timore*, worship the Lord in feare.

Questio.

How can we serue the Lord in feare, when it is written in Iohn: *Timor non est in charitate*, feare is not in loue?

Responsio.

The olde and auncient fathers affirme, that there is two kyndes of feare, that is *Timor filialis*, and *Timor seruilis*.

Filial feare.

Timor filialis, is the true feare and worshipping of God: as when we do worshipping loue and feare God, for none other cause, then that he is our God and father.

And as the soune doth reuerence and feare his father, not because he is corrected of him, but because he loueth him, and taketh him for his father. And this feare of God commeth and riseth of loue and sayth, not of fleshy hate or feare, and it is none other thing then very sayth.

Psal. 28.

It is written in the prouerbes: *Beatus est qui semper panidus*. Blessed is he that is alway fearefull. And this *Filial* feare, is the knowledge of God, according to that saying also in the prouerbes: *Initium sapientie timor domini*. But of this feare speaketh the prophet Dauid saying: *Beati omnes qui timeant dominum*, blessed be all they which

which feare the Lord. Agayne, in an other place. *Timeo dominum omnes sancti eius*, Psal. 33: *quoniam nihil deest timentibus eum*. Feare the Lord all his saintes, for they lacke nothing which feare the Lord.

And as the virgine Mary did sing in her song. *Et misericordia eius à progenie in progeniem timentibus eum*. And his mercy is from one generation to another, to them which feare hym.

Of the seruile feare.

The other feare is called *timor seruilis*, which is hypocriticall, carnall, fayned, and this feare (as S. Iohn sayth) is not in loue: but perfect charitie doth cast forth all feare. For this feare hath in it a torment, and commeth of the feare of paynes and punishment. As the seruantes do feare their maisters, not of any loue, but for feare of stripes. Wherupon rose that prouerbe. *Oderunt quem metuerunt*, whome they feare, them they hate. A saying much vsed of Cicero, & is counted of Seneca a boyce to be detested.

They carnally & seruilely do feare God, which do serue him without fayth and charitie, which do feare God as a terrible iudge. Such feare was in the Jewes at Mount Sinai, when they heard thundringes and lightnings, when they said to Moses, *Exod. 19:* speake thou vnto vs, and we will heare. Let not the Lord speake to vs, least we dye.

In fine, the faythfull and godly do honour and feare God as a father. The hypocrites and unfaithfull do feare him as a iudge and a tyrant.

The godly feare for the loue of vertue, the vngodly for feare of punishment. And that full well saw the Heathen Poet Horace, when he sayd:

*Oderunt peccare boni, virtutis amore.
Oderunt peccare mali, formidine pena.*

The good from offence, vertues loue both detayne:
The euill to offend, feare of payne doth restrayne.

Sobriety of Inquiring. 26.

Saint Paul writing to the Romaines doth geue a doctrine touching this matter *Cap. 12.* writing thus: I say to euery one that is among you, that no man presume to vnderstand aboue that which is mete to vnderstand, but that he vnderstand according to sobriety.

S. Hierome writing agaynst Iouinian, when he went about to defend most sharply virginity, and continency, that he might abuse this place of Paul to his purpose, condemned the receiued translation of the latine booke, and thought that we should not read, *sapere ad sobrietatem*, but *sapere ad pudicitiam*, to be sober not to modesty and wisdom, but to chastity. It may be graunted in dede that this worde *σωφροσύνη*, doth signify sometime chastity. But in this place that sense doth not agree. For Paul generally here speaketh of *arrogantia*, and of *φυσουλια*, by the which euery man endeouereth to preferre him selfe before an other.

Origen doth take it in a much better sense, and vnderstandeth *per σωφροσύνην*, temperauncy, not that by the which we moderate our pleasure in meate and drinke & other carnall lustes, but that by the which we keepe a measure in all things, both in our affections and doinges. So that Paul seemeth to teach none other thing here, then that no man should take more vpon him, then his degree & calling will suffer.

And doubtles they which yelde to much to their owne arrogancy, and haue estimation of them selues, more then is conuenient and mete, are made destitute of their wisdom, and runne into a certayne kinde of madness, as certayne Emperours & Monarches did, which would haue them selues to be worshipped for Gods: of which number he was which feared not to say, *Et quis est deus, ut possit vos liberare de manu mea?* that is to say: & who is God, which can deliuer you out of my hand?

In this number also may they be counted, which trusting to their doctrine and learning, go about to search the inscrutable secretes of God. King Agrippa did inbrayde Paul saying *Multa literate ad insaniam adegerunt*. Much learning hath made

Miscellanea prælectionis quartæ.

thé mad. Chrysostome wylteth, that if any man, either for great learning or wise-
dome, or for any gift of the holy ghost, do runne into dotage and wære mad: that
fault (sayth he) lacketh mercy. For he that is bozne a foole (sayth he) hath his excuse,
and all men do pity his condition. But he that wæreth mad, because he seemeth to
him selfe to be excellently learned, or throught any speciall gift of the holy ghost, is putt
by with pride: he hurteth him selfe, & abuseth intemperately wholesome things.

A man shall perceiue many, which reiecting the knowledge of things necessary,
aspire baynely to other things.

Did not the Emperour Adrianus make him selfe a laughing stocke, when a-
mong the weighty affaires of the common wealth, he enquired of the Grammati-
ans who was Euanders spouse, and who was the great graundfathers graund-
father of Priamus, and occupied him selfe with such trifles and toyes?

Was not Thales the Philosopher derided and mocked of his owne mayden,
when beholding and biewing most attentiuely the starres, fell into the ditch befoze
his fete? And such things do often chaunce in curiosity, that when we desire to
know those things which pertaineth nothing vnto vs, we are most shamefully ig-
norant of other things which are most profitable and necessary.

Seneca complaind and lamented, that a great part of our life pearisbeth, when
we do nothing, a greater part when we do ill, the greatest part of all is lost when
we be occupied about things vnprofitable, and specially when they be aboue our
capacity.

Socrates hath a worthy saying, which is giuen into a prouerbe: *Quæ supra nos,
nihil ad nos.* Things which be aboue vs, do pertaine nothing to vs. By the which
he deterreth vs from curious searching of heauenly things, and the secretes of na-
ture, and of the misteries of diuinity.

Plutarchus sayth: *Homo curiosus utilior est hostibus, quam sibi.* A curious man is
more profitable to his enemies, then to him selfe. Agayne he sayth: *Omni fide caret
homo curiosus, quam obrem famulis et hospitibus citius credimus epistolas ac sigilla, quam
amicis ac familiaribus curiosis.* A curious man lacketh credite, therefore we commit
our letters and seales rather to our seruantes and hostes, then to our familiar
frendes being curious.

S. Bernard sayth: *Multi student plus alta, quam apta proferre.* Many desire to utter
rather highe things, then méte things.

Prosper hath a very notable saying: *Quæ Deus occulta esse voluit, non sunt scrutan-
da, quæ autem manifesta fecit, non sunt negligenda, nec etenim in illis illiciti curiosi, & in
hys damnabiliter inueniamur ingrati:* that is to say, Those things which God would
haue to be hidden, are not to be searched, and those things which he hath made ma-
nifest, are not to be neglected, least in the one we be founde to be vnlawfully curi-
ous, and in the other damnably vnthankfull.

Socrates being demaunded of a certayne person what was done in hell, made
answer, that he neuer went thither, nor communed with any that returned from
thence: by the which answer he derided the curiositie of the asker.

Sermo, 23. Euclides (as Maximus doth report) being demaunded of one, what the Gods
did, and with what things they were best delighted: as for other things (sayth he)
I know not, but of this I am most sure, that they do hate all curious persons.

Vespasianus the Emperour being admonished of one of the Consulles whose
name was Florus, that he should rather say, *plaustra, quam plostra*, the next day salu-
ted him, calling him not by the name of Florus, but *Flaurus*: merily alluding to
hys curiosities.

S. Austen hath a golden saying: *Compescat se humana temeritas, & id quod non est,
non querat: ne illud quod est, non inueniat.* Let the temeritie of man stay it selfe, and
let it not search that which is not, lest it finde not that which is.

To conclude with the holy scriptures, Iesus the sonne of Syrach saith: Seeke not
out the things that are to harde for thee, neyther search the things rashly that are
to mighty for thee: but what God commaunded thee, thinke vpon that with reue-
rence, and be not curious in many of hys workes: for it is not needfull for thee to
see

ſee with thine eyes the thinges that are ſecret: be not curious in ſuperfluous thinges, for many thinges are ſhewed vnto thee aboue the capacitie of men. The meddling with ſuch hath begiled many, and an euill opinion hath deceyued thei iudgemente. Thou canſt not ſee wythout eyes: profeſſe not the knowledge therefore that thou haſt not.

Glory be to God. 27.

Theſe be the wordes of Aungels, whereby they ſignifie, that no man can gloryſie God truly, without the knowledge of Chriſt. Man was created for this ende, that he ſhould geue glory to God hys maker. But by the fall of our firſt parentes it came to paſſe, that man neither did know God aright, neither gaue glory vnto him.

If you will aſke, what is to geue glory vnto God: To geue glory vnto any man, is nothing els, then to attribute true vertue vnto him. As when a king or prince doth rule iuſtly, wiſely, puiſantly and mercifully, his ſubiectes do attribute glorie vnto him, that is, they do allo to hys doinges, and with a ſingular benenolence do rejoyt well of him. Likewiſe glory is geuen to God, when his vertues, wiſedome, righteouſnes, power, mercy, &c. are truly knowledged and vnderſtanded.

The wiſedome of God is knowne in this, that he doth repayre man which he had made to his owne glory, that he might recouer againe the image which he had loſt through ſinne, by the merites of his dearly beloued ſonne Jeſus Chriſt, and to geue the glory of wiſedome vnto God.

The righteouſnes of God is knowne by this, that he would not receyue mankind agayne into his fauour, without recompence of the wrong done. For when it was needfull, eyther that man ſhould periſh and dye for euer through ſinne, or els, that ſome which came of the ſeede of man ſhould appeaſe almighty God by ſuffering puniſhment for all mankind: God gaue his onely begotten ſonne, which toke vpon him the nature of man, in the which he ſatiſfied the iuſtice of God. Wherefore the prayſe and glory of righteouſnes is worthely to be attributed vnto God our Lord and ſauour Jeſus Chriſt.

The puiſaunce and power of God is knowne in this, that he ouercame the ſerpent and hys ſeede by Chriſt, and utterly aboliſhed the kingdome of the deuill, as touching all them which haue appzeheended Jeſus Chriſt by fayth. And therfore the glory and power of ſtrength is to be geuen to God.

The mercy of God appeareth in this, that mankind being deſtroyed and oppreſſed with the tyranny of the deuill, and with great aduerſities and calamities, as with death, hell, and damnation, is taken agayne into the fauour of God by hys ſonne, and for hys ſonne. Thys mercy of God excelleth all other woorkes of God, which mercy the holy aungels and electe people of God do and ſhall ſette forth, yea the deuils alſo, will they, nill they, ſhall acknowledge it. And ſo the glorie of mercy is to be geuen to God.

The veritie of God is opened and declared in this, that God being mindefull of of his former couenauntes, doth perſorme that which he promiſed. For when our firſt parentes did fall into ſinne, God promiſed the ſeed of the woman, which ſhould breake the ſerpentes head, which promiſe he perſourued in geuing his ſonne. And ſo the glory of truth is to be geuen to God.

Wherefore for theſe great vertues, glory is to be geuen vnto God: and chiefly of them which do ſale his benefites. This glory is then geuen vnto God: firſt, when we do acknowledge the great benefite of God. Secondly, when we do appzehende the Sonne of God by fayth. Thirdly, when we do laude and prayſe God wyth our minde, wordes, and godly conuerſation and confeſſion of the fayth. Fourthly, when we do inuite and ſtir many other to the knowledge of God.

The fifth Prelection of the second Tome.

Loynes. 1.



Et vs goe onward in Gods name with the text, which followeth in this maner:

Propter quod succincti lumbos mentis vestra, sobrii perfecte sperate in eam qua offertur vobis gratiam in reuelationem Iesu Christi: That is to say: wherefore girde by the loynes of your minde, be sober and trust perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ. &c.

Forasmuch as the promises of God are made vnto vs, so that we neede not to passe or care for any afflictions after the example of Christ, who entered into hys glory by the crosse and afflictions. Peter by an elegant maner of speaking, doth egge vs forth, and exhort vs that we persefite firme, & constant, as well in y puritie of life, as in Christian religion.

In the first worde he doth open how we ought to be entangled from a lasciuious and carnall life, that all the impedimentes of truth being set a part, nothing should hurt or hinder our course & running vnto Christ.

He sayth here, girde by the loynes of your minde, by the which he doth signifie vnderstanding and will, which he would haue most ready to embrace the truth, and to be beautified with charitie, and thys is a very apt metaphoz.

Christ doth say in Luke: *Sint lumbi vestri praeincti, & lucerna ardentes in manibus vestris:* Let your loynes be girded about, and your lightes burning in your handes: that is: Be alwayes instructed and ready, looking as good seruauntes for your Lord and master. Cap. 12.

Lib. 4. S. Paule to the Ephesians doth say: *State succincti lumbos vestros* Cap. 5.
cont. Mar in veritate.
cionem.

Tertullian sayth: We ought to girde by our loynes, that is, to be vnwrapped from the impedimentes of a wanton and intangled life. Also we ought to haue burning lightes, that is, our mindes kindled with sayth, and shining with the workes of veritie, and so to looke and waite for our Lord Iesus Christ.

Therefore girde by the Loynes of your minde. The loynes in many places of the Scripture do signifie pleasure and lust corporall. But Peter speaketh here of spirituall loynes. When the Scripture speaketh of the body, calling them loynes, then is meant the naturall generation of mā, as we read in Genesis, that Christ should be borne of the loynes of Iudah. And so corporally to girde by the loynes, is nothing els, but chastitie, as in the Prophet Esay: *Et erit iustitia singulum lumborum eius, & fides cinctorium renum eius:* That is to say: And iustice shall be the girdle of his loynes, and saythfulnes the girdle of his raines. That is, onely by sayth is restinguished and restrained filthly pleasure. Cap. 49. Esay. 11.

But the spirituall girding, wherof S. Peter speaketh here, hath it selfe

selfe after this maner: As a virgine not touched of man, is chaste and whole of body: so the minde through fayth is inuolate and vns-^{Virgin vn touched, 2} spotted. But as soone as the minde doth degenerate from fayth, vnto false doctrine, than is it corrupted and polluted. Therefore the Scriptures do call infidelitie and idolatry, adultery and fornicatio. Peter therefore doth here exhort them to girde by the loynes of their minde, which is as much to say as this: you haue heard now the Gospell, and you are come vnto fayth, see now that you persiste manfully in it, neither suffer your selues to be corrupted with false doctrine, running hether and thether to the workes of your owne deuise and inuention.

It followeth: Be sober, and trust perfectly on the grace that is brought vnto you. Sobrietie here is the worke and fruite of a lively fayth. Peter meaneth here by this sobrietie, not onely that vertue which doth measure and bridle gluttonie & gurmandise, but also that vertue which doth shake off sluggishnes and sloth, and maketh vs to be geuen vnto prayer. For what shall it profite to ouercome gluttonie, if we suffer fayth to waxe faint and colde by slothfull idlenesse? ^{Sobriety. 3} ^{Idleness. 4.}

Although a man be iustified, yet he feeleth for the most part alwayes the fleshe rising and rebelling against the spirit. Which fleshe is tamed by thys sobernesse, and is (as it were) a bridle vnto y fleshe. They do erre therefore much, which perswading them selues to haue done their duties, boast and bragge them selues to haue faith, and yet geue them selues to pleasures and lustes.

Peter doth here improue such, and sayth that they ought to be sober, and denpeth their fayth to be a lively fayth, and doth commend such a fayth which sheweth her selfe forth by good workes and godly conuersation.

Note here, that as great watchinges doth consume the grosse humours of the body, and doth make a grosse man slenderer & leaner: So a Christian watch, that is, a lively fayth, doth see the away and consume vncleane affections. It taketh away the surfet of mans wisdom, it taketh away feare, inconstancie and impacience, it contemneth the ioyes and pleasures of the world, and doth wholly bequeath it selfe vnto God.

Although Peter would haue vs to be sober either in minde or in body: yet he meaneth not, nor commaundeth that a man should destroy his body, or make it more weake then it ought to be, either with fastinges or watchinges, wherewith many haue made them selues vnprofitable members, both to a common wealth, and to the ecclesiasticall ministry.

In this foolish error was S. Bernard of a long time, although he were otherwise a learned and godly man. For he did afflict his body with great abstinence, that he gotte him such a lothsome sanour by it, that he could not liue together in the company of other men. But at length he was deliuered from this error, and commaunded his brethren, that they should not ouermuch weare away and consume their body by such straight kinde of life. ^{Bernard, 5}

Prælectio quinta.

It followeth: *Perfekte sperate in eam gratiam quæ vobis offertur*: that is: Trust perfectly on the grace that is brought vnto you. Such is a true Christian fayth, that it wholly and vtterly with a most perfect trust doth leane vnto the worde of God, and attempteth to do boldly those thinges, what soeuer ought or behoueth to be done. And therefore Peter sayth: Then are the loynes of your minde girded bp, then is your fayth whole and sound, when committing your selues surely and safely vnto the word of God, you dare do all thinges, not weighing nor regarding what thing soeuer of yours is brought into perill and daunger: whether it be your goods, your worldly name, yea or your whole life. In those wordes S. Peter doth describe very aptly a sincere and not a fained fayth: for that fayth which is not liuely, is to be counted rather a dreame, then a fayth. But a liuely and perfect fayth, doth cause man to depend wholly on the word, and not to passe or care what fortune soeuer God doth cast on his shoulders, yea and to runne through thicke and thinne, and to sustaine both sharpe and sower for the Lordes sake and his worde. As when death is offered, it behoueth a faythfull man to committe him selfe boldly vnto Christ, to offer his necke vnto the axe, his body to the fire, and boldly to resist the aduersaries power. Such a fayth and trust doth S. Peter here require of all Christians, which fayth doth not stand in cogitation and wordes onely, but in vertue and power.

Now (sayth Peter after) trust on the grace that is brought vnto you: That is to say: You haue not deserued this great grace, but it is freely offered vnto you. For the Gospell which doth shewe and set forth this grace vnto vs, was not excogitate and inuented of vs, but the holy Ghost sent it from heauen vnto vs.

But what I pray you is offered vnto vs? Forsooth euen this: that he which beleueth in Christ, & doth stedfastly cleaue vnto his worde, now hath and possesseth all the goods of the Lorde, with the Lorde. So that he is made Lorde and maister of sinne, death, deuill, & hell, and is assured of aternall life.

This so great treasure is offered vnto vs euen at our doores. It is put into our bosome without all our endeuour, merite, or desert. It commeth (I say) vnlooked for, we thinking of no such thing. Therefore the Apostle Peter exhorteth vs, that we boldly and surely looke for this trust & grace, because God which doth offer it, can not lie.

This worde offered or brought, hath a marueilous energie and great liberalitie in it, as though Peter should say, you neede not to take great labours and paines, you neede not to runne on pilgrimage, you neede not to goe from countrey to countrey to seeke this grace. It offereth it selfe vnto you, although you be at home, although you be in the field, or where soeuer you shall be. This onely remaineth, that you do not receaue it, when it is offered. These be the true riches of God, that franckly, freely, and willingly he geueth his mercy and grace to them which seeke it not: As it is witten in Esay: *Palam factus sum non quærentibus me*: I was made open and knownen to them which sought me not.

Esay. 55.

Againe

Againe in an other place: *Quia quibus non est narratum de eo, viderunt, & qui non audierunt, contemplati*: That which hath not bene told them, shall they see, and that which hath not bene heard, shall they vnderstand. How great therefore is our ingratitude, if we do neglect and contemne this grace so gently, and louingly shewed and offered vnto vs? Which if we do contemne, the great wrath and displeasure of God is to be looked for. S. Paule in the Epistle to the Hebrewes sayth: *Quomodo effugiemus, si tantam neglexerimus salutem?* How shall we escape, if we neglect so great a saluation?

It followeth: *In reuelatione Iesu Christi*: By the reuelation of Iesus Christ. That is: God the father offereth his grace vnto none, but by Christ. Wherefore let no mortall man presume to come into the presence and sight of God, without this Mediator Christ. He will heare none except he bring as an aduocate his deare beloued sonne Christ, whom onely he doth respect and regard, and for whose sake all persons and all thinges do please God the father, as his voyce declared in the time of the Baptisme of Christ, which sounded and sayd: *Hic Baptisme, est filius meus dilectus, in quo mihi bene cōplacui*: This is my beloued sonne, 6. in whom I am well pleased.

Christ came for this end, that taking our fleshe & bloud, he might forgiue him selfe with vs to obtaine grace with the father for vs. By this sayth in Christ all the Prophets and Patriarches were saued. For it behoued all men to beleue that promise which was made to Abraham: *In semine tuo benedicentur omnes gentes*: In thy seed shall all nations be blessed. Therefore the sayth of the Jewes, and of the Turkes, and of them that trust in their owne workes, and hope by them to obtaine heauen, is a baine sayth, or rather no sayth. For euery religion which hath not Christ for a captaine and guide, is prophane, wicked, and naughtie. But if it haue Christ, it is perfect, and absolute.

I remember two old verses tending much to this matter, which be very sensible and worthy to be noted.

*Hoc est ne scire, sine Christo plurima scire,
Christum si bene scis, satis est, si cetera nescis.*

To know much without Christ, is nothing expedient:
But well to know Christ, is onely sufficient.

In reuelatione Iesu Christi. That is: By the reuelation of Iesus Christ. By the Gospell declared vnto vs, what Christ is, that is to say, that he is our Saviour, that it is he which taketh away our sinnes, that it is he which deliuereth vs from all euills, that it is he which doth reconcile vs to the father, and maketh vs iust and righteous without our owne workes. He which knoweth not Christ after this manner, is much deceaued, and cleane out of the way. For although thou know Christ to be the sonne of God, to haue died, to haue risen againe, and now to sit on the right hand of the father: thou doest not yet know Christ, nor this knowledge shall any thing profite thee. But it is necessary that thou know and beleue him to haue done all these things. Right hād
7.

Praelectio quinta.

things for thee, to helpe, succour, and comfort thee.

Christ ought not so to be preached, that he liueth and reigneth onely to him selfe, but that he is ours. For otherwise what should it haue profited him to descend into the earth, and to haue shed his blood? Therefore he was sent into the world, not for his own cause, but that the world might be saued by him, and that he might become wholly ours.

In reuelatione Iesu Christi: By the reuelation of Iesus Christ. That is: with a most stedfast hope apprehend and receaue you this grace offered. For Christ is not shewed vnto vs obscurely and darchly, as he was shewed in olde time to the Prophets, and by the Prophets. For they do set forth Christ to be a Sauour alwayes, as it were in misteries. For they signified him sometimes by Isaac to be slaine of his father. Sometime by Dauid who slew great Goliath: sometime by Salomon and his peaceable kingdome, with such and other like places was Christ vnderstanded of the saythfull in time past. But vnto vs he is openly and plainly declared without all figures, types, and misteries.

Summa summarum. This is the minde of Peter: You neede not to take any great iourney to come vnto the grace of God. For God hath prevented your iourney in bringing and offering this grace vnto you. But because the fruition thereof is not yet had, vntill Christ appeare fro heauen (in whom is hidden the saluation of the godly) in y meane time we must hope, and that perfectly hope, for otherwise this grace of Christ is offered to vs in vaine, vnlesse we sustaine and abide patiently, vntill the comming of Christ.

It followeth: *Quasi filij obedientiae:* As obedient children: It is ordeined by nature, that the children represent and followe their fathers. You are made (sayth Peter) the children of Christ by a liuely sayth, which was made obedient vnto his father euen vnto death, follow you therefore your father. And forasmuch as it is appointed by nature, that we should obey our parentes, it is necessary that we become obedient children.

To obey, doth signifie in the Scriptures to beleue. And he is an obedient sonne which doth heare the Gospell and worde of God, and by sayth embraceth it.

In Titum. Therefore if it be not the worde of God, heare it not, but rather spurne at it with thy feete, & regard it not. For, as S. Hierome sayth, *Sine auctoritate scripturas, garrulitas non habet fidem:* Without the authoritie of Scriptures, all prating and talking ought to haue no credit.

Lib. de virg. 4. S. Ambrose also writeth: *Si Christus non docuit quod docemus, etiam nos id detestabile iudicamus:* If Christ hath not taught that which we doe teach, we iudge it detestable.

Adoption. 9. *Quasi filij obedientiae:* As obedient children. Peter doth first signifie that we are called of the Lord by the Gospell into the right title and honour of adoption. Secondly he sheweth that we be adopted on this condition, that God might haue vs as children obedient vnto him. For although obedience doth not make vs children (for that is the

the free gift of God) yet obedience doth discerns and distinguishes vs from straungers. And how farre this obedience doth extend and stretch it selfe, Peter doth teach, when he forbiddeth the children of God to fashion and frame them selues to the desires of this world, but doth exhort that they should conformance them selues rather vnto God. The summe and scope of the whole law, & of all thinges which God doth require of vs, doth pertaine to this end: that the image of God may shine in vs, least we become children which do degenerate from the father. But because all the senses and whole disposition of our flesh, are repugnaunt vnto God, and the whole nature and condition of our minde, is enemy vnto him, therefore Peter begetteth our obedience from the renouncing and forsaking of the world and the lustes of thereof, and that we do put off the image of olde Adam with his lustes.

Therefore Peter sayth as followeth: *Non configurati prioribus ignorantie vestrae desideriis*: Not fashioning your selues vnto the former lustes of your ignorance. Peter here doth exhort vs vnto puritie of life, by an argument taken of hurt, & perill like to ensue. Do ye not fashion your selues (sayth he) to your olde concupiscences & lustes, and to the corrupt maners of the olde man, by the which death and perpetuall prisonment hangeth ouer you. You haue put on a new life, and none other then heavenly, before the which obtained, you gaue your selues to gluttonie, desires of the flesh, ambition, pride, hatred, enuie, and to such other thinges which are not lawfull to be named. These were the workes of darcknesse and ignorance. You knew not Christ, therefore light and true knowledge was farre from you. You were ignorant of those thinges which were geuen and shall be geuen hereafter through Christ. You liued before as blinde, not knowing which way to holde or keepe. It is the propertie of sinne to deceaue fooles. But now calling to remembraunce what daungers you haue escaped, be not you deceaued nor lead from the right way, no not in one point.

Ignorance
10.

Ambition
11.

Pron. 14.

Rom. 13.

To the minde of Peter, heare that pertaineth which S. Paule writeth to the Romanes: *Obsecro vos fratres per misericordiam Dei, &c*: I beseech you therefore brethren, by the mercies of God, that you geue by your bodies a liuing sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be you chaunged by the renewing of your minde, that ye may proue what is the good will of God, and acceptable and perfect.

Non configurati, &c: Not fashioning your selues vnto the former lustes of your ignorance. Here you see that Peter doth impute all thinges vnto ignorance, as the chiefest spring of all euills. For where the sayth and knowledge of Christ is absent, there can be none other thing, but error and blindnesse, that it can not be knownen what is right, what is wronge, what is true, what is false, what is good, what is badde, so that men through ignorance do fall headlong into diuers kindes of vices. After what maner it was

XX.s.

with

Praelectio quinta.

Heremites
& Ancho-
rites. 12.

with vs of late dayes in the time of superstition, when Christ and his glory was darkened, and his worde abolished. For then had we error for truth, ignorance for knowledge, blindness for light. Then was there reasoning and debating through the whole world, how we might attaine æternall felicitie. Of this sprang vp so many sectes, as friers, some being blacke, some white, some Franciscanes, some Augustines, some Obseruantes, and of Monkes, Nunnes, Chanons, and Heremites, of Anchorites and Anchorizes. So that all thinges were deuided, euery man almost seeking and framing to him selfe a way how to come to heauen. But Peter sayth here: you haue played the fooles long inough. Now throw foolishnesse away. For you are made wise and haue attained true knowledge.

Prinuation.
13.

Ignorantia vestra: Of your ignorance. Peter calleth the time of ignorance, before they were called to the fayth of Christ, wherby we learne that incredulitie is the fountaine of all mischief. Where the knowledge of God doth not flourish, there are darknes, error, vau-
tie, prinuation both of light and of life.

Quaestio.

Forasmuch as Peter speaketh to the Jewes, which were alwayes conuerfaunt in the lawe of God, and brought vp in the worshipping of the true God, why doth he condemne them as prophane men of ignorance and blindness?

Responsio.

It is very well knowen, how vnauery all knowledge is without Christ. S. Paule, when he refelleth the boasting of them which would be wise without Christ, doth with one worde say: *Ipsos non tenere caput*: that they helde not the head. Such were the Jewes which being imbued with innumerable corruptions, had a baile set before their eyes, that they could not see Christ in the Law. That doctrine in which they were brought vp, was the light, but they were blinded in the light, as long as the sonne of righteousness was hid- den, that is, as long as they were ignorant of Christ.

Be you
holy. 14.

It followeth: *Sed quemadmodum qui vos vocauit sanctus est, ita & vos sancti estote, &c.* But as he which hath called you is holy, so be ye holy in all maner of conuersation, because it is written: Be ye holy for I am holy. Peter here vnto his former wordes doth ioyne *paradigma*, that is, an example. And by this example sayth: As he which called you, is holy, so be you holy. God hath segregate and selecte you into his peculiar people. Therefore you must be pure from all filthinesse, as God is which called you. Here may rise three questions.

Prima quaestio.

Why did God call you? That you might be holy, cleane, pure, and constant, against all vices and tribulations, as Christ him selfe was.

Secunda quaestio.

How hath he called vs? He hath called vs vnto fayth with an inward calling by the grace of the holy spirite, and with an outward calling, by the worde of preaching.

Tertia

Tertia questio.

How farre doth he call vs to be holy? In the inward conuersation onely, and not in the other? No truely. For he requireth vs to be holy in our whole conuersation, that there be no part of our life which doth not fauour of holinesse. You must be holy (he sayth) in all manner of conuersation, that is, among our owne domesticall neighbors, and also among straungers, among good and among ill, in prosperitie and aduersitie.

But there be some which with a preposterous holinesse doe counterfeit and fashion them selues to all maner of companies, with whom they be present. All maner
of compa-
nies. 15.

But as he which hath called you is holy, so be you holy. God is holy and pure by nature, we are holy by grace and gift, not that we should sit idle and become sluggish, but that being deliuered from the handes of our enemies, we might serue him without feare, in holinesse and righteousness before him all the dayes of our life.

Leuit. 19.

Be ye holy, because I am holy. Peter doth confirme this his sentence a pronuntiatis, that is, with authoritie of Scripture. The place is in Leuiticus. And here the Apostle Peter doth teach vs to fye after his example vnto the authoritie of the holy Scriptures, when we entend to proue any thing.

Be ye holy, because I am holy. Because the people of Israell were compassed round about with prophane Gentiles, of whom they might easily take very ill examples & innumerable corruptions: God calleth oftentimes his people vnto him selfe, saying: I haue to do with you, you are mine, abstaine from the pollutions of the Gentiles.

And to speake the troth, the nature of man is ouer proclinc & too much prone to respect men, and to follow their common life. And so it commeth to passe that some are drawen of others into all kindes of euils.

Psal. 80.

Be ye holy, because I am holy. How largely this worde sanctus, is taken in the Scriptures, Cyrillus doth elegantly declare vpon Leuiticus. The Scripture maketh little mention of saintes, which are departed this life. The Prophet Dauid calleth him selfe a Saint, saying in his Psalme: Custodi animā meam Domine, quoniam sanctus sum: Keepe my soule, O Lord, because I am holy.

Our aduersaries of Gods truth doth peruert this place, saying, that the Prophet Dauid had a peculiar reuelation when he called him selfe holy. But by this glose they graunt them selues to lacke sayth, and not to haue the reuelation of Christ, otherwise they would feelee it. For whosoever is a Christian, feeleth alwayes this reuelation to be with him. But he that feeleth it not, is no Christian. For he that is a Christian, doth come into fellowship with Christ, & is participant of all his goods. Wherefore if Christ be holy, the Christian also must be holy, or els deny that Christ is holy.

Questio.

When the Scripture sayth that God alone and onely is holy: How can this name agree or be geuen to men?

XX.ij.

Responsio.

Praelectio quinta.

Responsio.

Here is to be expended and weighed, that onely Christ is the good shepheard, God onely is the father of all, onely God is the light of the world. But these names of God are communicate vnto men, not by nature and essence, but by grace and gift. And so this holinesse doth not happen vnto vs of our owne merites, but by fayth in Christ, which hath clesed vs from our sinnes, and hath sanctified vs vnto his peculiar people, by his vertue and power we be kept from the entisementes of the world. And this custome and keeping is called our holinesse.

Obiectio.

If we be not holy by our owne workes and desertes, it shall not be needefull for vs to do any good worke, for they nothing helpe and preuaile (as you say) vnto saluation.

Responsio.

Peter doth preuent this foolish reason, and doth teach this Christian libertie and vocation fro good workes, to be vsed only toward God, and betwene God and vs. for toward him we nede fayth onely, without good workes to be iustified. This fayth doth make vs free from sinne, which apprehendeth (as I sayd before) Gods mercy, freely offred vnto vs, and the desertes of Christ purchasing the same mercy for vs.

16.
Confesse. Now, after that this is attributed and geuen vnto God, then do we liue and must liue to profite our neighbour, in exercising & practising all good workes. The chieftest workes which follow out of faith, are to confesse with the mouth Christ to be our God and Sauour, and to beare testimony of the truth with our blood and losse of life. Now God hath no neede of this worke: but yet we are bound to do it, that our fayth being approued and made manifest, may allure o-ther vnto the same workes.

There be other workes also which we are bound to do, & all they tend to this end, to serue and profite our neighbour, in geuing him example of purenesse and holinesse. And hereby it may appeare how shamefully they slaunder vs, which do say that the preaching of the Gospel, doth open a window vnto men to liue carnally, &c.

To end this clause, Peter hetherto hath described and taught the nature of grace, which by the Gospel & preaching of Christ, is offred vnto vs. And likewise doth teach vs how to behaue our selues towardes this grace, that is, that we do persiste in a pure and sincere minde of fayth and of holinesse.

It followeth: *Qui ergo hunc innocatis patrem, &c.* And if you call him father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare. By faith you are made & sonnes of God, and he is your father, you haue obtained an incorruptible enheritaunce, whereof mention is made before. Now therefore there remaineth none other thing, than (the baile being put away) that thing may be made manifest, which now is hidden, but we must looke for it vntill we may see & vnderstand it.

Therefore

Therefore forasmuch as you are come to this point, that you may inuocate and call vpon God the father by fayth, because notwithstanding he is a righteous iudge, and rewardeth euery man according to their workes. Let no man perswade him selfe for that he is called a Christia, or the sonne of God, that God will spare him, if he liue without feare, and thinketh it sufficient to be called by that name. The world iudgeth by respect of person, and not all men a like, for it is partiall to frendes, riche men, learned, wise, and men of authoritie and power. But God regardeth none of these, he iudgeth all men a like, be the person neuer so great. Like as in Egypt he slue the kinges sonne, as well as the sonne of any poore shepeheard. And therefore the Apostle Peter admonisheth vs to looke for such iudgement, and to stand in feare, and that we should not boast nor bragge of our fayth, because we are called Christians, neither that we should presume therefore that God will spare vs more than other. For that thing in times past deceaued the Jewes also, who bragged them selues to be the sonnes of Abraham, and the people of God. The Scripture maketh no difference by the fleshe, but by the spirite. It is certaine that God did promise Christ to be borne of the seede of Abraham, and that of Abraham should rise a holy people. But it followeth not therefore, that all men are the sonnes of God which do come of Abraham. God also promised the Gentiles to be saued: but he said not, that he would saue all the Gentiles.

17.
Respect of
person.

Quaestio.

Forasmuch as you do say that God doth saue vs by fayth onely, without respect of workes, how then doth Peter here say *¶* God doth iudge without respect of person, according to euery mans worke?

Responsio.

That which we haue taught of fayth, that it onely iustifieth vs before God, is vndoubtedly true: for the Scripture approueth the same more manifestly, then that it can be denied or disproued. Now where Peter sayth here, that God iudgeth according to euery mans worke, it is true also. But this is certainly to be beleued, that where fayth is not, there can no good workes be had.

Againe, there fayth is not to be found, where no good workes are: therefore fayth and good workes concurre, and can not be the one without the other, as in which two the summe of Christian life is comprehended. For as thou hast liued, so shalt thou be rewarded and iudged of God. And therefore although God iudgeth according to euery mans worke, yet notwithstanding this is true, that good workes are but the fruites of fayth, by *¶* which is proued where faith and infidelitie is. God therefore will iudge thee by thy workes, and will proue and trye thee whether thou haue fayth or no. Like as a mā shall not know a lyer better than by his own wordes: Notwithstanding it appeareth that not by these wordes onely he is made a lyer, but he was a lyer before he made any lye, because a lye must come out of the hart, into the mouth. Therefore you must so take this saying of Peter, that you vnderstand good workes to be the fruites of

18.
Lie & li-
er.

Praelectio quinta.

sayth, and that God according to these fruites (which we must nedes exercise) doth iudge vs, that it may manifestly appeare, whether faith or infidelitie do dwell in our hartes.

God will not iudge thee according to this that thou art called a Christian, that thou art baptised, but he will aske thee thus: If thou be a Christian, where be the fruites by the which thou mayest proue thy Christian sayth?

And therfore S. Peter sayth: In as much as you haue such a father that iudgeth without respect of person, passe y time of your dwelling here in feare, that is, feare this father, not for feare of punishment or reuengement, as the deuils do, but for feare least he cast you off, and withdraw his hand fro you, like as a good sonne feareth least in any thing he offend or displease his father.

Such a feare God doth require of vs, that we may abhorre and detest sinne, and that we may diligently benefite and do good to our neighbours, while we liue in this world.

A Christian which hath a right sayth, hath all the good benefites of God, and is y sonne of God, but his time in this world is nothing els but a pilgrimage. For his spirite is already in heauen by sayth, by the which spirite he is gouernour of all thinges. But God suffreth him to liue yet in the fleshe, and to haue bodily conuersation in the world, that he may helpe other, and that he may bring them with him to be in heauen.

Therefore we must behaue our selues in this world, none otherwise then they do which iourneying into farre countreyes, doe take their Inne and ease, for they are satisfied if they haue meate & lodging for one night of the host, neither doe they claime or chalenge to them selues his substaunce or goods.

Likewise euery mā must vse worldly goods as though they were not his owne, & must take so much of them, as is sufficient for the sustentation of our body, helping our neighbours with the ouerplus.

Therefore the life of mā is as it were but a resting place, we must take our iourney thether where our father is, y is, into heauē. Therefore we must lay away all slothfull, wanton, & carelesse liuing, & passe the time of our dwelling here (as S. Peter sayth) in the feare of God.

It followeth: *Scientes quod non corruptilibus auro, &c.* Knowing that ye were not redeemed with corruptible thinges, as siluer and golde, fro your vaine conuersation receaued by the traditions of the fathers. Peter doth perseuere to exhort vs to holy life & Christian Religion, taking his argument of the inestimable price of our redemption, as if he should say: Continue you in sayth, & in louing one another, considering that you are redeemed with such a price, as farre passeth mans reason. You that first were inhabitantes & Citizens of this world, vnder the thraldome and yoke of Sathan, are now made the Citizens of heauen, and houlholde seruantes of God, and you are deliuered, not onely fro Sathan, but also fro the vaine conuersation of your fathers traditions. He calleth their fathers traditions vaine and fond, because they which were Gentiles, were instruct & brought
by in

by in Idolatry, and they which were Jewes, had learned many superstitions. By the which they did violate and breake many wayes the commaundementes of God, wherefore Christ reproveth them in Mathew, saying: *Quare & vos transgredimini mandatum Dei propter traditionem vestram?* Why do you also breake the commaundement of God by your traditions?

S. Paule sayth, that he persecuted the Church of God, when notwithstanding he thought him selfe to be a great follower of the traditions of the fathers. All traditions are vaine & foolish whatsoeuer they be, which do repugne the doctrine of Christ. For where Christ wanteth, there is mere vanitie.

Oz els S. Peter by the vaine traditions of the fathers, doth meane conuersation of life, according to Moyles law, which was vaine and weake to the attaining of eternall life. The workes of the lawe did not iustifie of them selues, they were but shadowes and figures, and could not remitte sinne. Fro the Lawlike workes the Jewes were deliuered, being no more bound to Moyles lawe, which Christ our Saviour hath so fulfilled, that it neede not any more to be sought. For what can it demand oz aske of vs, when we are nothing bound to it, but it is in all pointes fulfilled by Christ?

It followeth: *Sed precioso sanguine Christi, quasi agni immaculati & incontaminati:* But with the precious bloud of Christ, as of a Lambe. Lambe.
20. undefiled & without spotte. Peter here doth declare with a large amplification the price of our redemption, and doth by this prouoke vs to stand in the feare of God, and to expend & weigh how much this our redemption did cost him. Before this (sayth Peter) ye were Citizens of the world, liuing vnder the imperie and rule of the deuill: but God now hath deliuered you from that wicked conuersation, and hath brought you into an other place, that now ye might be Citizens in heauen, & straungers in earth. But consider you how much God hath bestowed for you, and how great a treasure it is, by the which ye are redeemed & brought to this point, that ye are become his sonnes of God. But what is that great & precious treasure wherewith ye are redeemed? Not corruptible thinges, as golde and siluer, but the precious bloud of the sonne of God. This treasure is so noble and excellent, and of so incomparable a price, that no sense oz reason is able to comprehend and conceaue it.

Yea, it is so precious, that one droppe of this innocent bloud had bene sufficient for his sinnes of the whole world. But it pleased his eternall father to poure his grace so largely vpon vs, and with so great a price to purchase our saluation, that he would his sonne Iesus Christ to shed all his bloud, and to geue also that whole treasure vnto vs. All his
bloud.
21. Peter therefore requireth that we shake not off this so great a grace, and to weigh it lightly and slenderly, but rather so to esteeme it, that we may be moued & egged forward to feare. In his which feare we liuing, may not againe deserue to be depriued of this noble treasure.

It followeth: *Quasi agni immaculati & incontaminati:* As of a Lambe undefiled and without spotte, that is: Christ willingly was brought

Praelectio quinta.

unto the slaughter without murmuring, and without crying, for our reparation and redemption. To this place alludeth S. Iohn the Baptist, saying: *Ecce agnus Dei, ecce qui tollit peccata mundi*: Behold $\text{\textit{p}}$ Lambe of God, beholde the Lambe which taketh away the sinnes of the world. Likewise the Prophet Esay sayth: He is brought as a sheepe to the slaughter, and as a sheepe before his shearer is dumme, so he openeth not his mouth. Esay. 53.

Taketh away sinnes
22.

Also Ieremye speaketh in $\text{\textit{p}}$ person of Christ: I was like a Lambe or Bullocke that was brought unto the slaughter. Iere. 11.

This Christ was an immaculate Lambe, that is, he was conceived by the holy Ghost, borne of the virgine Mary, he was a Lambe without spotte. And therefore he onely and none other could be a pure and holy sacrifice for sinnes, for which he hath fully satisfied, and sustained the paine thereof, as it is in the Prophet Esay: The Lord hath layd vpon him the iniquitie of vs all. Esay. 53.

Quest. o.

From what thing are we redeemed by this so precious a treasure?

Responsio.

Peter sayth: *A vana vestra conuersatione*: From your vaine conuersation, reuealed by the traditions of the fathers. In $\text{\textit{p}}$ which wordes Peter doth thoroughly ouerthrow that thing which we are wont to leane vnto, thinking that whatsoever we do, ought to be allowed, for that they were done of olde time, and because our elders and fathers (among whom there were many, both wise and good) did obserue and keepe the like thinges.

But Peter here doth say, whatsoever thinges your fathers did, either of daime or vse to do, were all ill: yea in somuch that those thinges which you learned of them, concerning the worshipping of God, were so ill, that it behoued, notwithstanding the sonne of God to bestowe his blood, that men might be deliuered from the same wickednesse. Whatsoever therfore is not washed and clesed by this blood, it is all infect, corrupt, and cursed. Wherby it followeth that how much the more any doth aspire to righteousnesse without Christ, so much the more is he remoued from true righteousnesse: and is the more deeply drowned into the bottome of blindnesse & curse, and doth make him selfe guiltie of the blood of Christ. Those grosse sinnes are truely of little weight, if they be compared with this sinne, which teacheth $\text{\textit{p}}$ we may obtaine righteousnesse by workes, and after the decree of reason doth frame and ordeine a worshipping of God. For by this meanes is the most innocent blood of Christ dishonoured and blasphemed.

The Gentiles did much more greuously sinne in worshipping the Sunne and Moone (which they counted to be the true worshipping of God) than in committing other sinnes which they doubted not to be hainous.

Wherefore the righteousnesse of man without Christ is nothing but blasphemie, & the most hainous sinne that man can commit. Therefore he that desireth the grace of God by any other thing than by the blood of Christ, let him neuer come into the sight of God. For he doth nothing

nothing els but more & more, through his own righteoulnesse, offend the maiestie of God. And by this may be gathered þ̄ mē do most detestably erre, & the farther depart frō Christ, which without Christ will leane and trust to the authozitie of the fathers, or to olde custome.

Obiectio.

Paule boasteth him selfe to haue worshipped God with a pure conscience, euen frō his elders: and wryting to Timothy doth commend him that he did follow the sayth of his Graundmother Lois, and his mother Euniche. And Christ also sayth of the Jewes, that they know what God they ought to worship. And therfore it may seeme absurde here that Peter did affirme, that þ̄ Jewes of his time learned nothing of the traditions of the fathers, but mere vanitie. 2. Tim. 1.

Responsio.

Where Christ did say that the maner & knowledge of the worshiping of God was knowen to the Jewes, he had more respect to the law & comaundement of God, than to þ̄ common people of þ̄ Jewes, because the temple was erected at Hierusalem, and God worshipped there, not by þ̄ arbitrement of mā, but by þ̄ prescript of the law. Therfore Christ doth say that þ̄ Jewes did not erre in obseruing that law.

Concerning the progenitours, that is, the graundmother & mother of Timothy and such like (of whom S. Paule speaketh) there is no doubt, but God had some remnaunt in that people, in whom true pietie did alwayes remaine. But the most part of the whole body of the people was marueilously corrupt, and fell into all kindes of errour, as into superstitions, hypocrisie, trust in their owne workes, ill opinions, and other grosse vices.

Therefore where Peter condemneth the institution and traditions of the fathers, he doth separate them from Christ, which onely and alone is the soule, life, and truth of the law. Whereupon we may conclude, that the Papistes do most foolishly erre, which thinke that the bare name of the fathers and their traditions, are sufficient for them to defend all superstitions, and that by this trust they might reiect whatsoeuer was brought out of the worde of God.

It followeth: *Præcogniti quidem ante mundi constitutionem*: Which was ordained before the foundation of the world, but was declared in the last times for your sakes. Peter here doth stirre his hearers to the loue of Christ, and to receaue their saluation with great honour, by an argumēt brought *ab iniquitate*, as though he should say: Thinke not, nor perswade your selues, that those thinges which I haue spoke of þ̄ price of your redemption, þ̄ is, of the immaculate Lambe Iesus Christ, & of the effusion of his bloud, to be new thinges, or to be inuented by þ̄ acte & wisdom of man: but they were ordained before the foundation of þ̄ world, & came frō the counsell of þ̄ æternall father.

God (sayth Peter) did from euerlasting, foreordaine his sonne to be sacrificed for the expiation of our sinnes, as Paule sayth to þ̄ Ephe- Cap. 1. sians: *Elegit nos Deus in Christo ante mundi constitutionem*: God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in loue.

¶ i.

Likewise

Praelectio quinta.

Likewisse Iohn in his Reuelation calleth this Lambe, *ab origine mundi occisum*: Slaine from the beginning of the world, that is, he was before ordained from y^e beginning to be a sacrifice for our sinnes, by the which sacrifice all the elect should be clesed from the beginning of the world. If therefore this saluation was foreknownen and before ordained, according to the good will and pleasure of God, that we should be holy: it chaunceth not vnto vs by any of our owne merites, but by the merc and pure grace of God, vnto whom we owe all thinges, both our selues and all ours.

It followeth: *Manifestatus autē nouissimis temporibus propter vos*: But was declared in the last times for your sakes. The Apostle here answereth to the obiection of them which perchaunce might haue sayd thus: Forasmuch as Christ was foreknownen from euerlasting to be the sacrifice and expiation of our sinnes, why was it so long ere he came into the world? Peter answereth, because it so pleased him, he came in the last time. And so Paule answereth, saying: *Vbi venit plenitudo temporis, Deus dedit filium suum factum ex muliere*: Whē the fulnesse of the time came, God gaue his sonne borne of a woman, made subject to the law, that he might redeme those which are vnder the law, from the curse of the law.

Quaestio.

Why doth Peter call that time in which he was, the last time? Seing y^e a great time is expired & gone frō y^e time of Peter hetherto.

Responsio.

Peter calleth it the last time in two respectes. First, that it is the last time from the Ascension of the Lord, that shall continue vnto the last day. And this time the Prophets, Apostles, and Christ him selfe did call the last houre. Secondly, it is called the last time in respect of visions and prophecies, which were to be fulfilled of Christ. It is called (I say) the last time, not that straight way frō the Ascension of Christ the last day should come: but because after this preaching of the Gospell, which than was, and now is, none other preaching is to come, nor to be looked for, nor that the matter of Gods grace might be more reuealed and made more manifest, than it is now reuealed and shewed since the Ascension of Christ. Before this one reuelation euer followed an other. Wherupon the Lord sayd in Exodus: *Nomen meum Adonai non reuelauit eis*: I did not reueale my name Adonai vnto the. For although the Patriarches knew God, yet they had not so manifest a preaching & knowledge of God, as was afterward geuen by Moyses and the Prophets. But now there can not be a more manifest preaching of the Gospell, than is had in the world since the Ascension of Christ. And in that respect Peter doth call this time the last time, because there can neuer be a more clearer preaching of the Gospell, than now is.

It followeth: *Propter vos qui per eum creditis*: For your sakes which by his meanes do beleue in God. For your sakes (sayth Peter) is the Gospell preached. God the father and Christ his sonne had no neede therof, but it was done for our saluation, that is, that we should beleue

So long ere
he came.

23.

Adonai.

24.

Phil. 3.

Cap. 4.

leue in him, not by our own strength, but by Christ which maketh intercession for vs to the father. Therefore we must learne & beleue that Christ was made manifest & known vnto vs for none other end and purpose, than that by him we should be saued, & that in him we should beholde his truth, goodnesse, & righteousnesse of God, and that in embracing the same, we should haue a full mind & trust to him, & in him.

It followeth: *Qui suscitauit eum a mortuis, &c.* which raised him from the dead, & gaue him glory, that your fayth and hope might be in God. The whole, holy, & blessed Trinitie hath raised Christ as man from death. For his outward workes of his Trinitie are indiuisible. For what thinges soeuer his father doth, the same both his sonne & the holy Ghost doth. And so likewise on his other side whatsoever his sonne & the holy Ghost do, the same doth his father. Christ rose as a man glorified, that is, the diuinitie rose not, but Iesus Christ touching his humanity, was raised from death, by his glory of his father. For the sonne him self as God, did raise him selfe concerning his humanity: for he sayd in Iohn: *Soluite templū hoc, & in tribus diebus excitabo illud.* Destroy you this temple, & in three dayes I shall raise it vp. He spake this of the temple of his body. God (I say) did raise Christes body from the dead, & gaue to him glory, because he rose immortall. He gaue vnto his body perpetuall glorification & power to iudge, as it is sayd in the Gospell of Mathew: *Data est mihi omnis potestas, & in celo & in terra.* All power is geuen to me, both in heauen & in earth. God his father gaue vnto him, not onely the glory of his body, but also the glory of his name, as it is written by Paule: *Dedit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu flectatur, cælestium, terrestrium, & infernū.* He gaue vnto him a name which is aboue all names, that in his name of Iesus euery knee should bow, both of thinges in heauen, of thinges in earth, and of thinges vnder the earth. Also God gaue, that in calling on his name, marueiles, wonders, and miracles should be done.

Genen 10
me to
iudge.
35.

Knee should
bowe.
26.

He gaue vnto him (I say) this glory, that our fayth & hope should be in God, and not in mere man, that is, that we should beleue and trust in God, because Christ both God & man is he, whom God gaue forth as a propitiator for sinne by fayth in his blood, to the declaration of righteousnesse in this time.

It followeth: *Vt fidem & spem vestrā in deum habeatis.* That you may beleue and trust in God. Peter here doth say, that Christ was raised from death, that fayth and hope might haue a firme & sure stay, wherunto they might leane. And here is that comment and glose refelled of the vniuersall & confused fayth in God. For although that Christ had neuer risen againe, God notwithstanding doth remaine in heauen. But Peter denieth that we can not beleue in him, vnlesse Christ had risen againe.

It is euident therefore, that fayth ought to beholde & consider another thing, then the bare maiestie of God. For it is the propertie of fayth, to sie and pearce into heauen, that he might there finde his father. And how can he do that, except he haue Christ his guide & leader? For (as Paule sayth) *per ipsum habemus ad eundem fiduciam*: by him we

Phil. 3.
Cap. 4.
B. 11.

haue

Praelectio quinta.

Our high
Priest.

27.

Shoot an-
chor.

28.

haue sure hope and trust to goe to the father. Againe to the Hebrewes he sayth: *Freti nostro pontifice accedere possumus ad thronū gratiae cum fiducia:* Trusting in our high Priest we may goe to the throne of grace with a sure hope.

Hope is the shoote anchor of the soule which entreth into the inward closet of the sanctuary, yet not so, but that Christ must go before. Fayth is our victory against the world. And what maketh her to overcome, but that Christ Lord of heauen and earth hath vs in his tuition and keeping?

Because therefore our saluation is constitute and set in the resurrection of Christ, and his high impery and rule, fayth and hope found there how to stay and byholde them selues. For except Christ by rising againe had triumphed ouer death, and had borne the chiefe rule to defend vs with his might & power, what would haue bene done vnto vs, in so great a power of our enemies, and among so many violent assaultes? Let vs learne therefore, to what scope and marke we ought to tend and shoote, which is, that we beleue and trust in God, but in and by Christ, rising againe from death.

It followeth: *Animas vestras castificantes in obedientia veritatis:* Seeing your soules are purified in obeying the truth, through the spirite, to loue brotherly without faining, loue one an other with a pure hart feruently. We haue heard hetherto how Peter exhorteth vs. First that we girde by the loynes of our mindes, that we might walke sincerely in *ƒ* fayth. Secondly, because this thing did cost him so much, that we should liue in feare, not putting any confidence in this, because we are called Christians: forasmuch as God is such a iudge, which respecteth no man, not one more then an other. And now at the last Peter goeth forward to make an end of this first chapter, saying: purifying your soules in obeying the truth through the spirite.

S. Paule to the Galathians rehearseth the fruites which do follow Gal. 5. sayth, saying: The fruites of the spirite are charitie, ioye, peace, long suffering, gentlenesse, goodnes, sayth, meekenesse, temperancie. So also doth S. Peter here teach which are the fruites of faith, that is, that we do purifie our selues by obeying the truth in *ƒ* spirite. For where true sayth is, it subdueth the body vnto it, and restraineth the lust and concupiscence of the fleshe. And although it doth not utterly destroy it, yet it maketh the body subiect to the spirite.

S. Paule meaneth the same, when he speaketh of the fruites of the spirite. It is a great labour to subdue the body vnto the spirite, and to repress the naughtie and euill lustes, grassed in vs by nature. For it is not possible for vs to liue well without grace.

Why doth he say: Purifie your soules, rather then your bodies? S. Peter did know that our carnall lustes (yea although we be baptised) can not be extinct before we be dead. Now it is not inough that a man do refraine him selfe from the acte, and be onely outwardly pure, hauing an hart burning with euill lustes: but we must shoote at this marke, that our soules may be so purified, that *ƒ* cleansing thereof may come frō the hart, & that the soule may be an enemy vnto euill lustes,

lustes, and continually fight with them, vntill it be deliuered.

S. Peter addeth here very aptly, that we ought to purifie our selues, in obeying the truth throught the spirite.

Many thinges are spoken of chastitie, & many bye bokes writte of the same. They haue taught to extinguishe the carnall lustes of the fleshe by long fastinges, abstinence from fleshe and wine.

Which thinges (although they somewhat helpe to that end) yet they are not sufficient to extinguishe the sayd lustes and desires.

S. Hierome writeth of him selfe, that he did so punishe his body, and brought it so low, that he was like to an Ethiopian or blacke Mooze. Notwithstanding he did not so much preuaile by it. For he oftentimes dreamed in his sleepe, that he was present in the company of the faire damosels at Rome. And S. Bernard (as I said before) did punishe his body with so great abstinence, that he stancke, and no man could abide his presence. They both were marueilously tempted, and thought them selues able to ouercome those temptations, by those externe thinges.

But because those remedies which they bled, were but externe and outward, and not applied inwardly, where the roote of temptation did lye, they were not sufficient to extinguishe the ill desires and lustes of the minde. But Peter here sheweth a true and effectuell remedy for this mischiefe: that is to say, the obeying of y^e truth throught the spirite, which also is declared in many other places of the Scripture. As in E^lay: *Fides erit cinctorium renum eius*: Fayth shall be girdle of his raines. This is the true plaister, with the which the raines are girded by. The euill which we would heale, is not outward in cloth and garment, but bred inwardly, and is fierce in the bloud, in the fleshe, and in the vaines.

Wherefore it is not the best way to endeuour to extinguishe these lustes with externe thinges onely, and to debilitate and weaken the body with fastinges & labours, for that is not the best & chiefe way, although they somewhat helpe to that end, but it is fayth which can extinguishe & restraine them, that they may geue place to the spirite.

So the Prophet Zachary speaketh of y^e wine which Christ doth offer to drinke, wherof virgins are gendered and begotten. Other kindes of wine are wont, to kindle euill lustes, but this wine, that is, the Gospell, restraineth those lustes, and maketh the hart pure.

And this is it which Peter sayth: Whē truth is receaued in hart, and obedience geuen to it in spirite, that is the most present remedy and best cure of all euill lustes & desires. For when y^e Gospell entreteth into the hart, immediatly all euill motions do cease and geue place.

To be short, the meaning of Peter is this: If ye wil remaine chaste and pure, it behoueth you to embrace the obedience of truth, that is to say: It is necessary for you not onely to read and to heare the word of God, but also to embrace it in hart.

Wherefore it is not sufficient that the Gospell be preached or heard once or twice, but ye must cleaue vnto it, and followe it continually. For the worde of God hath this grace, that the oftener ye handle it,

¶ P. iij.

and

Praelectio quinta.

and vse it, the sweeter it wareth, and shall bring forth *fructum centesimi-
mum tempore suo*, fruite an hundred folde in his time.

Fruite hū
dred folde.

29.

It followeth: *In fraternitatis amore, qui sit absq̃ fūco*: To loue brotherly without faining. For what end ought we to liue this chaste and pure life? To obtaine æternall blessednesse by it? No truely, but to this end, that we serue and be profitable to our neighbours. What shall we do to repressse sinne? Forsooth we must embrace fayth of the worde of God. Now we do restraine our sinnes to profite other mē, for when we bridle the body and fleshe by the spirite, than we may be some vse and profite vnto our neighbours.

Loue.

30.

It followeth: *Simplici ex corde diligite attentius, &c*: Loue one another with a pure hart feruently. In these wordes Peter doth very elegantly describe and expresse the partes & nature of true loue. The same obedience of which we haue spoken (sayth Peter) Draweth after it loue, not all maner of loue, but that loue which commeth from the minde and hart, wherewith we doe vehemently and earnestly, and not fainedly loue our brother and neighbour. True frendship loueth no colours, true frendship hath learned no flattery. Therfore (sayth Peter) loue one another with a pure hart, feruently, ready to bestow all that you haue for your neighbours sake. Charitie, which is poured into the hartes of the faythfull, knoweth not a double or dissembling hart. Therfore Christ sayth: *Estote simplices sicut columba*: Be ye simple as Doves.

Flattery.

31.

Loue one another with a pure hart feruently. The Apostles Peter and Paule do separate and deuide asunder brotherly loue and cōmon loue. By brotherly loue Christians ought to be as brethren, & to make no difference betwene them selues, for we haue all in common, one Christ, one baptisme, one fayth, and one treasure. I can not be in this respect of greater price, than thou art, that which thou hast, I haue, and am as rich as thou art, the same treasure is vnto vs both: sauing that peraduenture thou dost receaue it more worthely than I doe: as if thou shouldest lay it by in golde, & I in some course cloth. Therfore as we haue grace and all the spirituall goods of Christ cōmon: so ought we to haue (if neede so require) our bodies, our life, our goods, our dignities, and offices common, that we may serue and do good to one another in all thinges.

Loue one another with a pure hart feruently. Peter doth significantly here say, with a pure hart. And this worde *ανωγογίλου*, which signifieth without dissimulation, is often vsed of the Apostles. And for this cause vndoubtedly, because they sawe before that Christians would call them selues brothers, but falsely and hypocratically.

S. Frances

32.

There were many fraternities erected in the world, which were nothing els but mere lies & deceates, excogitate of the deuill, and so brought into the world, which wholly and vterly were contrary vnto fayth and sincere loue. For why should not Christ be as well mine, as S. Bernardes and his faterntie? why should not Christ be as well thine, as S. Fraunces and his fraternitie? Therfore when any do say: I shall goe to heauen, if I be in this fraternitie, or in that fraternitie: Answer

Answered thou him that he uttereth nothing but blasphemies and lies. For Christ can suffer none other fraternitie but common, and such as we all ought to haue among our selues.

I would not haue you so to take me, as though I condemne all fraternities. For those fraternities may be suffered, where there be assemblies gathered together for some treasure, whereby the necessities of the poore and of the sicke may be sustained and relieved. But these fraternities are not such, that by them the soules may peculiarly be more holy: but they are onely or may be permitted to prouide for the body, and for necessities of the poore and needy, as all our Hospitals commonly are.

But to speake of brotherly loue, all Christians haue one fraternitie, which they obtained in baptisme. Of the which fraternitie no man (be he neuer so holy) hath more then either I or thou hast. For with what price he was redeemed, with the same was thou redeemed, and God bestowed no lesse for my cause, or for thy cause, then for the greatest saint in heauen, sauing that he peradventure had a more firme and strong sayth, then either thou or I. Brethren. 33.

Now common loue is a little more large, then brotherly loue. For common loue pertaineth vnto the enemies, and specially against the which are not worthy of loue. For as sayth doth exercise, and setteth forth her worke, where she seeth nothing: so loue ought to see nothing, and to practise her worke there, where nothing appeareth to be loued. As Christ loued vs, when we were in all respectes utterly unworthy. Unworthy. 34.

It followeth: *Renati non ex semine incorruptibili, &c*: Being borne of new, and not of mortall seede, but of immortall by the worde of God, who liueth & endureth for euer. All these thinges (sayth Peter) ye ought to do, because ye are not the same now, which you were before, but you be borne a new, & made new men. This thing was not brought to passe by your owne workes & meanes, but there needed a new birth. For thou canst not make a new man by thy own worke, but he must be begotten and borne. What Carpenter can by his owne arte and cunning make a tree, which must grow out of the earth of his owne accorde? Therefore, as we are not made, but borne the children of Adam, and drew sinne of our Parentes: so we can not be by our owne industry the children of God, but must be regenerate and borne againe such.

The Apostle Peter meaneth thus: Forasmuch as you are made a new creature, it behoueth also that you behaue your selues otherwise then you did before, and that you purpose to lead a new life. As you liued before in hatred, so liue you now in loue. As you liued before in fleshly lustes, so liue you now in purenesse & cleannesse of life. Let all be turned upside downe. But how chaunceth or cometh this new natiuitie & birth? Not of mortall seede (sayth Peter) but of immortall, by the word of God, who liueth here for euer: that is, we are borne againe of a certaine seede, as we see all other thinges to spring and grow of seede. If therefore that olde natiuitie sprang & came of seed,

Prælectio quinta.

feede, it becometh the new byrth to be of some seede. But what a seede is that? Truly, neither fleshe nor bloud, nor none other corruptible thing, but the eternall worde of God, that is, the whole, wherby we liue, wherby we are nourished, & specially wherby we are regenerate. But after what maner is this wont to be done? By this God sendeth forth his worde, that is, the Gospell, which seede he throweth into the hart of man. If that seede abide in the hart, the holy Ghost is present, and frameth, and maketh a new man, which is farre other then he was before. He hath other thoughtes, other wordes, & other workes. And by this meanes is he wholly chaunged: whatsoeuer he fled before, that he now seeketh, whatsoeuer he sought before, that he now fleeth. And this seede of the spirite cā not be chaunged, it remaineth for euer, and chaingeth vs into it self. Therfore, this marueilous natiuitie and byrth is of an excellent seede.

Isay. 40.

It followeth: *Quia omnis caro ut fenum, &c.* For all fleshe is as grasse, & all the glory of mā is as the flower of grasse. This place is taken out of the Prophet Esay, where it is sayd to y^e Prophet: *Clama, cry thou.* And to him demaunding what he should cry, it was sayd againe: *Ita clames, cry thus: Omnis caro gramen est, &c.* All fleshe is grasse, and all the grasse therof is as the flower of the field. The grasse withereth, the flower fadeth, but y^e worde of our God shall stand fast for euer. The Prophet Esay and Peter the Apostle do meane no more but this. The fleshe of mā is no more but corruption & death. All thinges are fading, brittle, & fraile. As y^e grasse (flourish it neuer so pleasantly) the beautie therof immediatly withereth & perisheth: so whatsoeuer flourisheth in mā, whether it be in age or in beautie, in riches or any such like, in short time it waxeth olde, it falleth away, and perisheth.

The Prophet Esay with this sentence cōforteth the Jewes being captiue in Babilon, comparing Babilon, the kingdome therof, the riches & the felicitie, vnto grasse flourishing & freshe: whose flower and beautie straight way falleth away. And he willet the Jewes to vnderstand that the counsell and decree of the Lord, which promised them deliuerance and returne into Hierusalem, is eternall and immutable. But Babilon to fall away as the grasse, and the flower of the grasse, is an elegant and goodly president and spectacle of the misery and frailltie of man.

Here is to be noted, that fleshe profiteth nothing, whē we neede to be bozne againe. By the name of fleshe I vnderstand all the glory therof, as riches, pleasures, wisdom, and whatsoeuer semeth excellent and noble in mortall thinges.

Math. 24.

It followeth: *Verbum autem Domini manet in aeternum:* But the worde of the Lorde endureth for euer. The fleshe passeth away, the fleshe with all her impuritie corrupteth, & is corrupted: but the worde of God remaineth for euer. That is to say, all these thinges which we haue spoken of in this whole chapter, as sayth, patience, & holinesse, are according to the worde of God: they shall remaine for euer. For as Christ sayth in Mathew: *Calum & terra transibunt, verba autem mea non transibunt:* Heauen and earth shall passe away, but my worde shall

shall not passe. Now Peter concludeth, saying: *Hoc est autem verbum quod euangelizatum est vobis*: It is the worde that hath bene preached vnto you. As though he should say, you neede not looke farre off to come to this worde, ye haue it before your eyes, this is the worde which we preach vnto you. By this worde ye may extinguishe and restraine all euill desires, you neede not to goe far for it, doe you onely this, embrace it when it is preached vnto you. For it is so nigh vnto you that you may heare it: as Moyses sayth in Deuteronomie: *Verbum quod tibi precipio, non longe est a te, &c*: The commaundement which I commaunded thee this day, is not farre off. It is not in heauen, that thou shouldst say, who shall goe vp for vs into heauen, and bring it vs, and cause vs to heare it, that we may doe it? Neither is it beyond the sea, that thou shouldst say, who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it? But the worde is very neare vnto thee, euen in thy mouth, and in thine hart for to do it. Cap. 36.

The worde is soone preached and heard, but when it shall occupie and enter into thine hart, it can not againe die and perishe, nor will suffer thee to die, but will preserue thee as long as thou doost sticke and cleaue vnto it. As for example: when I heare that Iesus Christ died, bare my sinnes, and deserued heauen for me, and also hath geuen me what goodnesse soeuer he him selfe hath: when this (I say) is preached, then I heare the Gospell, then I heare the word. This worde when it is preached, the sound thereof passeth away. But if thou receaue it in thine hart, and embrace it by fayth, it can not fall away. No creature is able to suppress this truth. The pitte of hell can preuaile nothing against it: yea if I should sticke in the very iawes of the deuill, yet if I could apprehend and take holde of this worde by fayth, I must needes be deliuered and remaine safe where this worde doth abide. Therefore Peter sayth not without cause, there is none other worde to be looked for, beside that which we haue preached vnto you. To this maketh that which Paule writeth to the Romanes: *Non pudet me euangelij, virtus enim dei est in salutē omni credenti*: I am not ashamed of the Gospell, for it is the power of God to saue all that do beleue.

This worde is the diuine and aeternall power. For although the sound, voice, and talke thereof sothwith vanissheth away, yet y^e pith, the truth, the knowledge which is contained in the voyce, abideth. As for example: when thou puttest to thy mouth the cup in y^e which wine is contained, thou dzinckest the wine, but the cup remaineth: so the worde which is brought by the voice, descendeth into the hart, (the voyce vanishing away): therefore the worde is rightly called *diuina virtus*, the power of God, yea God him selfe: for so God spake to Moyses in Exodus: *Ego ero in ore tuo*: I will be in thy mouth. Exod. 4.

Christ sayth in Iohn: *Ego sum via, veritas & vita*: I am the way, truth, and life. He that cleaueth vnto this worde, is borne of God. Therefore that seede by the which we are borne againe, is our Lord God him selfe, and his worde. Iohn. 14.

Aa.j.

This

Prælectio quinta.

Epilogus.
35.

This is the tenor and summe of the whole first chapter. Now I do thinke it expedient to geue you an *Epilogus* or short recapitulation, of all that Peter hath spoken in this chapter.

Peter hath spoken here of fayth, pacience, of sanctimonie and holinesse, of purenesse, and regeneration. The summe of all these is the worde, that is, Christ preached vnto you. He is the summe of the whole Gospell preached for your saluation. That is to say: God being moued by his great goodnesse and free liberalitie, did appoint his sonne before the beginning of the world, to be a sacrifice for y^e sinnes of the whole world.


After this Peter doth shewe how God reuealed this grace vnto the Prophets, signifying when these thinges should be, that is, when Christ should come, what he should suffer, and how he should be glorified.

This done, Peter doth shew how Christ washed vs with his blood, and gaue his spirite to incite and stirre vs to embrace these misteries, that is, that we should be spiritually bozne againe, and that we should be constant in aduersitie by fayth and hope: that we should obey the Gospell, and loue one an other brotherly without faining: and finally, that we should liue euerlastingly with the worde, by the which we are bozne againe to be the children of God. And thus haue you heard the minde of Peter in this first chapter.

Pronince.
36.

I intended (if it had pleased God to suffer me to remaine in this office and place) to haue entred at my next coming into the discoursing of the second chapter, and so orderly to haue gone through the whole Epistle. But it hath pleased the Queenes Maiestie to call me to an other office and Prouince, which to sustaine and beare I must needes confesse my selfe to be among all other most vnapt, vnmeet, and most weake. Notwithstanding, I must (as Gods lawe doth require of me) shewe my loyaltie and obedience vnto my Prince. Wishing (if it had so pleased God and her highnesse) that I might haue still remained in this godly exercise. But I trust that an other much more able, more worthy, and better learned, shall be appointed to serue the turne in this place.

And thus desiring you all to pray for me, as I may and will pray for you, that God may geue me his grace so to vse my selfe in that office, to the which I am called, that Gods glory may be aduanced, and the Christian congregation edified, to the extirpation of all Idolatry, superstition, and hypocrisie: I commend you to the tuition of almightie God, who through the merites of his sonne Iesus Christ, with the sanctification of his holy spirite, preferue and keepe you both now, and for euer. To God the Father, to God the Sonne, to God the holy Ghost, three persons in Trinitie, and one God in vnitie, be all glory, honour, and prayse, for euer and euer, Amen.

 *Hic*

Loynes. 1.

Loynes are called in latine *Lumbi*. They are (as they which be expert in Anatomie do say) the lower parte of the backebone consisting in five ioyntes which are called *vertebra*. Now *vertebra*, is a place or ioynte in the body, where the bones do not meete, but are knitte together in such wise with sinewes, that they turne the more lightty. The loynes are set in the middle, betwene *os sacrum*, that is, y place where the excrementes do issue, and the *vertebras* of the backe. *Lumbi* do signifie somtimes the pleasure and lust of the flesh, for that effect is set in the Loynes. As in Genesis. *Reges de lumbis tuis egredientur*. Kinges shall come out of thy Loynes. So that in the loynes there is the simbole of generation. Gen. 35.

Lumbus is called in Græke *οσφίς*. It is properly as they say, the lower middle part of the reynes in man.

Baptista Egnatius doth say, that it is that part where mē are girted, or where the girdle sitteth.

Lumbi are called in Hebrue *Motnaim*, a notone of the duall number, because there be in man two loynes. God spake to Moses saying: *Fac tibi subligacula linea* Exod. 28.
ut operiat carnem nuditatis, a lumbis usq; ad femora. Thou shalt make the linnen breeches to couer their priuities, which from the loynes vnto the thighes shall reach.

Lumbi sometyme signifieth strength and power. As in Hesichius, writing vpon Leuiticus. And it is vsed in the Prophete Naum: *corroborā lumbos*: make thy loynes strong, encrease thy strength mightely. And so it is vsed in many places of the Scripture. Lib. 1. ca. 5.

Lumbis succingi, to haue the loynes girded, signifieth to be ready and lusty to doe any thing.

Lumbos nutare, signifieth, to be depressed with false doctrines & opinions, to walke in the vanitie of their sence, as Dauid sayth in the Psalmes: *Lumbos eorum iugiter fac nutare*, make their loynes alwayes to tremble: that is, take both iudgement and power from them.

Lumbis impingere, is a signe and token of sorrow and griefe, that is, comping vpon one more and more. So it is vsed in the prophet Ieremy: *Vidi omnem virum habentem manum suam super lumbos tanquam parturiens*. Iere. 30. Behelde every man with his handes on his loynes, as a woman in trauayle, that is to be in great heauines grief and sorrow.

Likewise in the psalme, *posuisti stridorem in lumbis nostris*: Thou hast laid a strait chayne vpon our loynes. By this is ment, that the church is led somtimes by gods prouidence into troubles.

Delumbus commeth *elumbus* or *elumbis*, which betokeneth weake & out of power. For the chiefest part of the strength is set in the loynes, as the which alone with the helpe of another bone, doth sustaine and hold vp the topning of the body.

Delumbis is taken somtimes for effeminate and wanton, and so *delumbe carmen*, is taken for a lasciuious and wanton verse or song. Also the verbe *delumbare* signifieth to debilitate or make weake. And by a Metaphor, *delumbare sententias vel argumenta*, is to spoyle sentences and argumentes of their pithe and strength, that is, to make them nothing worth.

Virgine vntouched. 2.

Questio.

If a virgine be corrupt and oppressed by violence against her will, and so leese her chastitie, doth she remaine still a virgine or no?

Responsio.

The diuines do denide sinne into two species or kindes, that is:

AAA. ij.

In

Miscellanea prælectionis quintæ.

In peccatum } Voluntarium.
Inuoluntarium.

Because sinne voluntary is impertinent to this case, I will speake onely of inuoluntary or violent, as they call it.

Of violent sinne there be two species, the one absolute, and the other condicional.

Sinne violent absolute is, when it lieth not in vs to do or not to do, but commeth externally, we nothing consenting nor helping to the same. As for example : If a violent wynde should dzyue vs thither whether we would not go : or if the ministers of any Heathen Magistrate should by force moue our handes to the incensing of idols: than we beyng thus coacted, are deliuered from all fault and payne.

Sinne violent condicional is, when he that is constrainyd, either consenteth to it, or not consenteth. If he do consent : as for example, if he deny the veritie of the gospell, which hitherto he hath confessed and professed, he (although he be constrained through feare) is not boyde from sinne. For he is not excused by the terroꝝ of death, nor by the feare of tormentes. He ought rather to die then to deny the truth. If he chose rather to die, then to do or consent to such horrible thinges, then the terrour cannot constrain him against his will. He may well kill him, but he can not make him subiect to sinne, either voluntary or inuoluntary. For by death he confesseth the truth, by death he declareth that he will not doe that which they require of him beyng alyue to do.

Antiochus Epiphanes attempted to pollute the holy bodies of the Machabees, by the eating of meate forbidden by the law, but he chusing rather to die, than to be prophaned by death, overcame the tyrant.

But if there be no consent to inuoluntary sinne, but mere violence is inferred to any godly man, that violence doth not pollute an holy and incorrupt minde. As for example : if any godly man having his handes and fete bound, be carped and brought into a prophane church, where he is constrainyd (will he nill he) to be present at wicked sacrifices, he is not subiect to sinne. Or if any holy virgin, or honest matrone, in the time of wars be corrupt, and consenteth not to that wickednes, she doth certaynely remayne vncorrupt before the iudgement of God. S. Austine sayd not without great cause : *Non iniuste aliquid pati, sed iniuste aliquid facere peccatum est.* Not to suffer any thing wrongfully, but to do any thing vniustly is sinne. As gayne, the sayd Austen in an other place writeth : *Quod violenter, non precedente libidine, patitur corpus, vexatio potius quam corruptio nominanda est.* Aut si omnis vexatio corruptio est : non omnis corruptio turpis est, sed quam libido procreauit, aut cui libido consenserit. That is to say : that which the body suffereth violently, no pleasure nor lust going before, is to be named rather a vexation then corruption. Or if euery vexation be corruption : yet not all corruption is filthy, but that which pleasure hath procured, or to which lust hath consented.

Also the same Austine in an other place sayth : *Proposito animi permanente, per quod etiam corpus sanctificari meruit, nec ipsi corpori, auferat sanctitas etiam violentiam libidinis aliena, quam seruat perseverantia continentia sua.* The purpose of the minde remayning firme and stedfast, by which the body hath deserued to be sanctified, the violence of an other mans lust & pleasure, taketh not away the holynes from that body, which the purpose and perseuerance of his owne continency doth preserve and keepe. S. Austine disputeth much of such like thinges in that place.

In like maner we ought gently and with clemency to iudge of the inuoluntary death of furious and mad men, killing them selues.

Sobrietie. 3.

He whome we call in latin *sobrium*, we call in Greke σωφρον, which commeth of the verbe σωφρονω, which signifieth to be of a sound minde, to be wise and ware, to be chaste, modest, and temperat, to behaue one gently, and liue holy. Euripides sayth σωφρονος ὡς σε, id est, erga te sum modestus : that is, towarde thee I am gentle and courteous.

Sobrietie

De lib. arbit. lib. 3. cap. 16.
De mendacio ad consentium.
Cap. 7.

De ciuit. dei. Lib. 1. Ca. 18.

Sobriety is defined (as some say) *quasi sine ebrietate*, without drunkenness, which is a sinne to be abhorred in all persons. The prophet Esay sayth: *ve qui consurgitis mane ad ebrietatem sectandam, et potandum usque ad vesperam*. Woe be unto you which rise early in the morning and geue your selues to drunkenness vnto the evening.

This vice is described of S. Austine after this maner. *Ebrietas est blandus demon, dulce venenum, suauis peccatum, quam qui habet seipsum non habet: quam qui facit, peccatum non facit, sed totus est peccatum*. That is, Drunkenness is a flattering deuill, sweete poyson, and a pleasant sinne, which whosoever hath, hath not him self, which whosoever doth, doth not commit sinne, but is wholly sinne him selfe.

This vice did ouercome those men which could not otherwise be allured with more haynous sinnes (as S. Augustine writeth in Genesis.) *Ebrietas (inquit) decipit, quem Sodomo non decepit: uritur ille flammis mulierum, quem sulphurea flamma non urebat*. Drunkenness deceiued him, whome Sodoma could not deceiue: he was burned with the burning concupiscence of women, whome the flames of hyimstone could not burne.

Noe though the drunkenness of one houre, vncovered his priuites which he had kept close before, by the space of 600. yeares.

Apuleius rehearseth a notable saying of one Aurelius a wise man, sitting at the table: *Prima cratera ad sitim pertinet, secunda ad amicitiam, tertia ad voluptatem, quarta ad insaniam*. The first cuppe quengeth the thirst, the second pertayneth to frendship, the third to pleasure, the fourth gendeth madnes: & (as Menander writeth) *Multum merum pauca cogit sapere*. Much wine maketh little wisdom.

Lib. tertio.
Floridoru.

Astias, when he demaunded of king Cyrus why he had not dronke by the wine: because I feared (quoth he by my sayth) least some poyson were mixt in the cuppe. For when thou in the feast of thy birth day, baddest thy frend to thee, I evidently learned, that he poured poyson vpon you. And by what meanes (sayth he) my sonne, knewest thou this? Because (quod he) I did see you neither well abused in body, nor in minde.

S. Ambrose doth say: *Ebrietas malum est pudicitie periculum*: that is: the disorder of drunkenness bringeth chastity into perill.

Idlenes. 4.

Idlenes is called in latine *otium*, or as some write *ocium*, it is a ceasing and vacating from all labour. His contrary is *negotium*, busines.

Otium sometime is taken for an easy exercise of the minde, or of the body, a relaxation from waighty affaires and matters of great importance. Whereupon we call *otium litterarum*, for the study of learning, because that kinde of exercise, is counted a delectation, rather then any serious occupation, (as Cicero sayth) *Quid dulcius otio literario*: what is pleasanter then the study of learning?

Otium sometime is taken for quietnes, tranquillity and peace, as Tully bleseth it in his familiar epistles: *si antea auditum erit otium esse in Syria*, If it be heard before that there is peace in Syria. These two last significations are impertinent to my matter: therefore I will speake somewhat of the first, which is properly called idlenes, and is the daughter of sloth.

Cap. 18.

The sonne of Syrach sayth: *Multam malitiam docuit otiositas*, idlenes hath taught much mischief. Dauid being idle committed adultery.

Behold (sayth Ezechiel) this was the iniquitie of thy sister Sodome, pride, fullnesse of bread, and aboundance of idlenes was in her, and in her daughters, neither did she strengthen the hand of the poore and needy.

Cap. 16.

S. Paule speaketh of certaine widowes which being idle, went about from house to house. Christ embayded the idle persons, saying: *Quid statis hic tota die otiosi?* Why stand you here idle all the day?

1. Tim. 5.

Math. 20.

S. Augustine sayth: *Quod in otio non debet esse iners vacatio, sed aut inquisitio veritatis aut inuentio*. In idlenes sluggish rest ought to be absent. And when a man is at rest, there ought to be eyther inquisition of the truth, or inuention of the same: and as S. Hierome sayth: *Non sufficit a malis esse otiosum, si quis fuerit a bonis otiosus*. It

De ciuit.

dei Lib. 19

Epist. 171

Miscellanea prælectionis quintæ.

is not enough for a man to reſſe and ceaſe from euill thinges, if a man be idle from good thinges.

Bernarde. 5.

Bernard was an Abbot of Clarenalla, he was a Burgundian bozne and flouriſhed in the time of Fridericus Barbaroſſa. He entred into the monaſtery about the yeare of our Lord 1112. He was abbot in the ſame place by the ſpace of 36. yeares, and dyed the yeare of our Lord, 1163. He entred into the ſayd monaſtery when he was twenty & two yeares old. He left behind him many godly bookes which are noble monumentes of his woorkes. His life is deſcribed in v. bookes which were wont to be ſet in the end of all his woorkes.

Fulgofus writeth of S. Bernard a woorthy hiſtozy. When there was ſente vnto Bernard two hundred poundes of mony, towardeſ the building and repayring of the monaſterye, the ſayde mony was taken away by robbers and thēues, whiche when Bernard hearde, he gaue God thanckes that he had deliuered him from ſo great a burthen.

There is a prouerbe riſen of Bernard, which is this: *Bernardus non vidit omnia.* Bernard ſaw not all thinges. By the which is ſignified that a man be he neuer ſo well learned, may be ignorant in ſome thinges: and that a man be he neuer ſo experte and cunning, may faile in ſome matters. To this is the like ſaying: *Non nunquam bonus dormitat Homerus.* Sometimes the beſt hoſe may ſtumble.

Baptiſme. 6.

Becaufe I intend to make a long diſcourſe of baptiſme, and all the circumſtances thereof in mine apologie and aunſwer to certayne billes which were thzown againſt me: I will in this place touche onely one ſentence of S. Paule, written to the Corinthians.

The ſentence is this: *Alioquin quid facient ij qui baptizantur pro mortuis? ſi omni- no mortui non reſurgunt, cur baptizantur pro mortuis?* Els what ſhall they do, which are baptiſed for the dead? If the dead riſe not at all, why are they then baptiſed for the dead?

There be diuerſe and ſondry interpretations how any are baptiſed for the dead. Chriſoſtome ſayth, that the Marcionites did accuſtome, when any of their Cathecumines died without baptiſme, to put one vnder the bed, and when they came to the dead corpes, they asked whether he would be baptiſed. When he which lay vnder answered that he deſired baptiſme. And ſo the dead corpes was baptiſed. When the Martionites for thys matter were repprehended, they defended themſelues by this place of Paule.

This manner of doing and woꝝke was truely very ſuperſtitious and rather to be counted a ſtage playe then a chriſtian rite. For the Apoſtle Paule doth make his argument as though he would ratifie and allow thys doing, but doth ſhew only that theſe men (although they were not very well inſtructed of baptiſme) did feare the ſtate of the dead. And in his name did geue the ſacrament vnto an other, that the dead perſon ſhould not be made fruſtrat of the reſurrection. And ſo by thys they owne ſaite Paule bygeth them to graunt the reſurrection of the dead.

S. Ambroſe, willing to declare that the ſayth of other men may ſometime be praiſed, and not their ſaite to be proued, byingeth the example of Iephthe. Who although he did not well in ſlaying and ſacrificing hys daughter, yet hys ſayth and conſtancie is praiſed in the Epiſtle to the Hebrues. But this ſaying of Ambroſe is not to be embraced nor allowed. For we ought not to do ill, that god may come thereof: nor euill dedes ought to be excuſed by any god entent, as they call it, nor euils are to be praiſed, although they may ſeeme to be done by a ſincere ſayth and good minde. Iephthe in deed is praiſed in the epiſtle to the Hebrues, but it is not there expreſſed that he was commended for ſlaying and ſacrificing his daughter: for there were many thinges ſaythfully and luckily done of him in the common welth of the Iſraelites. There be other men whome this interpretation pleaſeth not, neither they do thinke that thys rpte which the Marcionites afterwarde vſed, was obſerued

learned of the Corinthians in Pauls time. For the Apostle would not haue refrayned to haue tared and touched so great an abuse of so worthy a sacrament. But how focuer it be, this fond opinion to be baptized for the dead, hath old and auncient authors and defenders of the same. For Tertullian when he entreated of the resurrection of the body, made mention of thys surrogate baptisme, and doth so interpret thys place, that he would deduce his argument out of this maner of baptizing. Yet he doth not affirme that Paule doth allow this rite, maner and ordinance.

S. Ambrose, and Chrysostome do consente vnto Tertullian. Notwithstanding, Chrysostome confesseth, (which is worthy to be noted) that it is an heresie and superstition that one should receiue the Sacramentes for an other. But yet, euen at thys day it is allowed and taught in the Popishe Church, that they which be present at masse, néede not communicate, because the priest doth receiue the sacrament for all.

It is read in the life of S. Benedict out of one of the dialoges of Gregory, that Benedict commaunded the communion to be geuen to a certayne Nunne which was dead, so that the consecrate bread was brought vnto the dead corps. And although many of the scholemen do say, that this bread or host was not consecrate, they haue not that out of the wordes of S. Gregory.

The Iewes (as it is reported) do labour with the like madnesse, which doe circumsise the bodies of their children being dead, if they die befoze the eight day without circumcision, as though the Sacramentes were magicall exorcisations, which do profite (as they say) onely *opere operato*.

But that one may communicate or receiue the sacrament for an other, it is contrary to the propertie of those mysteries. For the holy scripture calleth them *opaydas*, consignations and seales of sayth and the giftes of God, which only haue place there, where eyther sayth is, or where the giftes of God are collated and geuen. It is not conuenient, that the mysteries be in one part, and the seale set in an other part. Let this be a similitude or example: Be it that a king or Prince doth graunte great priuileges and large gifts to any man by letters patentes: I pray you where shall the seale be set: In the paper or parchment where the grauntes are written, or els in an other peece of parchment or paper? Truly, it ought to be put to the same. In like maner must we iudge, that he which beleueth, which is regenerate and incorporated vnto Christ, ought to receiue the consignations and seales of those giftes by himselfe, and not by his vicare or surrogate.

The second maner of interpretation of this place of Paul is this: it chanced oftentimes in the primate church, that they which lay at the point of death & were not baptized, desired baptisme.

S. Ciprian maketh mention of this maner and rite. He was consulted whether they which were in the extreemes of death (when they could not well be thoroughly baptized or dipped, but were onely sprinkled with water) were to be counted to be of the number of them that were baptized: He answereth, that they were baptized, and doth perswade and counsell the grace of Baptisme not to be denied vnto them. And in this sence the interpretation of Pauls wordes is this: what do they which are baptized for the dead? that is, which when the lastt houre commeth are rather to be counted of the number of the dead, then of the liuing.

S. Austine in the booke of his confessions maketh mention of the geuing of Baptisme after this maner: where it is written that a certayne frende of his was chastened in such extremitie of lyfe, that when he was washt, he felt nothing, but when he was somewhat reconered, they declared vnto hym what was done about him.

S. Austine himselfe being sometye greued with great sicknesse desired to be baptized. For he leaueth vntouched the abuse of his tyme, in the which many of a purpose did deferre their baptisme, least if they should sinne after they had receyued it, their sinnes should haue bene more greuous, and punished with greater and sharper paynes. Therfoze when any of the Catechumines did offend, if any man had rebuked him, it was said for his excuse: let him alone, he is not yet baptized. Which thing S. Austine reselleth after this maner. There is as much (sayth he) as if any

Miscellanea prælectionis quintæ.

man should be greuously wounded, and should perchance receaue an other wound, and they that saw this should say: It maketh no matter, or it skilleth not, for he is not yet healed of hys olde wound.

The third interpretation of these wordes of Paul is that, which doth affirm Paul to speake here of true and lawfull baptisme, and not of the superstitious baptising. We are all baptised for the dead, when we confesse this article, that Christ rose frō the dead, and that the resurrection of the dead is to be beleued and looked for. For if this article be ouerthrowne, all the mysteries of our sayth do perishe, and are nothing worth. Therefore, expresse mention of this article is required in Baptisme. In the Church of Aquilege, when the profession of the sayth was made, and the symbole rehearsed, and when they came to this clause of the resurrection of the flesh, it was expressely sayd and openly spoken: **I beleue the resurrection of**

the flesh. Furthermore, the auncient fathers ordeined, that solemne baptisme should be celebrate and had in the tyme of Easter. Also, the wordes of Paule to the Romaines do manifestly shew, that this sacrament of Baptisme respecteth the resurrection of the dead, when it is sayde: do you not know, that as many as be baptised in Christ Iesu, are baptised to die with him: that as he rose from death by the glory of the father: so we might likewise walke in newnesse of lyfe: &c.

Furthermore, the administration of the Symbole and outward signe, declareth the same. For they which are baptised, are dipped in water, and rise from thence agayne, that death and resurrection from the dead might by it be declared.

Theophylacte vnderstandeth, **to be baptised for the dead**, to be nothing els, but to be baptised in this sayth and beleife, that out corrupt flesh, bodies and bones to be rayed agayne from the dead.

Martinus Lutherus, doth iudge, that baptisme in many places was solemnised and geuen in the Churchyardes at the sepulchres and graues of the dead, that the article of resurrection from death should be confessed and confirmed, not only by the profession of sayth, by the ceremony of baptisme, by externe wordes, but also by the testimony of the place where the dead lay.

Right hand. 7.

Cap. 26.

The right hand of God the father hath in the scripture two significations. First, the right hand of God is the place of the blessed, and eternall felicitie in heauen, as S. Austine writeth in his booke *de agone Christiano*. *Dextera patris est beatitudo perpetua que sanctis datur: sicut sinistra rectissime dicitur miseria perpetua que impijs datur.* &c. The right hād of the father is perpetuall blessednes, which is geuen to saintes: as the left hand is rightly called the perpetuall misery, which is genen to the wicked, so that the right and left hand is to be vnderstand not in God him selfe, but in the creatures.

S. Austine spake this according to the scriptures. For Dauid singeth: *Notam mihi facies semitam vitæ, satietas gaudiorum in conspectu tuo est, & incunditates in dextera tua in perpetuum:* Thou shalt make knowen to me the path of life, abundance of ioy is in thy sight, and great mirth at thy right hand for euer. What other thing is this, then if they should haue sayd, thou shalt leade me into life, that is, into heauen it selfe, where I shalbe filled with ioyes in beholding & hauing the fruition of the. In thy right hand, that is, in eternall blessednes, or in ioyes perpetuall.

We read in the Gospell, that the shepe shalbe set on the right hand, & the goates on the left hand. Therefore, the right hand of the father in this signification is (as the diuines terme it) *finita*. And when we confesse the sonne to sit at the right hand of the father, we do confesse that he is deliuered from all grieve, all sufferinges, and from the infirmities of man, and that touching hys humayne nature, is at rest, and at mirth in heauen, where we beleue our soules and bodies to be and to liue for euer. But because our bodies in blessednesse shall not be in euery place, but in one certayne place: therefore S. Austine sayd Christ our Lord, for the maner of a true bodies

body, to be in one certayne place of heauen.

S. Cyprian also sayth: *sedere ad dexteram patris carnis assumpta mysterium est*. To sit at the right hand of the father, is a mystery of the flesh taken by.

Secondly, the right hand of God is taken for vertue, power, kingdome, protection, and the might of God. Dauid sayd, the right hand of God is high and mighty, the right hand of the Lord maketh strong things. And Moyses sayth, *Dextera tua, Domine, magnificata est in virtute, dextera tua, domine, fregit inimicum*: Thy right hand, O Lord, is mighty in power, thy right hand, O Lord, hath vanquished the enemy.

In this signification, to sit at the right hand of the father, is to raigne, to exercise might and power, to execute the office of a Prince or King. For Dauid sayd: The Lord sayd to my Lord, sit at my right hand untill I make thine enemies the fote stoele. In this sense the right hand of God is (as the diuines saye) *infinita*, and is concluded in no place.

The olde interpreters of the holy Scripture doe discourse thys article, **he sitteth at the right hand of the father**, none otherwise then is sayd before.

S. Hierome upon the Ephesians writeth: *Per humanam similitudinem dei potentiam monstrauit, non quod solum ponatur, & Deus pater in eo sedeat, secumque filium habeat residentem, &c.* He shewed by a humayne similitude the power of God, not that there is a seat put in the which God the father sitteth & hath bys sonne sitting by hym, but that we can not otherwise vnderstand God, iudging and raigning, but by our owne wordes. Therefore, as to be nigh vnto God, or to be far from God, is not to be vnderstand concerning the space of places, but concerning merites, because saintes be by hym, and sinners remoued farre from hym: so to be at the right or left hand of God, is to be taken, that the saintes are on the right hand, and the sinners on the left. Our sauour approueth the same in the gospell, where he maketh mention of the shepe at the right hand, and the goates at the left hand.

S. Austine sayth, *Credimus quod sedet ad dexteram dei patris: nec ideo tamen quasi humana forma circumscriptum esse Deum patrem arbitrandum est*. &c. We beleue that he sitteth at the right hand of God the father: Yet we must not iudge or suppose God the father to be circumscribed with the shape of man, that when we thinke of him, we conceiue in our mind eyther a right hand or a left: nor we ought to thinke, that when he is sayd to sit, that to be done by the bolwing of hammes, least we fall into that sacriledge, wherewith the Apostle curseth those, which chaunge the glory of the incorruptible God, to the similitude of a corruptible man. For it is an haynous wickednes to place such an image in a christian church. It is much moze wicked to place such an image in the hart where the true temple of God is, if at the least it be cleane from earthly lust and errour.

To sit therefore at the right hand of the father, is to be vnderstand to be in high blessednes, where righteousness, peace and ioye is. &c.

Goliath. 8.

Goliath was a puissant king of the Philistines, whom Dauid beyng yet a childe slew, when the Iewes were afrayd to fight with him man for man. His stature was as the Bible rehearseth, six cubites and a spanne, which was tenne fete lacking thre inches, accomptyng it wyth the fete of men liuing at that tyme, which vndoubtedly were moze then they be now. His habergeon weighed 5000. sicles, which is two thousand and five hundred ounces, and the pson of his speare weighed six hundred sicles, which is 300. ounces, whereby his greatnes and strength may be coniectured to excede any man liuyng in this tyme.

Adoption. 9.

Adoptio was done two maner of wayes. It was done one way by the Pretour or chiefe iudge. An other way, it was done by the people or Tribune, that is, the chiefe officer among the commones, which adoption is called rather *arrogatio* then *adoptio*. But Caius doth make an other distinction betwene adoption and ar-

Miscellanea prælectionis quintæ.

rogation. So that *adoptio*, is, when he that is not his owne man, nor in full libertie, doth passe into an other mans familie, and is counted his sonne. *Arrogatio*, is, by the authoritie of the prince, who doth adopte those which be their owne men, and in full liberty. For they were arrogate, that is, demaunded whether they would be in stæde of lawfull childzen to hym that did adopt them. In like maner he which did adopte, was demaunded whether he would receiue him that was arrogate in the stæde of his lawfull sonne. But in the scriptures we be the childzen of God, not by arrogation, but by adoption.

To speake playne, *Adoptio* is an election of an heire, out of the course of inheritance, as by will or gifte. Also *adoptio*, is somtime taken for grafting. It may be applied to thynges inanimate or without lyfe, as Plinius sayth: *Adoptare herbam*, that is, to call an herbe after a mans proper name. So Lysimachus inuented the herbe Lysimachiam which holdeth the name of hym. Women also did affecte thys glozie, as Artemisia the wife of Mansolus adopted an herbe to her owne name, which herbe was called befoze *Porthenis*: which Arthemisia, was a noble princeesse, wife to Mansolus King of Caria, of a notable chastitie, and excelled so in loue towarde her husband, that when he was dead, she caused hys hart to be dried in a bessel of golde into poulder, and by litle and litle she dranke it vp, saying: their two hartes should neuer depart a sunder.

Ignorantia. 10.

Ignorantia in Græke is called *αγνοια*. And signifieth somtymes lacke of knowledge. Somtymes it is contrary vnto knowledge, as when a man hath *habitus falsorum principiorum*, & *falsarum opinionum*, through the which he is let and hindered from the knowledge of the truth.

A great question is wonte to be tossed among the diuines *pro & contra*, whether ignoraunce doth excuse men or no. Some hold yea, and bring for their purpose this saying of Paule. First I was a blasphemour, a persecutour and rayler. But I obtained mercy, because I did it ignorauntly. To the which may be answered there be two kyndes of ignoraunces, that is.

1. *Ignorantia naturalis.*
2. *Ignorantia affectata.*

As the scholemen do terme them.

1. *Ignorantia inuincibilis.*
2. *Ignorantia vincibilis.*

Naturall ignoraunce is of it selfe offence and sinne, because it commeth of a beginning infected with poyson, that is of the original sinne.

Lib. 3. de
libero arbitrio ca. 19.

S. Austen sayth. *Quod ignorans quisque non recte facit, & quod recte volens facere non potest: ideo dicuntur peccata, quia de peccato illo libere voluntatis originem ducunt. Illud enim præcedens meruit illa sequentia. Nam sicut linguam dicimus non solum membrum, quod mouemus in ore dum loquimur, sed etiam illud quod huius membri motum sequitur, id est, formam & tenorem verborum, & secundum hunc morem (dicitur lingua, alia græca, alia latina) Sic non solum peccatum illud dicimus, quod proprie vocatur peccatum (libera enim voluntate a scientie committitur) sed etiam illud quod de huius supplicio consequitur, that is. That thyng which a man beyng ignoraunt doth not well, and that thyng which a man willingly can not do well, and therefore called sinnes, because they procede of the sinne of fræ will, the which going befoze deserued these things following. For as the tongue is not onely called that member which will moue in the mouth when we speake, but also that thing which followeth the mouing of this member, that is, the forme and maner of wordes and speaking (whereupon one is called the Latine tongue, an other the Græke tongue.) So we call that not onely sinne, which is properly called sinne (which is committed willingly by fræ will), but also that which followeth of the punishment of the other.*

Obiectio.

Christ

Christ doth say in Iohn: *Si non venissem & locutus fuisssem eis, peccatum nō haberent.* If I had not come and spoken to them, they had no sinne. Ergo, they to whome no thing is shewed and declared, are from all sinne and blame.

Responsio.

Christ in that place doth not speak of their innocency and gillenes, but of their pretence: but every pretence is not iust and good. The meaning of Christ is no more but this: Now the Iewes haue nothing to pretend and excuse their sinne, because I came and spake to them. Agayne Christ doth not deliuer the ignorant vniuersally from all sinne, but onely from the sinne of rebellion and wilfull obstinacie. For S. Austen doth say: *Habent excusationem non de omni peccato suo, sed de hoc, quod in Christum non crediderunt, quod ad eos non venit, omnes enim qui non audierunt, nec audiunt, possunt habere hanc excusationem, sed non possunt effugere condemnationem, qui enim sine lege peccauerunt, sine lege peribunt.* that is, The ignorant hath excuse not from all their sinnes but of this, that they beleue not in Christ, because he came not to them. All which haue not had, nor do not heare, may haue an excuse, but they can not auoyde condemnation: For they which sinne without law, shall perish without law.

To this agreeth Chrysostome: *Non de hijs puniendi sumus quia sciendo peccamus, verum etiam pro illis quia ignorando committimus.* &c. that is, We shalbe punished not onely of those things which we commit wittingly, but also for those things which we committe ignorantly. I do beare them witness (sayth Paule) that they haue the zeale of God, but not according to knowledge. But this is not sufficient for their purgation and excuse.

Hom. 7. in
cap 2.
Math.

S. Austen agayne doth say: *Non recte dici potest, si nescit homo, non peccat, sunt enim peccata ignorantium, quamuis minorā quam scientium.* It can not be well sayd, that a man doth not sinne, because he knoweth not, for there be sinnes aswell of the ignorant, as of them that know, although they be not so great.

De adul.
coniugijs.

S. Bernard doth not ablude nor swerue from this indgement, who writeth thus: *Vtraque cognitio Dei scilicet & tui, tibi est necessaria ad salutem, quia sicut ex noticia tui, venit in te timor Dei, & ex Dei noticia amor: sic contra de ignorantia tui superbia, ac de Dei ignorantia desperatio.* that is, Both the knowledge of God and of thy selfe is necessary to saluation, because by the knowledge of thy selfe, the feare of God cometh vpon thee, and by the knowledge of God cometh loue: contrarywise by the ignorance of thy selfe cometh pryde, and by the ignorance of God cometh desperation.

Super ca.
tica.

Thus much concerning naturall ignorance.

Ignorantia affectata.

The other ignorance is when a man willingly, wilfully, and obstinately is ignorant of a set purpose and mallice, as if any should say, he will not vnderstand and know that thing, which doth and may displease him, nor will vnderstand and know when he may. Such ignorance was in the Iewes enemies of the grace of God. Paule sayth of them: They not knowing the righteousnes of God, but seeking to place theyr owne righteousnes, are not subiect to the righteousnes of God.

Christ answereth the Pharisees, asking whether they themselves were blinde. *Si cæci essetis, non haberetis peccatum, nunc vero dicitis peccatum vestrum manet.* If we were blinde, ye should haue no sinne, but now ye say, we do sinne, therefore your sinne remaineth.

S. Bernard speaketh of this kinde of ignorance very handsomly: *Non est parum scire quod nescias frustra sibi de ignorantia blandiuntur, qui ut liberior peccent libenter ignorant.* It is no light matter to seeke to knowe that which thou knowest not, they vayneely flatter them selues, who are willingly ignorant, that they may the more freely sinne. Of such speaketh the scripture also: *Nolunt apponere scientiam ne apponant dolorem.* They will not know, lest their sorrow should be encreased.

De. 12.
grad. hu.
militatis,

Obiectio.

Is there no kinde of ignorance that doth excuse?

Responsio.

BB. 9.

The

Miscellanea prælectionis quintæ.

I. c. 18.
sapientia.

In quæst.
ex utroq;
test. quæst.
67.

The scholemen, and specially Holcot, put two kindes of ignorance, which they call: *Ignorantiam inuincibilem, & vincibilem.*

Inuincible ignorance is that which cannot be ouercommed with study or diligence, as S. Austen very learnedly writeth: *Non omnis ignorans immunis est a pœna, Ille ignorans potest excusari a pœna, qui a quo disceret non inuenit. Illis autem ignosci non potuit hoc qui habentes a quo disceret operam non dederunt.* that is, Not every one that is ignorant is free from payne: that ignorant man may be excused from paynes, which coulde not finde of whome he might learne. But they can not be forgiven, which hauing of whome they might learne, gaue not theyr diligence to learne.

Chrisostome writeth: *Non potest esse excusatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, si fuisset querendi voluntas.* Ignorance of the truth can not be an excuse of condemnation, vnto them who had power and facultye to haue found it, if they had had god will to seeke it.

Ignorantia vincibilis.

Vincible ignorance is when a man desireth not to know things which he ought to know, nor to geue bys diligence to know those things, which pertainye to saluation.

S. Austine sayth: *Licet grauius sit peccare scienter, quam ignoranter, non ideo tamen confugiendum est ad ignorantia tenebras, ut in eis quisquam excusationem requirat. Aliud enim est nescire, & aliud nolle scire.* Although it be more greuous to sinne wittingly, then ignorantly, yet none ought to flee the darkenes of ignorance, to finde in them an excuse. For it is one thing not to know, and an other thing not to be willing to know. That which is written in the booke of wisdom, may well be verified in them, *Excacauit eos malitia eorum:* Their owne maliciousnes made them blind.

Cap. 1.

De verbis
domini. 78

S. Austine agreth to the same saying: *Impia mens odit etiam ipsum intellectum, et homo aliquando nimium mente peruersa, timet intelligere ne cogatur quod intellexerit facere.* &c. A wicked minde doth hate vnderstanding, and one of to peruerse a mynde seareth to vnderstand, least he be compelled to do that which he vnderstandeth: whereupon the psalme sayth. *Noluit intelligere, ut beneficeret:* He would not vnderstand, least he should be drinen to do well.

This ignorance commeth of pride, maliciousnes and contempt. And this ignorance is called of some, *Ignorantia crassa & supina*, and it is damnable.

The wordes *Error, nescientia, ignorantia, ignoratio*, haue this difference. *Error est approbatio falsorum pro veris.* Errour is the allowing of false things for true. *Nescientia importat simplicem scientia negationem.* Ignoratio perteyneth to the very act & matter, which is utterly vnknowen, nor can not be knowen, except it be bittered. *Ignorantia*, is when a man doth not know that which he is bound to know.

I shall thinke it nothing impertinent if I speake here a word or two of memory, which is as it were almost opposite vnto ignorance although not directly.

De memoria.

All doctrine and discipline both consist in memory, & we are taught but in payne, if that which we do heare, passe from vs and be forgotten. *Quintilianus.*

Notwithstanding euill things are better to be forgotten, then to be kept in memory. *Themistocles* (as *Cicero* writeth) passing by a certayne schole demaunded what was there professed and taught. One answering that the arte of memory was taught, he sayd, *Mallem obliuionis quam memoria artem, memini eorum que volo, obliuisci, non possum non que nolo.* I remember well those things which I would to be so, but I cannot forget those things which I would not to be so.

Callius Seuerus, when bys booke was burned by the commaundement of the Senate: *Nunc (inquit) superest ut ut ipse vnus comburatur qui illos edidici.* Now it resteth also that ye burne me alius, which haue learned without booke euery word in them. For that which is deeply grauen in mynde can not be taken away, but with life and all.

A certayne Proconsull, intending to torment and punish a certayne theefe, and when

When he doubted what punishment he might take of hym, one Polemon comming that way, sayd: *Iube illum edicere veterum scripta*: Command hym to learne without booke the writings of the old authours. For Polemon had learned by memory many things. But in all exercises he counted nothing to be more laborious and paynefull then to conne without booke. Therefore Fabius would haue this kynde of labour and study to be deuoured euen from childhode. *Hac Philostratus.*

Oenipodes when he saw a certayne yong man getting to hym selfe many bookes: *Non cista (inquit) sed pectori.* Not to chest, not to thy presse, but to thy brest, and to thy memory. By the which saying he iudged them not to be learned which haue a number of bookes: but which out of bookes committe all thinges to the treasure of memory.

Obiectio.

Why then, it needeth not to haue coppes of bookes, nor it forceth to haue any good library, yea it maketh no matter whether we haue any bookes or no.

Responsio.

Carta sunt rerum fide custodes, bookes are saythfull keepers of thinges. Seneca writeth in his epistles: *Non refert quàm multos, sed quàm bonos habeas libros. Lellio certa* Epist. 46. *prodest, varia delectat, multitudo librorum onerat, non instruit.* It is not materiall how many bookes, but how good bookes thou hast. One speciall kynde of reading doth profit, variety delighteth, multitude of bookes lodeth, and not instructeth.

Mithridates King of Pontus is worthy to be had in admiration, which was wont to geue lawes to 22. diuerse nations, ouer whom he bare rule in their owne proper tonges, and could speake to euery one of them without an interpreter.

King Cyrus hauing mighty, huge, and great hostes, called enery one of his soldiers by hys proper name.

Ambitio. 11.

Ambition is the inordinat desire of dignity and honour. *Ambitio* cometh of thys verbe *ambio*, which properly signifieth to compasse or go about, and by a metaphor betokeneth sometyme to flatter and circumuent. And because the Romanes when they did aff. a honour and bearing of rule, they went about to euery one, spake saye, toke them by the handes, and desired the that they would helpe them with their voyces: So it came to passe, that *ambira*, is taken to desire honour, and the roume of a Magistrate.

There is *ambitus*, and *ambitio*, but this is the difference, that ambition properly is the immoderate desire of honour and prayse. *Ambitus* is when we come to publicke honour by filthy meanes and vnlawfull wayes, as by flattery, saye speaking, and geuing of large giftes, which properly may be called bribery, or simony: what so euer *ambitus* doth, ambition compelleth to do the same.

S. Austen hath a notable saying: *Laudari a malè viuentibus nolo et detestor, laudari autem a bene viuentibus, si dicam nolo, mentior, si dicam volo timeo ne sim humanitatis plus quam sodalitatis.* &c. I abhorre to be praysed of the ill liuers, and to be praysed of good liuers, if I say I wyll, I lye: if I say I wyll, I feare least I may be counted moze humayne then sound. What shall I say therfore? *Nec plene nolo, nec volo.* Neptther fully I will nor wyll. I fully wyll not, least I be endomaged by the prayse of man: nor fully I will, least they may be vnthankfull to whom I preach.

Christostome writeth: *Opus quidem desiderare bonum, bonum est: primatum autem In Math. honoris concupiscere vanitas est. Primatus enim fugientē se desiderat desiderantē se onerat.* hom. 25. It is a good thing to desire a good worke, but to desire primacy of honour is banity. For primacy and honour do desire hym that fleeth from her, and burdeneth hym that doth desire her.

The lyke saying hath Saint Gregory: *Locus regiminis desiderantibus negandus est, In pastora fugientibus offerendus.* The place of bearing rule is to be denied to them that desire it, and to be offered to them that flee it.

Persius speaketh in hys first Satyre after thys maner.

BB. ij.

Scire

Miscellanea prælectionis quintæ.

Scire tuum nihil est, nisi te scire hoc sciat alter,

At pulchrum est digito monstrari et dicier hic est.

Except other men know that thou be learned,

Both thou and thy learning are nothing regarded,

For it is a goodly thing to be poynted wyth finger,

And to be sayd: lo, who goeth yonder?

Phanorinus sayth: that men are partly to be mocked, partly to be hated, and partly miserable. To be laughed at, because they aspire ambitionly to higher degrees. Hatefull, whē they obtaine tō ē. Miserable, whē they be boyde of their hope.

An ambitious sonne of a certayne coke, when beyng lyke to haue office, came into the field, and desired Cicero hys consent. Tully knowyng him to be a Coke, sayd: *Ego quoque tibi fauebo.* Tully had a respect vnto the Cokes office, in saying: *Ego quoque.*

Eremites. 12.

Hom. 8.
Math. 2.

THe Greke word *ἐρημος*, betokeneth *solitudinem*, a desert, a wilderness, wherof cometh *Eremita*, which dwell in wilderness, and lead a solitary life for the cause of religion. They are called also *Anachorita*. They liued euery one in hys proper Cel. They were very frequent and many in the East part, and in the desertes of Egypt, wherof Chrysostome sayth: *Si quis nunc ad Egypti solitudines veniat, paradiso prorsus æquum illam videbit eremum digniorem, et innumerabiles angelorum catus in corporibus fulgere mortalibus.* What is, if any now go to the desertes of Egypt, he shall see utterly all that wilderness, more worthy then paradise, and shall see innumerable assemblies of angels, shine in mortall bodies.

But by Chrysostomes leaue, these wordes be agaynst the saying of Christ: *Nolite exire, nolite credere*, wyll you not go forth, beleue not.

Cassianus maketh mention of a certayne Eremita in Egypt, whose name was Archebius: who liued 37. yeares in the order of the Eremites or Anchozites. And from thence he was taken of the Church, and made a Bishop.

I remember a pety history of a certayne Ermita, who lyued very austerely, and fared very courselly, who did spread hys table wyth a net, when he toke hys refection. At the last, whether it were through hys holynes, or hypocrisy, he was chosen to be a Bishop. And when he was Bishop, he had forgotten hys net, and caused hys table to be spread and layde wyth very fine and fayre clothes. At the last one demaunded of hym where hys net was, and why he did not lay his table wyth the net? What neede I now (sayth he) the net? For I haue caught the fishe that I would haue: meanyng by the fishe the Bishoppicke.

By thys ye may see their hypocrisse, and what maner of men they were. At the last they crept from the wilderness, to townes endes, where they might liue more easely, quietly, and daintely: but how continently they liued in their Celles, I shall not neede to speake. For it is to manifest to all the world.

Priuatio. 13.

They are properly called *homines priuati*, which are not set in any authoritie. *Priuatus* also being a participle of the verbe *priuor*, betokeneth *spoliatus*, one that is spoyled or robbed. *Priuatio* the verbal is the lacking of any quality that is contrary: As *voluptas est doloris priuatio*. Pleasure is the priuation of doolour and sorrow. *Egritudo est priuatio valetudinis*: Sicknes is the priuation of health. But for priuation in this signification, you must consult the Logicians.

Beye holy, as I am holy. 14.

Leuit 11

These wordes are written in Leuiticus, and they are the wordes of God vnto the people of Israel, after he had forbidden them to eate of any creeping thing: that was an abomination vnto the Lord. Therefore sayde God vnto them: You shall not pollute your selues with any thing that creepeth, neyther make your selues vndeane

uncleane with them, neyther defile your selues thereby: for I am the Lorde your God. We sanctified therefore, and be holy, for I am holy. By the which wordes is meant, that the people of God, should not be drowned in filthines, or any kinde of sinne, whereof the creeping Serpent was the first author and original. Who would not laugh at, or rather lament the obstinate blindnes of the papists, which do wrest this peece of Scripture agaynst marriage of priestes? Whereto they offende in two pointes: first, in that they restrayne these wordes to be spoken onely to priestes, where it was spoken to all the people: secondly, in that they count matrimony to be vnholly, where S. Paule doth call it both honozable, and also immaculate.

All maner of companies. 15.

There be two prouerbes, the one is: *Polypt mentem obtinere*, to folloiw the nature of Polypus: which Polypus is a fishe that chaungeth hys colour oftentimes, and when the fishers pursue him, he doth cleaue to the rockes, and doth imitate the colour of the same rocke, to the which he cleaueth. The other prouerbe is: *Chamaeleonte uersatilior*. More chaungeable then the Chameleon.

Which both prouerbes may be very well applyed and spoken of them, which fashion and frame themselves to the qualities and conditions of them with whome they be conuersant. With the papistes they will be papistes, with the protestants, they will be protestants. Such may be wel compared vnto the serpent Chameleon, of the which there is great store in Aphrica, but they are more frequent in India.

Plinius maketh mention of this beast, and sayth, he is almost as big as a Crocodile, but the backbone is sharper, and more crooked, and the tayle is greater.

Lib. 28. cap. 8.

Plutarchus writeth, that the Chameleon will turne himselfe to all colours, saving to the white colour. Such Chameleons be these persons, which for the state & condition of the time, will frame themselves to fashions, & will say with Terentius his Gnato: *Sis, ais: negas, nego*. If you say it is thus, so do I also: if you say nay, so will I. Plutarchus writeth of one named Leontichides, who when he was noted not to be so constant as he ought to be, answered: *Mutor pro temporum ratione*. As the time chaingeth (sayth he) so do I chainge.

In comen. de adulatione.

Do you thinke that there be not a great number of such Leontichides in England, which will turne with euery winde, and will be of all religions: and when the prince turneth, they will turne also, and will with euery winde turne as the weathercocke? But what may we say of such? Euen that which one Laborius sayd vnto Cicero: For when Laborius was appoynted by Caesar to be one of the Senate house, and he came to sitte downe among the Senators, Cicero sayd: *Reciperem te, nisi angustè sederemus*. I would receaue thee, but that the rowme is very strait. Vnto whome Laborius answered: *At in solebas duabus sedere cellis*. But thou arte wont to sitte vpon two seates: noting Cicero his inconstancy, who would seme to playe on both the handes. What shall we say of that Chameleon of Dr. Lode, who hath so often chainged his colour, and so often reuoking his papacie, and reuolting agayne to the same. But least I might be noted, *Luctari cum laruis*, because he is departed out of this world, I wil say no more of him, least he haue left behinde a number of that heare, which will be as ready to play the fores parte, as euer he was.

Toke a yong Fore or Cub (as some terme it) and tye him with a chayne, and feed him by the space of seuen yeares with milke and sops, as long as he is tyed, he will abide with you, but if the chayne bzeake, or any lincke thereof, he will forsake his milke and sops, and goe to his den as fast as he can runne. So it is to be feared that there be a great many of such Cubs, which as long as the chayne holdeth, that is, as long as the prince liueth, and the lawe continueth, they will eate milke and sops with vs, they will be of our religion, and professe the Gospell with vs: but if the chayne should bzeake, that is, if the prince should dye, or the lawe chainge, the Fore neuer went so fast to his den, as they would runne to Rome agayne.

Confesse. 16.

As for the confession institute by God, as well the publique as the priuate confession, is so copiously declared in the scriptures, that I shall not neede to entreat

BB. iij.

any

Miscellanea prælectionis quintæ.

any thing of it. Therefore I would with the Reader to goe to the scriptures which will fully instruct him what confession ordained of God is, and into how many kindes it is diuided.

Z

I wil concerning this Miscelane make some discourse of the confession of sinnes institute by man. You shall vnderstand that this confession is of two sortes. The first is publique, rituall, or ceremoniall confession, whiche they call as it were *Exomologesis*.

Lib. erimo
6. cap. 18.

The priuate or secret confession is called auricular. The publicke confession may be called rituall, because it is not so much the acknowledging and confessing of sinne, as the act of penance. And so Isidorus doth almost define it saying: *Exomologesis prosterndendi et humiliandi hominis disciplina est, habitu atque victu, sacco et cinere incubare, corpus sordibus obscurare, animum mororibus deicere, illa qua peccauit tristi tractatione mutare*. That is to say: Publicke confession is a discipline to cast downe and to humiliate man by habite and dyet, and to lye in saccloth and ashes, to make the body ill fauoured with vncleane keeping, to throw downe the minde with heauines, and to amend his faultes with a heauy demeanour.

Lib de pe-
nitentia.

I would not haue rehearsed these wordes of Isidorus, being a meane authour, vnlesse almost the same were read in Tertullian.

Eccle. hist.
Lib. 5. cap.
vlt.

An example of this hath Eusebius, saying: *Natalis martyr deceptus ab hereticis, tandem errorem intelligens, mane confurgit. &c.* Natalis the martyr, being deceyued of heretickes at length knowledging his error, rose betime in the morning, put vpon him sackcloth and ashes, and with many teares bewailing his error, did prostrate himselfe at the fete of Zepherinus the Bishop: and likewise with great lamentation, being throwne down at the fete, as well of the Clergy, as of the Laity, caused all the church to weepe, and with continuall prayer to craue pardon for hym of Christ.

But this rituall confession semeth not to be commaunded of God (as it was vsed in olde tyme) that at this day also, whosoener hath committed any sinne, should forthwith be compelled to do open penance. For where in the Gospell is such a penance read to be intoynd to the sinfull and adulterous woman? There were many other sinners receyued into the fauour of God by Christ, without such maner of penance. For it is very well knowne how Christ our Lord delt with Mathew, with Zacheus, with Peter which denyed hym, and with many other. Therefore, I thinke and iudge, that Bishoppes and Priestes in olde time inuented this publicke confession for disciplines sake, and that there might be lesse liberty and licence to sinne.

Eccle. hist.
Lib. 7. cap.
16.

Sozomeus writeth thus: *Ab initio sacerdotibus placuit, ut velut in theatro, teste multitudinis ecclesie, peccata manifestarentur*. That is to say: At the beginning it pleased the priestes, that as it were in a theater the whole congregation bearing witnes, sinnes should be made manifest. And here he sayth, it pleased the priestes. He addeth also, that there was a priest appoynted, to whom they which had sinned, dyd come to confesse their sinnes, and to heare and learne their penance, that is, what they should do, or what punishment they should suffer. And a little after the same Sozomenus sheweth the vse of the Romishe Church in putting to penance.

Furthermore, he sayth that in the church of Constantinople, there was a Priest appoynted to heare the confession of the repentauntes, vntill a certayne noble woman, for the sinnes she had confessed, being commaunded of the Priest to fast and to pray, and therefore abode in the church: was found to haue committed fornication with a Deacon. For the which fact the Priestes were then ill reported off. But Nestarius the Bishop being doubtfull what punishment was conuenient for that offence, deppryued the Deacon from his function and office. And because some men gaue counsell, that euery man might haue liberty (according to his conscience) to come to the communion of the holy mysteries, the penitentiary priest was no longer suffered to remayne in that office. And since that time this counsell toke effect, and continueth so at this day. &c.

This holy Bishop Nestarius would not haue abrogate this pulicke maner of confession, if he had vnderstand and knowne it to be ordained of God neyther it should

Should haue bene lawfull for hym so to do. For he did know (as Sozomenus also doth graunt) that this forme and maner of confession was vsed in the church, by the counsell and deuise of byshops. Neyther we read, that Chrysostome (which dyd next succede Nestarius, who also was a very diligent & seuerer byshop) did restore agayne this rituall kynde of penance. For he writeth thus: *Non dico tibi, vt te prodas in publicum, neque vt te apud alios accuses: sed obedire te volo propheta dicenti, Reuelam Domino viam tuam &c.* That is: I do not say vnto thee, that thou shouldest accuse thy selfe before other men: but I would haue thee obey the prophet saying, declare and open thy way vnto the Lord. Confesse thy sinnes therfore vnto God the true iudge, with continuall prayer to obtayne remission: not with thy tounge, but by remouing of thy conscience. And then beleue, that thou mayest obtayne mercy, if thou shalt haue it continually in thy mynde. &c.

In epist. ad
heb. hom.
31.

Agayne, Chrysostome sayth in an other place: *Si confunderis alicui dicere, quia peccasti, dicito ea quotidie in anima tua. &c.* If thou be ashamed to tell thy sinnes to any man, because thou hast offended, tell them dayly in thy soule. I do not bidde thee to confesse the to thy fellow seruant, that he might imbrayde thee, confesse them to thy God, which healeth them. If thou wilt not confesse them, God knoweth thee, which was present when thou didst commit them.

In Psal. 56.

Furthermoze, he writeth thus in an other place: *Cave homini dixeris, ne tibi opprobre. Neque enim conseruo tuo est confitendum, qui in publicum proferat, sed domino, qui tui curam gerit, qui et humanus est, et medicus: ei ergo ostendes vulnera.* That is: Tell not thy sinnes to man, least he do imbrayde thee. For thou must not confesse them to thy fellow seruant, that may vtter them, but to the Lord which taketh care ouer thee, which is both mercifull, and also a gentle Physician.

He byingeth in also the Lord speaking and saying: *Non cogo te in medium prodire theatrum, ac multos adhibere testes: mihi soli dic peccatum tuum priuatim, vt sanem vlcus.* I do not compell thee to come forth into the multitude, and to take many witnesses: confesse thy sinnes to me alone priuately, that I may heale thy griefe.

All these testimonies of Chrysostome do evidently inough proue & declare, that this rituall and publicke confession (as it hath bene in time past vsed in the church) was not institute of God, & therfore remoued not without cause out of the Church.

I would not haue my meaning so taken, as though I vtterly denyed penance to be enioyned and done for notorious and open sinnes, that the congregatio may be satisfied for the offence committed. But my meanyng is, that Exomologesis (as it was vsed in Nestarius tyme) was not institute nor ordained of God.

¶ Of auricular confession.

Priuate or secret confession is wont to be made onely to the Priestes, all other arbiters and witnesses beyng remoued & set apart. In the which confession euery man whispered priuately his sinnes into the Priestes care, and receauing absolution of hym, by certayne conceined wordes, thought himselfe to be purged from all his sinnes. This confession is called auricular confession, which was vnknewen in the tyme of the Apostles. And although it began to take roote and place in tyme past, yet in the beginnyng it was free and not vsed. At the last it began to be commaunded and extorted of the Byshop of Rome, when the state of the Church was most corrupt, in the yeare of the Lord 1215. or there about. It was disputed of 80. yeares or moze (before it was commaunded by a certayne law) whether it was sufficient to confesse onely to God, or els to the Priest also.

One Hugo a learned wyter of that tyme, sayth: *Audacter dico, si ante sacerdotis absolutionem. &c.* I say boldly, if any man come to the communion of the body and bloud of the Lord, before he be absolved of the Priest, he vndoubtedly eateth and drinketh his iudgement, although he be greatly penitent, and be sorrowfull and much lament. These be the wordes of Hugo, spoken not so boldly as busily, and moze then true, except Gods word be false. This Hugo lyued about the yeare of the Lord 1130.

Lib. de ec-
cle. prate
ligandi et
soluendi.

Not long after folloved hym Petrus Lombardus, commonly called the master of

CCC.j.

of

Miscellanea prælectionis quintæ.

of the sentence, because he gathered together the sayings of the fathers, and made (as it were) an abridgement of their doctrine.

Lib. 4. dist.
17. et. 18.

Thys man lined about the yere of the Lord 1150. He in his booke of sentences sheweth first the authoritie of the fathers, that confession made to God onely is sufficient. Afterward, he bringeth in other sentences teaching the contrary. Last of all, he himselfe geuing sentence, concludeth saying: *Ex his indubitanter ostenditur, oportere deo primum. &c.* by thys doubtles it followeth, that we must first offer our confession to God, and then to the priest. Otherwise, no man can enter into Paradise, if at the least he haue opportunity and faculty so to confesse.

Gratianus the patcher together of the decrees, which liued in Lumbardus time, is moze gentle and fauourable. For he doth define no certayne, but bringeth in sentences *pro et contra*, for both partes, concludeth thus: *Cui horum potius adherendum sit, lectoris iudicio referuatur.* To which of both these partes a mā ought to leane and cleaue, it is referred to the iudgement of the Reader, that is, whether we ought to confesse our sinne to God onely, or els to God and to the Priest also. For both the partes hath wise and religious men for fauours and defenders.

Fifty yeaeres after thys followed one Lothorius, a Doctor of Paris, a diligent follower of Lumbarde. He being created Bishop of Rome, and called Innocentius the third, summoned a generall counsell called *consilium Lateranense*, in which he made a law which Gregory the ninth reciteth in his decretals. His wordes be these. *Omnis utriusq; sexus fidelis, postq; ad annos discretionis peruenit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti. &c.* Euery Christian of both kindes when he shall come to the yeaeres of discretion, shall by himselfe confesse all his sinnes at the least once in the yere to his owne proper priest, and fulfill the penance enioyned vnto him. These be the wordes of this new law.

Lib. 5.
Cap. 12.

Is not thys a most wicked law to bind the poore penitent sinner vnto one onely priest? And I pray you, who is able to confesse all his sinnes vnto the priest? Doth not the Prophet Ieremie crye: *prauum est cor hominis, et inscrutabile: The hart of man is wicked and vnsearchable? Doth not Dauid sing: Delicta quis intelligit? ab occultis meis munda me Domine: Who vnderstandeth his offences? cleanse me, Lord, from sinnes hidden from me.*

Againe, in an other place Dauid sayth: *Si iniquitatem obseruaueris, Domine, domine quis sustinebit? If thou, O Lord, straightly markest iniquitie, O Lord, who shall abide it? It is impossible for man to confesse all his faultes. Therefore this their new law doth nothing els but dꝛiue & dꝛowne men in the bottome of desperation.*

Obiectio.

There be Scriptures, which do confirme this auricular confession, as that saying of Christ spoken to the leaper: *Go and shew thy selfe to the Priest.*

Responsio.

Thys place maketh rather agaynst their confession, then with it. For the leaper was healed before he came to the priest. But the sinner (say they) is not healed nor absolved before he go from the priest. And Beda writeth, that by the leapers are onely signified heretikes. If therefore they will establish their confession auricular, by the history of the leapers, then must none confesse theselues vnto the priest, but onely heretikes. And thus ye may see how they cast dꝛoung in their owne eyes.

They do not onely most shamefully detort this pꝛce of scripture contrary to the matie sense, but all other places of scripture which they are wont to alledge. Of many I will bring but one.

Lib. 4. dist.
17. quæ. 3.

Bonaenture in his commentaries vpon the masser of the sentences, frameth, or rather sayneth two thinges to be in confession: the one he calleth *formale*, that is, absolution. And thys was institute of the Lord, when he gaue the keyes to the Disciples. The other he calleth *materiale*, that is, the detection & opening of sinne. And he sayth, that the Lord dyd not institute this part by him selfe, but dyd onely insinuate it.

Then Bonaenture addeth these wordes: Confession was insinuate of the Lord, institute of the Apostles, and promulgate of S. Iames bishop of Jerusalem. For as

he did promulgate the sentence for not obseruing the legall ceremonies: so dyd he inioyne confession to all sinners, whē he sayd: *Confitemini alterutrum peccata vestra: Confesse your sinnes one to an other.* Thus much Bonauenture.

Who will not maruaile, nay who may not rather lament the blindnes of that worlde? What is not to wrest the scriptures, if this be not? It is most evident, that the Apostle Iames speaketh not here of auricular confession, but of that confession wherewith one neighbour doth confesse, and reconcile himselfe to an other, when one hath offended an other, and do pray one for the other. There be two wordes in thys saying of the Apostle, which being diligently expended and weighed, will cause them to be laughed to scozne. First the Apostle useth this word *ἀλλήλοις*, which signifieth mutually, by course, one after an other, and as ye would say, *reciproci*: Wherupon we may gather thys: if the lay men be commaunded by thys place of Iames to confesse themselves to the priestes: Then must the priestes by course confesse themselves to lay men. For that is to confesse themselves one to an other, as the Greeke word *ἀλλήλοις*, importeth. But if it do greue the priest so to do, then let the acknowledge thys place of Iames to make nothing for theyr auricular confession.

Furthermore, Iames sayth afterward: pray one for an other, that you may be saved. For he doth couple and knitte, as it were under one yoke confession and prayer. Wherupon we may gather thus: If we must confesse onely to the priestes, than we must pray onely for priestes. But we must not pray onely for the priestes: Ergo, neyther we ought to confesse onely to the priestes. And thus you may playnely see, that these scriptures which they alledge for theyr purpose, maketh nothing for auricular confession.

Respect of persons. 17.

Respect of persons is called in the Greeke tongue, *προσωποληψία*. And it is defined of the scholasticall diuines after thys maner: *Acceptio personarum est inaequalitas iustitia distributiva in quantum aliquid attribuitur alicui prae proportionem.* Respect of persons inequality of iustice distributue, when any thing is attributed any person beside proportion and equality. Thomas secunda secundae. 4. 83. art. 4.

God sayth in Leuiticus. *Non consideres personam pauperis, nec honores vultum potentis:* Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly. Cap. 19.

It is commaunded in Ecclesiasticus: *Iustificatus pusillum et magnū similiter:* Justifie the weak and mighty a like. Cap. 5.

S. Paul sayth. There is none acceptio of persons with God.

Haue no respect of persons sayth Iames, in matters of sayth. Rom. 2. Cap. 2.

S. Austen, concerning this matter, writeth thus: *Si hanc distantiam sedendi et standi ad honores ecclesiasticos referamus.* &c. If we referre the distance of sitting & standing to ecclesiasticall honours, it is to be counted no light sinne to respect sayth in respect of persons. For who might suffer a riche man to be chosen to the seate of the honoꝝ of the church, and to contemne and despise a poore man being better learned an dmoze holy?

S. Hierome sayth: *Nec bonis aduersariorum, si honestum quid habuerint, detrahendum, nec amicorum laudanda sunt vitia.* &c. Neyther any thing is to be taken nor detracted from our aduersaries, if they haue any honest thing, nor the faultes of our frends are to be praysed, but enery thing is to be iudged, not by weying persons, but by expending the matter. Ad Phamachium.

Ifiodorus sayth: *Iudices iniqui errant à veritate sententiae, dum intendunt qualitatem personae.* &c. Unrighteous iudges do erre from the verity of the sentence, while they consider the qualitie of the person, and do oftymes here and greue the righteous, when vniustly they defend the wicked. Lib. 4. de summo bono.

Inocentius hath two goodly and golden sayings agaynst respect of persons. The first is this: *Vos non non attenditis merita causarum, sed personarum, non iura, sed munera, non quod ratio dicat, sed quod voluntas affectet, non quod sentiat, sed quod mens cupiat, non quod liceat, sed quod libeat.* &c. You do not consider the merites of the causes, but of Lib. 2. de vili conditionis humanæ.

Miscellanea prælectionis quintæ.

the persons, not the rightes, but the rewarde, not that reason prescribeth, but that the will affecteth, not that the minde iudgeth, but that it desireth, not that which is lawfull, but that which liketh and pleaseth.

The other saying hath no lesse grace then the former: *Clamat pauper, & nullus ex-audit, loquitur dives, & quilibet applaudit. &c.* that is, The poore man cryeth, and no man heareth, the rich man speaketh, and every man flattereth: the rich man speaketh, and all do consent, and extoll his wordes euen to the cloudes: the poore man speaketh, and they say, who is this? They say to the rich man, sitte thou here, they say to the poore man, stand thou there.

Xenocrates seeing a certaine thiefe lead to the gallowes smiled and sayd: *Magnifures, minores morte damnant.* Great theues do condemne the lesse theues to death.

Iuuenalis hath for this purpose a very mette verse.

Sat. 2.

Dat veniam coruis, vexat censura columbas.

The law bereth Doves with penaltie:

But she setteth the Ravens at libertie.

Lye, and Lyar. 18.

Of lyes there be three kindes, that is:

Mendacium. { *Iocosum.*
Officiosum.
Perniciosum.

Cap. 5.

The first is called, *Mendacium iocosum*, a pleasant or sporting lye, as for example: When I say that I do lye, and other men do know that I do lye, and therby do take some profite, or rather pleasure. This kinde of lye (although it be no great sinne) yet it hath very much leuitie, which the Apostle reproveth in Christians, as appeareth in the Epistle to the Ephesians. I do not iudge that fables, parables, & fained narrations are to be referred to this kinde, which as the scripture in many places applyeth to very waighty matters: so haue they in them much grace, necessitie, and profite. S. Augustine doth not place iesse in wordes, among lyes.

The second kinde of lies is called, *Mendacium officiosum*, a duetiful lye, (if I may so call it) as for example: When I sayne or tell an vntroth for duties sake, that is, that I may put away some great euell that might happen and chaunce to my neighbour. Of this kinde there be many examples in the holy scriptures.

The Midwives of the Egyptians did saue a liue the new borne male children of the Hebrewes, which Pharaos had commaunded to be slayne: and being accused before the king, of breaking and transgressing the law, they pretended by a dutifull, and witty lye a certayne marueylous celerity of bringing forth children, wherein they much excelled the Egyptian women.

Rahab the harlot by a wonderfull lye did mocke the citizens of Iericho, and by lying did saue the spies of the people of God.

Michol also did saue her husband Dauid by a lye, & sent away her father Saules seruantes boyde of theyr purpose.

The holy woman Iudith by lying and dissimulation entred into Holofernus tent, slew him, and deliuered the people of God from affliction.

Furthermoze the auuncient diuines do dispute whether those whom we haue alleaged haue sinned or no, by lying and dissimulation.

Origen with his followers did permit and suffer a good man to lie, so that it were profitable to them for whose sake it was done. And S. Hierome is thought to fauor Origenes iudgement: for he affirmeth, that Peter and Paule did for the time dissemble. But S. Austine admonished Hierome therof, denying that the scripture would admitte any maner of lye. S. Hierome contrariwise answered, that the best interpreters in the primatiue church were of his iudgement. There were learned and long epistles sent from them both to and fro: which Epistles, seeing that they are now extant, it needeth not that I do dwell long in this matter.

The same S. Augustine sayd: *Nihil iudicandus est dicere, qui dicit aliqua iusta esse mendacia*

In epist. ad
Gala.

medatia, nisi aliqua iusta esse peccata, ac per hoc, aliqua iusta esse quae iniusta sunt. that is to say: He is iudged to say nothing, which saith that some lyes are iust and right, vnles he say that some sinnes are iust, & so by this that some thinges are iust, which be vn iust. What I pray you can be spokē moze absurdly thē this? For wherof doth sinne take her name, but in that it is contrary to righteounes? Now those thinges that are done agaynst the law of God can not be iuste. The prophet Dauid sayth vnto God: *Lex tua veritas*, The law is truth. Now sinne, forasmuch as it is agaynst the truth, cannot be righteous. For who doubteth that euery lie is not against the truth? Therefore no lye may be called iust.

Lib. cont.
medacium
cap. 15.

Furthermore, other learned and godly men do iudge S. Augustine to speake too sinisterly and obstinately agaynst all kinde of lyes. Therefore there be some that, as it were going in the midway, do not acquite these men (whose examples I brought in) from all maner of sinne, but do count lying to be a light and small offence.

This is also also an other example of a dutifull lye, when a Physicion affirmeth that a sickeman, which is very weake, is not greued with so daungerous a disease as he himselfe imagineth, that thereby he may put him in hope to recouer his helth, and that he may the lesse encrease his sicknes by taking thought. Also when a pastor or Curate affirmeth himselfe to haue bene tempted, and to haue escaped and ouercome temptation, by the helpe of God (although he do sayne it) that he might the moze effectually comfort him that is afflicted and tempted, and might make him to hope, that he also shoulde shortly auoyde the same temptation by the help of God.

The thirde kinde of lye is called, *Perniciosum mendacium*, a pernicious lye, because it commeth out of an euill harte, and tendeth to the hurt of the neighbour which deserued no harme. This kinde is vtterly condemned in all the Scriptures, and her faulte increaseth according to the greatnes of the detriment. For false teachers do most perniciously lye, when with theyr false and corrupte doctrine they do destroye mens soules, and bying vpon theyr bodies and godes the curse of God, with manifold perilles and daungers.

To this kinde pertayneth hypocrisie, which our Saviour Christ in the Gospell doth greatly rebuke. But hypocrisie appeareth not onely in deceitfull wordes, but most of all in the whole conuersation of life, as when we do sayne those thinges to be, which are not, and so do lye vnto God, and deceyue our neighbour.

Traditions. 19.

The auncient Fathers make mention of many traditions: First in the time of Tertulian this tradition was vsed, that they should geue hony and milke to children, immediatly after theyr baptisme, *Vt* (as he termeth it) *infantarentur*.

In the time of S. Augustine and Cyprian, this tradition was vsed, that the Eucharist, yea vnder both kindes, should be geuen to infantes as necessary to saluation.

Epiphanius sayth, that it was a tradition of the Apostles, that the Friday should be fasted, because Christ suffered on a Friday. Likewise that the Thursday should be fasted, because Christ on that day was taken vp into heauen, and when he was conuerfant in earth with his disciples sayd, that they should not fast so long as they had the bydegrome with them, but when the bydegrome shoulde be taken from them, then they should fast.

In doct.
cōpendia
ria aduer-
sus here-
ses.

Epiphanius also in the same place writeth, and S. Austen confirmeth the same, that there was a tradition, not to fast from Easter vnto Pentecoste.

Aug. in e-
pist. ad
Cassola-
num.

There was an other tradition (as Basilus writeth) that betwene Easter and Pentecoste God shoulde not be worshipped with bowing the knee, which tradition was also obserued on sondayes. There was a tradition of the Apostles at Ephesus, and in Asia, that Easter shoulde be solemnized after the maner and custome of the Jewes. In the church of Rome, the Apostolicall tradition was said to be other wise.

Lib. de
spiritu
sancto.

Therefore, forasmuch as the traditions are so diuers, and do so muche dissent among themselues, they cannot be the traditions of Paule, or of the Apostles: for Paul sayth, that in al places and in euery church, he taught one and the self same doctrine. Whereupon Cyprian writeth, that he would not admitte any traditions which are

Eccl. ij.

not

Miscellanea prælectionis quintæ.

not found in the gospell, or in the actes and epistles of the Apostles. To the which I adde those traditions which are necessarily brought out of the sacred scripture. Other traditions (whatsoever they be) are uncertayne, and not used in all places. Wherefore, if a iust consent ought to be kept in the Church, we must needs cleave firmly and constantly to the Scripture onely.

Lib. cont.
Valentini-
anos. 2.
cap. 40.
Lib. 2. ca.
36.

I will bring one tradition more, by the which you may know what all the residue are. Irenæus speaking of Christ sayd: *Non ergo multum aberat a quinquaginta annis. Et ideo diceb. int ei: Quinquaginta annorum nondum es, et Abraham vidisti?* that is, He was not farre from the age of 50. yeares. And therefore they sayd vnto him: Thou art not yet 50. yeares olde, and hast thou sene Abraham? And he confirmeth this opinion by the Apostolicall tradition, saying: From forty or fifty yeare olde he grew elder, in which age our Lord taught: as the gospell and all the elders testify which came to Iohn the disciple of the Lord, that Iohn declared the same vnto the. And our Saviour Christ liued vnto Traianes time. Furthermore, some of the Elders saw not onely Iohn, but also the other Apostles, and heard the same of them, and do beare witnesse of this relation.

These be Irenæus his wordes, which is of the number of the most auncient writers. But if we should receiue and admitte that tradition, there would ensue a marueylous confusion (that I may say nothing els) of times also. For after that account the Lord Jesus came almost to the age of 50. yeares. Let vs graunt 48. then shall it follow that he preached 18. yeares: when contrariwise it appeareth playnly enough, that he began to preach about the 15. yeare of the Emperour of Tiberius, and in the 30 yeare of his owne age. And they which do accompt the time of Christ thoroughly, follow none other supputation. But according to the Apostolicall tradition after the relation of Irenæus, Christ should haue dyed, risen agayne, ascended into heauen, and to haue sent the holy ghost in the seuenth or eight yeare of Claudius the Emperour. But the very order and discourse of the Euangelicall history, and of the actes of the Apostles do repugne to that supputation. For in the time of Claudius, Paule had much to do. In that time also a great and sharpe famine troubled the whole world.

Wherefore the tradition which Irenæus receiveth, both most shamefully deceaue and is utterly false, Who therefore, after this foule error of tradition perceyued, would beleue hereafter any traditions, yea be they reported to be neuer so auncient? It may be that this tradition was taken out of Papias. For as Papias did attribute much to liuely traditions (where with he was marueylously delighted, so he had his followers, Irenæus, Appollinarius, Lactantius, and certayne other through the reuerence of antiquitie in the error of the Millinaries. Of the which heresie Papias as some do write) layd the first foundation.

Eusebius that learned Bishop doth not attribute much vnto the iudgement of Papias, but sayth in playne wordes, that he wrote many fabulous things.

Lambe. 20.

Peter by the similitude of a lambe doth signifie that we haue perfourmed in Christ and by Christ whatsoever was signified in the sacrifices of the olde testament. Peter specially alludeth to the paschall lambe. And here we may learne how greatly it profiteth vs to read the olde testament. For although the old maner of sacrificing is abolished, yet it doth greatly helpe our sayth to conferre and compare the veritie with the figures, that we may seeke and finde in this, whatsoever was contained in those figures.

Moyse commaunderd to chuse a lambe that was whole and without spot, to be slayne and sacrificed at the Pasche.

Peter doth apply the same to Christ, and teacheth that his sacrifice was most lawfull & approued before God. Because Christ was holy and pure from all spot of sinne. For if he had had any one blemishe, he could not haue bene offered rightly vnto God, and lesse to haue pacified Gods wrath.

A comparison

A comparifon betwene Chrift and the pafchall lambe.

The lambe was male, and of the age of one yeare. Chrift is ftrong and mighty, the fame to day, yefterday, and the fame for euer.

The lambe was taken out of the lambes or kiddes. Chrift came of finners and vnrightheous men, as it is wrytten in Mathew.

The church of the Ifraelitees were fpared through his bloud of the labe. Through the bloud of Chrift being fhed, the whole church was clenfed and faved. Cap 1.

They be eaten fpedily and without tarying: Chrift is to be eaten by fayth with great defire, and without delay of time.

With the lambe were eaten foure herbes and vnleauened bread.

The faythfull chriftian ought to repent him of his euill life paff, and to geue him felfe to puritie of life.

They did eate the lambe ftanding, hauing their loynes girded, & holding ftaves in their handes. This was the maner of wayfaring men.

So we ought to behaue our felues in this prefent world as pilgrims, to confine the world, and to feke for our countrey which is in heauen. And in our iourney to geue our felues to temperaunce, and to haue our fete fhod with the gofpell of peace: and to leane to the ftaffe of Gods helpe and mercy. And to haften with all feftinatio-
ou from the feruitude & corruption of finne. Let vs weare the wolfe of this lambe, that is, put vpon vs the holy conuerfation of Chrift. Let vs nourifhe our felues with the moiftnes of this lambe, that is: with Chriftes doctrine. Let vs eate the flefhe of this lambe, that is: Let vs comfort & make our felues ftrong with the worthy recei-
uing facrament of the body and bloud of Chrift.

All his bloud. 21.

Although the queftion be fuperfluous, whether Chrift refumed agayne when he rofe from death, all his bloud which he did fhed in the time before his death, as fome wryters do hold: yet I will fhew in a word or two what S. Auftin, and other diuines, and alfo what the fcholemen did wryte of the age and quantitie of the bodies when they fhall rife agayne, and of fuch particular partes, which the bodies fhall take agayne at the time of their ryfing from death.

For the firft, S. Auftin in his booke *de ciuitate dei*, wryteth after his maner. *Reftat* Li 22. c. 35
*ut fuam recipiat quisque menfuram, vel quam habuit in inuenture (etiam fi fenex est mor-
uus) uel fuerat habiturus fi ante est defunctus. &c.* It remayneth therfore that euery
man fhall receiue that meafure which he had, either in his youth (yea although he
dyled an olde man) or els which he fhould haue had, if he dyled before he came to the
perfect ftate of youth. And that which the Apoftle Paul recozde of the meafure of
the age of the fulnes of Chrift, is either to be vnderftand, that the meafure of his age
may be fulfilled, when the perfection of all the members in the Chriftian people
came to the fame head: or els (if it be fpoken of the refurrection of the bodies) let vs
take it fo fpoken, if the bodies of the dead fhall rife, neither about nor vnder the per-
fect forme & ftate of the iuuenile age: but they fhall rife in the fame age and ftrengh,
vnto the which we know Chrift to haue come. Great learned men do define this iu-
uenile age to be about the yeares of thirty.

Wherefore this place of Paul is not fpoken concerning the meafure of the body,
or of the ftature, but for the meafure or age of the fulnes of Chrift. *Hactenus Augu-
ftinus.*

The matter of the fentence feemeth to agree to the fame, whole wordes be thefe:
*Omnēs in eadem aetate refurgent, in qua Chriftus mortuus eſt, & refurrexit, cuiuscuque
aetatis mortui fuerint.* All fhall rife agayne in that age in which Chrift dyled and rofe
agayne, in what age fo euer they dyled.

But although the age of all that rife fhall be one and like, yet the ftature & quan-
titie fhall be diuers, that is, they fhall haue the fame ftature and quantitie which they
in their iuuenile age, or fhould haue had if they died before. For of the fubftaunce (of

¶ Cc. iij.

which

Miscellanea prælectionis quintæ.

which the flesh of man is made) nothing shall perish. But all the particular partes which were dispersed befoze, gathered together, the naturall substance of the bodie shalbe reintegrate and made whole againe. Thus much fo: the first.

Now fo: the second: Concerning euerie part that was in the bodie, the scholemē and specially Bonaventure, disputing *pro & contra*, maketh many wordes. He demaundeth whether the humours shall rise againe in the bodie: He concludeth, *quod sic*: he demaundeth whether the verie blood rose againe in the bodie of Chyzt, and shall rise againe in our bodies: He doth conclude, *quod sic*, and confirmeth the same by the authoritie of S. Ambrose, whose wordes be these. *Notum nobis faciant quemadmodum in exanime iam corpus & frigidum se calor insinuauerit, spiritus ingesserit, sanguis infuderit.* &c. that is. Let them signifie vnto vs, how heat did insinuate her selfe, how the spirit did put in it selfe, and how the blood did poure in it selfe into a colde bodie, and bodie without life.

In lib. 4.
dist. chon.
44.

Bonaventure answering them, which do obiect, that the humours and blood are not of the veritie of mans nature, doth make thre distinctions how any thing is of the veritie of the nature of man. Cyther (sayth he) it is of the veritie of mans nature, concerning *esse necessarium*, as all the principall members, or els, *quod esse integrum & completum*, as all these partes be which make the perfection of the bodie: or els, *quod esse decorum*, as which that maketh to the comelines and beautie of the bodie. And by this he concludeth, that the humours and blood, which maketh to the fulnes and integritie of the the bodie, shall rise againe in such quantitie, as is competent and conuenient vnto the bodie. And by this appeareth (saith he) that all the blood which goeth from vs either by flebiting or letting of blood, or by any other meanes, shall not rise all and wholly againe, but so much as is meete and agreeable to the bodie. *Hac Bonauentura.*

Lib. de. ci-
uit. dei. 22.
cap. 12.

Saint Austen demaundeth, what he shal answer to the heares and nailes whether they shall rise againe, and euery part of them shalbe restozed to the bodie: and maketh this answer. *Quapropter si capilli toties tonsi, unguesque desecti ad loca sua de- formiter redeunt, non redibunt.* Wherefoze if the heares so often shorne or cut, and the nailes so often pared do with defozmitie come againe to their places, they shall not come againe. Fo: no defozmitie shalbe in the bodie.

And where the Lord sayth. *Capillus capitis nostri non peribit.* One heare of our head shall not perish: *non de longitudine* (sayth S. Austen) *sed de numero capillorum dictum est.* It is not spoken of the length of the heares, but of the number of them. Whereof it is sayd in an other place. *Capilli capitis vestri numerati sunt omnes.* All the the heares of your head are numbez. And thus may you see by the mynde of S. Austen, that neither defozmitie nor superfluitie shall rise againe with the bodie, but so much onely as is congruent and comely, no part of the substance of the bodie diminished.

Taketh away sinnes. 22.

It is in the Græke *τὸ ἁμαρτίας τῷ κόσμῳ*, *id est peccatum mundi*, the sin of the world, in the singular number. And the Euangelist doth expresse moze by vsing the singular number, then if he should haue saide, *peccata mundi*, the sinnes of the world, in the plurall number. This Lambe is innocencie it selfe, and onely he taketh away sinne from his, that is, taketh away the tirannie and power of all sinnes, that now there be no sinne in them. Fo: as Iohn in his Epistle calleth malignitie the sinne of all impietie, and (as it were) a worlde of all sinnes, when he writeth that the worlde is set in wickednes: so he calleth here the sinne of the worlde, the sincke of all mischief.

Orig. hom
in. Nome-
rio. Aug.
cont. Faust
Lib. 22.
Cap. 30.

Origen, S. Austen, and Thomas, do read this place in the singular number, *peccatū, & non peccata.* One thing also is here worthy to be noted, that is, that the Euangelist doth say: *aper. id est, tollit*, he taketh away, that is, either because he vtterly taketh it away, or doth lay it vpon himself. Fo: we take vp burdens which we lay vpon our selues.

Chrysostome

Chrysostome very well noteth the present fence of the verbe, because the Evangelist said not, *tulit*, or *tollet*, but *tollit*, hath taken away, or shall take away, but doth take, because all purgations of sinnes do alwayes come from him. As for example: When we do say; *Helleborus* doth purge the bzaine, we signifie by these wordes that perpetuall and naturall strength and power to purge the head is in *Helleborus*.

Wherof there be two kindes, the one is called *Helleborus albus*, that is, néssing powder, the other is called *Helleborus niger*, which they call setwozte. And *Helleborum edere*, is a prouerbe, spoken to men which are very melancholike, or be wilde bzained.

So long ere he came. 23.

Curious and buisie heads, which will take vpon them to dispute with God, might demaunde, why it was so long ere God sent his sonne into the world, and suffered all the world, sauing the nation of the Jewes, to liue in idolatry, and darknes, by the space of 3000. yeares or moze, befoze Christ came into the world to geue light: To whome three answers may be made: First we may say to them with S. Paule: *Rom. 9. Ibidem.* A man what art thou which pleadest agaynst God? Agayne, the deepnes of the riches, both of the wisdom & knowledge of God. Holy vnsearchable are his iudgements, and his wayes past finding out:

Secondly, they may be answered by the saying of S. Paule in an other place, *Gala. 5.* where he writeth thus: When the fulnes of the time was come, God sent forth his sonne made of a woman, & made vnder the law, that he might redeeme them which were vnder the law.

Thirdly and finally, this answer would suffice and satisfie a godly and quiet head: *Quia Deo sic fuit complacitum* Because it so pleased God.

The like captious and curious heads we haue in these dayes, which contemptuously and scoznesfully do demaunde of them which professe the puritie of the Gospell: Where was your church befoze the time of Luter and Zuinglius? where was your church 60. yeares past? As though God had had no Church, but such a church as the pope had fashioned and framed vnto him with the glose note or badge of vniuersalitie. As though God could or did neuer reserve to him selfe a church, vnlesse the company thereof had bene the greater sort, and most parte of the worlde. And yet in the Scripture it is manifest, that when all the gouernours of the Church (as well the Prince, as the priest) did degenerat and swarue from the true worshipping of God: yet God had a church, although it were not so vniuersall, as the pope would haue it. In the time of Achas king of Iuda, who was sene to be of the Church, but Eliaias, and a few other? In the time of Manasses, sincere doctrine, celebztation of the sacramentes, were utterly exiled, and this defection continued vntill the time of Iosias: yet there remayned in the Church some prophetes although they were few. In the time of Ieroboam king of Israell, who was sene to be of the Church, but onely Amos, the shepheard or heardman which deliuered the true doctrine of God: In the time of Achab, who were of the church, but onely Elias, and Micheas. And yet answer was made to Elias by God, that he had lefte vnto himselfe 7000. that had neuer bowed themselves to Baal.

So it is not to be doubted, but that God did reserve some to be of his Church, although they were not so counted in all the time, in which the tyranny of the pope, and his complices toke the chiefeest place. In somuch that our enemies néede not to imbrayde vs, that this religion which we now professe, was neyther known nor professed befoze the time of Luter and Zuinglius: for there were many, which did not onely confesse, but also openly professed the puritie of the gospell long befoze the time eyther of Zuinglius or of Luter. As Bertramus, and one Iohannes Philosophus, *cognomento Scotus*, whiche was in Bertramus time, which two liued almost 700. yeares ago. And after them Berengarius, and after him came Iohannes Hus, and Hieronimus de Praga, which were condemned by the counsell of Con-

Miscellanea prælectionis quintæ.

stance for the profession of the gospel: beside many other which are recited in the booke of Actes and monumentes done in the Church, lately set forth by the godly and learned man Maister Iohn Foxe.

But this religion is now (thanks be to God) more generally knowne, and professed, then it hath bene heretofore. Therefore if the enemies will aske why the light of the gosell was not so generally knowne before, as it was since Luther beganne to write. Let them content themselves with this aunswere, *Quod Deo sic placuit*. Because it so pleased God. If they will goe further, they shew themselves to be but busie bodies, who will neuer be aunswered nor satisfied.

Adonai. 24.

ADON in Hebzeue signifieth *Dominum*, and Adonai, is *Dominus meus*. The Jewes did alwayes place Adonai, in stead of Iehoua. But when it signifieth a creature, it is written with Patha vnder Nun. But when it is spoken of God the creator, it is written with Camets, and Adonai is put eyther for the singular number absolutely, or els it is set, *pro domino meo*. And when it is put in the plurall number, it is *honoris gratia*, for honours sake.

Cap. 26. Secondly it signifieth Basim, that is, the scote of a pillar, or that sustayneth any thing: as it is vsed in Exodus: *Et quadraginta bases argenteas facies sub viginti tabulis*. Whon shalt make fortye sockets of siluer vnder the twenty boordes. But in this signification it is poynted with Segol.

Geuen me to iudge. 25.

Ioan. 8. **C**HRIST sayth in the gospel of Iohn: *Ego non iudico quenquam*. I do iudge no man. Agayne he sayth in Iohn: *Pater omne iudicium dedit filio*. The father hath geuen all iudgement to the sonne. These two places if they be carnally vnderstande) do greatly dissent: but they may be reconciled, if you vnderstand them spiritually. For Christ doth condemne the carnall and timorous iudgement of the Jewes, which did iudge without respect and perfect knowledge of the cause, saying vnto them: *Vos secundum carnem iudicatis*. You do iudge after the flesh, and do thincke that my iudgement is carnall, and not godly and spirituall. I do not iudge any man after this manner, that is, according to the eye sighte. For I do iudge according to the harte and minde, not according to the outward person. And if I iudge, my iudgement is true, and right, because it is the Fathers. I alone do not iudge, but I, and my father which sent me do iudge. The Father and I are one. The Father hath geuen all iudgement to the sonne: therefore I do not iudge. The iudgement of the Father and the Sonne is one. I do nothing by mans rashnesse, and therefore my iudgement is not wrongfull. The Fathers woorkes and mine be common, the one doth nothing without the other. If I do iudge, I do it not alone, but I and the father which sent me. I am come to saue the worlde, and to preach the gospel, not to condemne the worlde. I came in to the worlde as a sauour, not a iudge. He that beleueth in me or my worde, shalbe saued, and he that doth not beleue, shall be condemned. Therefore thou condemnest thy selfe (a man) which continuest in infidelitie. If any man shall heare my worde and not beleue it, I do not iudge him: The worde which I haue spoken, shall iudge him at the last day.

Esay. 11.

Ioan. 12.

Knee should bow. 26.

Saint Paule writeth to the Philippians, that God gaue vnto Christ a name aboue every name, that at the name of Iesus every knee should bow, both of things in heauen, and of thinges in earth, and thinges vnder the earth. *Nomen*, name, in this place is taken for dignitie and honour, and so it is vsed almost in all tongues, especially in the Scriptures it is a familiar speche. Paule therefore by this worde name, signifieth high & great power to be geuen vnto Christ, & Christ to be set in the chiefest degree of honoz, y there mayno dignite be found like either in heauen or in earth.

It is

It is to be wondered of some which do coately reſtraine this ſentence of Paule to the two ſyllables of this name Jeſus. Paule ſpeaketh of the whole Maieſtie of Chriſt. For they which do conſider and haue no further reſpect, but onely to the two ſyllables of the name, do like as one would diſcuſſe & finde out by this word *Alexander*, the great proweſſe of the name which *Alexander* gatte hym. But I pray you how much moze ſolliſh are the Sorbonits, which gather by this place of Paule that the knée is to be bowed, as often as this name Jeſus is pronounced: As though this worde were a worde which had in the very ſound all the power included. But Paul ſpeaketh here of the honour which is to be geuen to the ſonne of God, and to his maieſtie, and not to the ſyllables eyther ſounded or wrytten. And in this behalfe how much (I pray you) did the pelting pardoners deceiue the people in ſelling this name in golde or painted papers. As though they might reteine either remiſſion of ſinnes, or els the fauour of God thereby. Notwithſtanding, it is not to be gainſaide, but that bowing of the knée, and putting of of the cap are ſymboles of the honour or reuerſe to be geuen to the maieſtie of Chriſt, when this name is heard. And he that uſeth theſe ſymboles ought not to ſtand and ſtay onely in the ſyllables of the name. But to liſt vp his minde with great reuerſe to be geuen to the maieſtie of the perſon, who is ſo named. As for example: when we heare the Quene named in any ſolemne aſſembly, we do our obeſaunce in bailing our bonets, which we do not vnto the letters wrytten in this worde Quene, or to the worde it ſelfe, but vnto her highnes authoritie and royall eſtate.

Petrus Galatinus, wryteth that neuer mā was named Ieſuah, *id eſt*, *Ieſus*. But onely Chriſt the ſonne of God, and ſaith, that Ioue the ſonne of Naue, and Jeſus the ſonne of Sirach, and Jeſus Iofedech were called corruptly Jeſus: becauſe their name is read in Hebꝛue not Ieſua, but Iehoſua. And that Ieſua by interpretation betokeneth ſaluation or ſauour, which pertaineth onely to the ſonne of God: And that Iehoſua doth ſignifie by interpretation *Dens ſaluauit*. Although (ſaith he) theſe thꝛe men named Iehoſua do beare the figure of true Jeſus: for as Naue that ſtrong and mightie man ouercomming his enemies, brought the childꝛen of Iſraell into the land of promiſe, and as the moſt wiſe doctour the ſonne of Sirach gaue in his time many godly & wiſe leſſons: And as the holy Prieſt Jeſus Iofedech did reſtoꝛe and builde the temple of the Lorde: So Chriſt the true Jeſus (the enemies of mankind being vanquiſhed by his ſtrength) brought his faythful into the celeftial land, and by his wiſedome did illuminate the world, clenſing it from errour, and by his holynes (as beynge a prieſt for euer) did builde hym a ſpirituall tēple of liuely ſtones, that is, the Church or congregation of the faythfull. *Hæc Galatinus.*

Our high Prieſt. 27.

A High Prieſt is called in Latine *Pontifex*, and ſo called (as Scauola, wryteth) *a poſſe et facere*, as you would ſay one that is able to do: or (as Varro wryteth) it cometh, *a ponte et facere*, to make a bꝛidge: becauſe the bꝛidge in Rome called *pons ſublicius*, was made firſt of the Prieſtes, and oftentimes repayzed. Now *ſublicus*, or *ſublicium*, betokeneth a proppe, a ſhoze, a poſte, or other like thing to keepe a thing vp. It ſignifieth alſo a pile driuen into the ground for building, whereof cometh this adiectiue *ſublicius*, that is, made of piles or poſtes of tymber. And therefore that bꝛidge at Rome was called *pons ſublicius*: becauſe it was made on piles.

S. Paul in the epiſtle to the Hebꝛues doth ſhew that the dignitie of our high prieſt Chriſt (concerning his perſon) is farre aboue the dignitie of the high prieſt of the old Teſtament in thꝛe thinges.

1. *Gratia plenitudine.*
2. *Fideli interceſſione.*
3. *Efficaci mediatione.*

Concerning the firſt, our high prieſt is called *Chriſtus*, which betokeneth in latin

DDd. y.

vnctus.

Miscellanea prælectionis quintæ.

Col. 2.

unctus, annoynted. For God the father hath annoynted him with the holy ghost and all power, In him dwelleth all the fulnes of the godhead corporally. Agayne, the prophet Dauid sayth: *unxit te deus, deus tuus oleo letitie præ consortibus tuis*. God thy God hath annoynted thee with the oyle of gladnes aboue thy fellowes. Of the fulnes of this oyntment all haue taken. For the oyntment from the head of the high priest Christ, did not onely descende into his bearde, that is, vnto his Apostles & disciples, which being very nigh vnto Christ, were ioyned vnto him as his bearde: but also into the skirtes of his garment, that is, into the extreame and miserable members of his saythfull flocke. By this oyntment are vnderstand all the giftes of grace, as of mercy, meekenes and liberalitie.

Furthermoze by this name Christ, that is, annoynted, is signified both the natures of Christ, that is, the humane and the diuine nature, that Christ as true and very man did receiue the unction, and as God did geue the oyntment.

Finally the high priest of the olde testament was onely man, but Christ was both God and man.

Concerning the second, the dignitie of the person of Christ doth farre excell the priest of the olde testament, in the saythfull intercession for vs vnto the father. For Paul sayth: *Christus assistens*, Christ assisting, that is, being at the right hand of God the father, doth not onely make interpellation for vs, but also standing and assisting, doth offer and exhibite his helpe vnto vs, when we haue fallen and be in daunger, as Iohn the Apostle sayth in his epistle: we haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes.

Concerning the third, the dignitie of the person of Christ is helued to be farre aboue the high priest of the olde testament, in obteyning the end which euery man wiseth for. And this is noted by this word *pontifex*, which touching the etymology of the word doth signifie *factorem pontis*, a brydge maker. And he that maketh the brydge, sheweth at this marke, that the wayfaring man may passe ouer the water, from one bancke to an other. Now Christ is the onely mediatur betwene God and man: who sayth: *Nemo venit ad patrem, nisi per me*. No man cometh to the father, but by me, I am the way, I am the brydge, by whome onely ye may passe through the bancke of misery, to the bancke of felicitie.

Now Christ agayne doth excell the high priest of the olde Testament in the dignitie of place. For the high priest of the olde Testament went into a temple made with mans hand, but Christ our high priest entred into a temple not made with mans hand, that is, into heauen it selfe, which Paul calleth a greater tabernacle, partly, because it receiued moze then the earthly tabernacle, partly, because it concerneth the greatnes of heauenly treasures.

Finally, Christ doth excell the high priest of the olde Testament in a maner of mediation, farre moze woorthy then the rites and ceremonies of the olde Testament. For the priest of the olde Testament when he should pray for the people, entred not the inward tabernacle once for all, but euery yeaere once. Christ entred in once for all obteyning redemption, and with one oblation made perfect for euer them that are sanctified. Therefore Christ our high priest is that lambe which was slayne from the beginning of the world which was verified in righteous Abel, bearing a type of Christ.

Li 22. c. 15

Ephe. 4.

Agayne, the priest of the olde Testament entred into the tabernacle with the bloud of beastes as of goates, and of calves, & the bloud of other beastes. But Christ entred into the tabernacle with his owne bloud. Whereupon the prophet Dauid sayth: *Holocaustum pro peccato non postulasti. &c.* Thou requirest no burnt sacrifice for sinne. Then he sayth: *Ecce venio*. Behold I come, that is to say: I will an oblation and sacrifice for the sinne of the world, which could by no meanes be purged & cleansed by the bloud of beastes.

Last of all the high priest of the old Testament did geue onely temporall and frayle thinges, and prayed only for temporall thinges to be put away. But Christ
our

our high priest gaue eternall things which shall neuer fade nor fall away. The high priest of the olde Testament made intercession onely for the nation of the Iewes. But Christ made intercession for the saluation of all mankinde.

Shoote anchor. 28.

Sacram anchoram soluere, in græke, *ἱεραὶ ἀγκύρας χαλασαίμ*, is a prouerbe, vsed when we flye vnto the vttermoost refuge. It is translated from shipmen which do call the greatest and strongest ancor, *sacram*, the holy ancker which they then cast forth, when they are in extreame danger.

Lucianus vseth this prouerbe, saying: *Audi iam sacram (ut aiunt) anchoram, quam quam nulla vi queas abrumperé.* Heare thou now the holy or shoote ancoz (as they call it) which thou art able to bzeake with no violence. For so he termeth an argument which can not be dissolued.

Euripides sayth likewise: *Mihi ab unica fortuna pendet anchora*: My fortune doth depende of one onely anchoz, that is, one onely hope remaineth vnto me. In hecuba.

Chrisostome doth call the conscience, *ἱεραὶ ἀγκύρας*: because she doth neuer suffer man to be taken away with the violence of lustes (as it were) with a stozme of windes, but alwayes doth resist them. De Lazaro concion. 4.

Anchoras tollere, is prouerbi ally spoken, to entend to goe away, as the shipmen do when they take by theyr ancozs, meaning to remoue.

Fruite hundred folde. 29.

When Christ had told the parable of the sæde vnto a greate multitude, and had applyed the same parable of the diuersitie of sædes, vnto the hearers of the gospel: He did at the last compare the sæde in the good ground, to him that beareth the woꝛde, and vnderstandeth it, which also beareth fruite, and byingeth forth some an hundred folde, some sixty fold, and some thirty folde.

Here may be a question moued, what is ment by the diuers numbers of fruites, as a hundred, sixty, and thirtee.

Some of the olde wꝛiters do expound this same diuersly, and do wꝛest and wꝛithe it to a marueylous strainge sence.

Some of them attribute a hundred folde fruite to virginitie, the sixty folde fruite to widowhood, and to the maryed persons thirty folde. Of this opiniõ is S. Augustin. In quæst. E uang. ca. 7,

Other do ascribe an hundred folde to martyrs, sixty fold to virgins, thirty folde to widowes, and to matrimony they attribute nothing. As though (To be married,) were to be counted that kind of life which is not acceptable vnto God but as a thing onely suffered by permission, yea, and some wꝛiters were not ashamed to define (To be in wedlocke,) is nothing els but to be in the flesh, and to serue wantonnes. But what other thing is this (as Paule sayth) but the very doctrine of deuyls.

Theophylactus ascribeth these fruites, the hundred folde to Anchozites, the sixty folde to Monckes, and the thirty folde to maryed persons. But this kinde of interpretation, are not to assigne the fruites of the Gospell preached, but to commend the states of certayne men, which are had in admiration. As though Christ here should entreate of rewarde to be geuen to them which embrace pietie and godlines. But here is nothing lesse meant, then of rewarde to be receiued in the life to come: but of the fruites to be geuen in this life out of the woꝛde of God. Here is nothing ment what fruites of pietie, virgins, widowes, maryed men, Monckes, or Heremites do bying forth, but how diuersly the woꝛde of God byingeth forth fruite in them that do beleue. It may be sayd, that a saythfull married man may haue an hundred fold and the virgine none, and that he which liueth in the woꝛlde, may haue an hundred fold, and the Anchozite none.

S. Autline in his booke *De ciuitate Dei*, rehearseth that certayne had a moze sorowfull and wicked opinion of this place, which expounded these fruites so, that they said that euery sainte at the day of iudgement, shall obtayne and redeme for his merites them.

them that be damned, to whome God, through the diuers merites of saintes, should geue eternall lyfe. And of this minde were they which thought that no man should be damned eternally, and which thought that the saintes were so mercifull that they would not suffer so many thousand soules to be damned, but that they would pray vnto God for them, that should be damned: vnto the which saintes God can not deny that which they require. Loke moze in that place of S. Austen for this wicked and foolish opinion to be laughed at.

But setting a part all such fonde, false, and vayne opinions contrary one to the other, let vs vnderstand that the frutes of the wordes of God be these which growe out of the word.

The similitude or parable it selfe declareth no lesse. Wherefore is the seed sowne in the field, but that it may bring forth fruite in his kinde: What other thing should the seede of wheat bring forth, but grayne and corne, according to his nature and kinde? So the gospell preached, what other thing should it bring forth out of a godly hart, then that which hath in it selfe, that which it teacheth, and that whiche it deliuereth? Sayth in Christ, amendement of the former life, the knowledge of God, loue towarde God and our neyghbour, and such other are sowne and preached. And what other thing shoulde the preaching of the word of God bring forth, but such frutes?

That which Christ preacheth of an hundred fold, sixty fold, and thirty fold, is to be vnderstand *simpliciter*. For that the Gospell doth bring forth in one saythfull beleuer, moze fruit, in an other lesse fruit, according to the measure of the gift of God. Where we be admonished, not that one and the same measure of sayth, loue, and piety, is to be looked for of all beleuers. But that the same measure shall be different, which difference and equalitie maketh not the beleuers to be enuyed of God. He is no lesse beloued of God, which hath thirty fold, then he which hath an hundred fold. He that wote two talentes, hearde also these wordes: *Euge serus bone*: A good seruant enter in the ioy of the Lord, as well as he that had twonne five talentes. Wherefore they which be perfect, and do bring forth an hundred fold, let them not contemne those which are not so perfect, and bring forth onely thirty fold. On the other side, they which be infirme, and bring forth onely thirty fold: let them not enuy them, which be perfecter, and bring forth an hundred fold,

Loue. 30.

Loue is called in Latin *Amor*, in Græke *ερος*, or *ζυλος*, in Hebꝛue *Ahabah*, and it is deuided into five kindes.

In	<i>Amorem dei,</i>	the loue of God.
	<i>Amorem proximi,</i>	the loue of our neighbour.
	<i>Amorem patriæ,</i>	the loue of our countrey.
	<i>Amorem seculi,</i>	the loue of the world.
	<i>Amorem sui,</i>	the loue of himselfe.

Loue of God.

Loue of God is both set forth in Deuteronomy, and also in Luke, where it is written: Thou shalt loue thy Lord God with all thine hart, with all thy soule, with all thy strength, and with all thy minde.

Ad Deme-
triadem. Of this loue speaketh S. Hierome saying: *Felix illa conscientia, in cuius corde præter amorem Christi, quæ est sapientia, castitas, patientia atque iustitia, nullus alius versatur amor*: Happy is the conscience of that man, in whose hart beside the loue of Christ (which is wisdom, chastity, patience, and righteousness) none other loue is conuersant.

Sermo. 10 S. Bernard vpon the Canticles sheweth how God loueth vs, and how we ought to loue him, his wordes be these. *Dilexit nos deus dulciter, sapienter, fortiter. Dulciter, quod carnem induit, sapienter, quia culpam cauit, fortiter, quia mortem sustinuit: Disce ergo Christiane*

go Christiane a Christo, quomodo diligas Christum. Disce amare dulciter, ne illece, prudenter, ne decepti, fortiter ne oppressi amore domini auertamur. That is to say: God loved vs sweetely, wisely, and strongly, sweetely in that he tooke vpon him our sinne: wisely and warely, for that he auoyded sinne: strongly, because he sustayned death. Learne thou of Christ (O Christian) how thou mayest loue Christ, learne to loue sweetely, to loue wisely, to loue strongly: sweetely least being other wise inticed: wisely, least being deceiued: strongly, least being oppressed, we turne away from the loue of the Lord.

Hugo sheweth the difference betwene the loue of God, and the loue of the world after this maner: *Amor mundi a principio dulcis esse videtur, sed finem amarum habet: amor vero dei ab amaritudine incipit, sed ultima eius dulcedine plena sunt.* The loue of the world at the beginning seemeth to be sweet and pleasant, but it hath a sower end. Contrariwise the loue of God beginneth with bitterness, but the last end of it is full of sweetnesses.

Loue of neighbour.

The loue of thy neighbour is set forth in infinite places of the scripture. I will alledge but onely two.

The first is in Tobie: *Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias* What which thou hatest to be done to thy selfe of an other, take heede that thou at any time do not the same to him. The like wordes spake Christ in the Gospell of Matthew: whatsoeuer you would that men should do vnto you, euen so do ye to them.

Alexander Seuerus did set vp in euery corner of his place this posie: *Quod tibi non vis fieri, alteri ne feceris.* That thing which thou wilt not to be done to thy selfe, do it not to an other man.

The second place of scripture is written in the Epistle to the Romaines, He that loueth an other, hath fulfilled the law. For this: thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnes, thou shalt not couet: and if there be any other commaundement, it is briefly comprehended in this saying, euen this: Thou shalt loue thy neighbour as thy selfe. Loue doth not euill to his neighbour, therefore is loue the fulfilling of the law. Rom. 13.

S. Austine sayth: *Sola charitas est qua vincit omnia, & sine qua nihil valent omnia, que ubicunque fuerit, trahit ad se omnia:* that is. Onely loue and charity is that which banquisheth all thinges, and without which all thinges are nought woorth: which loue wheresoeuer it shalbe, it draweth vnto it all thinges. De doctri. christiana.

Agayne in an other place he sayth: *Non putes tunc amare seruum tuum, quando eum non cedis: aut tunc amare filium tuum, quando ei non das disciplinam: at tunc amare vicinum tuum, quando eum non corrigis* Non est ista charitas, sed languor. Ferueat charitas ad emendandum & corrigendum. Si sunt boni mores delecent, sin autem mali emendentur. That is to say: Do not thinke that thou dost then loue thy seruant, when thou dost not beate him: or than to loue thy sonne, when thou dost not chastise him, or than to loue thy neighbour, when thou dost not correct him. This is not loue, but faintnes. Let loue be seruent to amend and correct. If the maners and conuersation be good, let them delight thee, but if they be euill, let them be amended. Super epi. Ioan.

We may conclude the loue of our neighbour in these wordes of Seneca: *Deum amabis, si illum in hoc imitaberis, ut velis omnibus prodesse, nulli nocere.* Thou shalt loue God, if thou wilt follow him in this thing, to will to profit all men, and to hurt no man. De form. vitæ.

Loue of our cuntry.

Concerning the loue of our cuntry, although I haue spoken somewhat before in the first Tome, yet I will bring in here what may be spoken of the cuntry *pro et contra*, by two interloquours. The first is named *Philopatrios*, the second is called, *Misopatrios*.

Philopatrios.

Miscellanea prælectionis quintæ.

Philopatrios.

Your countrie you ought to haue in such store,
 That nether parents nor children you ought to loue more.
 And because against this you shall not say nay,
 You shall heare what diuines and other do say.
 As vpon the Psalmes Austen doth comment,
 These wordes he hath concerning this entent.
Valde patriam ille execratur.

Qui sibi bene putat cum peregrinatur.
 He hath his countrie in much indignation,
 Which thinketh himselfe wel in his peregrination.
 The wilde beaſt (ſayth Caſiodore) louing his denne,
 May be a ſpeciall preſident for all maner of men:
 To loue their countrie and therein to remaine,
 And for the loue of it to abandon no payne.
 The byrdes of the ayre loue their owne neſt,
 And the beaſtes in the woodes do go to their reſt.
 The fiſhes to their holes themſelues do betake,
 And ſhould man then his countrie leaue and forſake?
 It is writtten of Plato very noble
 That we be not borne to our owne commoditie,
 Our countrie the chiefest part doth require,
 And our frendes and kinne the next part doth deſire.
 Vlyſſes the politique (as Homere doth ſay)
 Deſired with his life to be at a ſtay,
 If to his countrie he might come ſo neare,
 That he might ſee the ſmoke but once appeare.
 He willing (ſayth Periander) for thy countrie to die,
 Thou canſt purchaſe (ſaith Horace) no greater glorie.

Misopatrios.

In the epiſtle of Caſſiodore the nine and thirtie
 Theſe wordes I read concerning our countrie,
Interdum expedit patriam negligere
Ut ſapientiam qui poſſit acquirere.
 Of our countrie ſometyme we muſt haue negligence,
 To purchaſe wiſedome, witte and experience.
 And I read in Euripedes a Poete of Grecia,
 Theſe two verſes intreating *de patria.*
Omnis quidem aer penetratur ab aquila,
Omnis vero terra, ſiro forti patria.
 As the Eagle in the ayre doth finde a playne way
 Finding nothing her flight to ſtoppe and to ſtay:
 So a man that is ſtrong counteth euery place,
 To be his owne countrie be it neuer ſo baſe.
 Plutarchus to Traiane the Emperour, being Maſter of the ſchole,
 Doth count him an idiothe and a very ſtarke foole
 Which counteth the Moone to ſhine more clere and bright
 At Athens then at Rome, and there to geue more light:
 So he that counteth one place better than another,
 May be dame Morias owne naturall brother.
 Socrates being demaunded where he had his natiuitie,
 Answered the whole world to be his native countrie,
 Ariſtophanes in Greeke geueth this ſame ſpell.
 That there is his countrie where a man lieth well,
 Where learned Pythagoras the courſe of Aſtronomie:
 Where obteyned Socrates his ciuile mortalitie:
 Where gatte Ariſtotele the ſcience of Philoſophie:
 By ſitting ſtill at home in his owne countrie:
 Nay, ſume went to Egypt, and ſome to Babilonia,
 Some to Italy and ſome to Sicilia.
 To a woodcocke I may him very well compare,

which

which to no place but to his countrie will at any time repaire.
 For when her bill is in a hole she thinketh her selfe well,
 And so doth he which loueth euer in his countrie to dwell.
 Seeke sayth the Scripture, and so shall you finde,
 Both treasures for the body, and also for the minde.

Loue of the world.

The loue of the world is declared of S. Iohn to consist in these three things.

1. Epist. 2.

In { The lust of the flesh.
 The lust of the eyes.
 The pride of life.

The lust of the flesh comprehendeth all filthy and carnall desires.

The lust of the eyes comprehendeth aswell all wanton sightes, as the greedy desire of money. Salomon sayth: *Non satiantur oculi avari diuitis*: The eyes of a rich covetous man are neuer satisfied. Agayne the sonne of Syrach sayth: *insatiabiles oculi cupidi*: the eyes of a covetous man are insatiable.

The lust of the pride of life comprehendeth ambition, boasting, desire to haue honour, and to beare rule.

Whatsoever the naturall or carnall man doth, he doth it eyther for the loue and lust of the filthy pleasure of the flesh, or for the riches of the worlde, or els for baynes ambition.

Concerning the loue of the flesh, I remember two olde verses.

*Nescio quid sit amor, nec amoris sentio nodum,
 Sed scio, si quis amat, nescit habere modum.*

Propertius hath a lyke saying.

Elegia. 15.

Scilicet in insano nemo in amore videt.

Plato sayd, that all they which were in loue, liued in an others bodye, and were dead in their owne. Theophrastus beyng demaunded *quid esset amor*, what thyng loue might be, answered, *animi otiosi affectus*: the affection of an idle minde or soule.

When a certayne Eunuche was taken in act wyth a concubine of the king of Babilon, the king demaunded of Apollonius, what he did iudge to be done wyth the Eunuche. What (sayth he) but that he liue? The king marueiling at this answer, Apollonius sayd: loue will enforce him to suffer all torment and payne And therefore sayth the Poet.

Hei mihi quod nullis amor est medicabilis herbis.

Who is me which with loue am so indured,
 That my loue with no herbes can be cured.

Concerning the loue of riches, Virgil writeth: *Quid non mortalia pectora cogis, auri sacra fames.*

Concerning the loue of honour, & bearing of rule, Bernard hath a notable saying: *O ambitio ambitientium crux, quomodo omnes torques? omnibus places? nihil acrius cruciat, nihil molestius inquietat, nil tamen apud miseros mortales celebrius negotijs eius.* That is to say: O ambition the crosse of ambitious men, how doest thou bere all men how dost thou please all men: Nothing doth bere moze vehemently, nothing doth disquiet moze greuously, and yet nothing is moze frequent and solemne among miserable men, then the affaires of ambition.

Loue of our selues.

The loue of our selfe is called in Grecke *φιλαλβια*, selfe loue of the which Aristotle Aenaid. 3. entreateth in his Ethikes. That *φιλαλβια*, is a perilous monster, and byingeth forth Lib. 9. ca. 8 almost all mischieses (as the holy man Maximus recozbeth.) De charita cent. 3. 56.

Philantia omnium cogitationum affectus inducentium causa constituitur. Ex hoc enim generantur tres concupiscentia cogationes, etiam fortissima, nempe crapula, auaritia, et inanis gloria. Caterum ex crapula nascitur scortationis cogitatio, ex inani gloria superbia.

CCe. i.

That

Miscellanea prælectionis quintæ.

What is to say: Philantia, selfloue, is the cause of all cogitations gendring affections. For of it are gendred these cogitations of lust, that is, of gurmandise, of couetousnes, and of vayne glory. But out of gurmandise springeth the cogitation of whozedome, and out of vayne glory springeth the cogitation of pride.

Socrates saith, if a man in the theater or sporting place should commaund all shoemakers to arise, and none but they, they onely would arise. Likewise if he should commaund Smithes, Brasiers, Cleauers, and all other Artificers to arise by their selues, and none but they, they onely would arise. But if he should commaund and say: Now arise you all that be wise and iust, than all would rise. Here you may see howe the moste part being foolish, yet seeme to them selues to be wise.

Diogenes being demaunded what was the hardest thing in the whole course of nature, answered: *Nosce seipsum*, a man to know him selfe. And Demosthenes did say, that the easiest thing of all things, was for a man to flatter & deceiue himselfe.

Aesope sayd, that euery man did carry two wallets or bags, the one before him, and an other at his backe. And that he doth put into the wallet that is before, other mens faultes, and casteth his owne faultes into the bag that is behinde. Whereupon Cicero saith: *Est, nescio quomodo, ut magis in alienis cernamus, quam in nobis ipsis, si quid delinquitur.*

It commeth to passe, I cannot tell how, that we see further in other men, then in our selues, when any thing is done amis. And as Menander writeth, *ταυτορ ονδεις εμολογει κακοτροπον*: No man knoweth himselfe to be euill.

Flattery. 31.

To flatter in the Latin is called, *assentari*, *adulari*, & *blandiri*. Valla in his elegancies sheweth the difference betwene these these verbes.

Assentari, saith he, is to flatter any body, affirming his sayings, and vpholding his yea, and his nay, or praysing him to much, or els many times otherwise then the truth is, to the end to get some profit and aduantage thereby, and it is properly in wordes. And therefore this kinde of flattery called *Assentation*, is not in any brute beast, but onely in man. *Adulari* is to flatter an other man in humbling him selfe, and being seruisable about him, and to labour in such fashions to winne and get his fauour, whether it be by voyce and wordes, or els by gesture of the body, or by any other way and meane whatsoever it be.

Nonnius Marcellus saith thus: *Adulatio est proprie canum, blandimentum quod ad homines consuetudine translaturum est.* Adulation properly signifieth the fauning and leaping of dogges vpon their maisters, from which property by translation it is applied to men onely, by vse of speaking, and not by proper signification of the word. Some Grammarians fourme *adulor*, of the word *aula*, which is latine for a Princes court where such flattery is very much vsed, and is commonly called holy water of y court by chaunging the diphthong *Au* into *V* long. But Valla holdeth with them that do deriue *Adulor* of the Greke word *δουλος*, which is in lattin *seruus*. For *adulari* is a seruite thing, and is only in such as can abide to be subiect and bound to an other body which is not in honest men.

Blandiri betokeneth to flatter, properly by touching and handling, and by vnproper vsing by a Metaphor translated to the partes of the body, and many times to the minde.

The Hebrewes do say that this word *Patha* betokeneth to flatter, of the which word is very like that the Grecians borrowed this verbe *πειθο*, which betokeneth to perswade with flattering wordes.

Agaynst all maner of flattery Salomon in his proverbes hath a worthy saying: Prou. 27. *Meliora sunt vulnera diligentis, quam oscula blandientis.* Better are the woundes of a leuer, then the deceitfull kisses of a flatterer.

In Psal. 97. S. Austine writeth: *Quod duo sunt genera persecutorum, scilicet vituperantium et adulantium, sed plus persequitur lingua adulantis, quam manus persecutis.* There are two

two kindes of persecutoꝝ, that is, of raylers and flatterers. But the toung of the flatterer doth moze persecute, then the hand of the persecutour.

Adulator (sayth Gregory) *est qui palpando incedit, sed cauda ferit.* A flatterer is a scorpion which flattereth by sayning, but geueth a ierke wyth his tayle.

Antisthenes sayd, that it was better *incidere in chóraxas, quam chóloxas.* It is better to fall into the handes of Hauens, than into the handes of Parasites. For flatterers do corrupt the mynde of the liuing, the Hauens eat onely the bodies of the dead.

Aristonimus was wont often to say: *Ligna dum augent ignem consumi ab ipso: sic opes dum alunt adultores ab eis ipsis perire.* That the greater fire the wood maketh, it is consumed of the fire. Euen so riches (while they nourish flatterers) they are deuoured of them.

Sainct Fraunces. 23.

Sainct Fraunces was the first inuentor and authoꝝ of the Minozite fryers. He Vincent. lib. 3. cap. 11. par. 3. titu. 24. liued about the yeaꝝe of the Loꝝd 1208. Many thynges are wrytten of him which are recordeꝝ in *speculo historiali Vincentij*, and in the thirde Tome of the hystoꝝie of Antoninus. He liued as they wryte in his youth in aboundaunce of riches, in vanities of the woꝝld, in pastimes, in wantonnes, and vnchast songes, and was very prodigall. And thus he liued vnto the 25. yeaꝝe of his age, and than (as they wryte) conuerted to great holynes. In so much that beside many other miracles (which he is repoꝝted to haue don) he was called Franciscus Seraphicus, by applying thys piece of Scripture vnto him, *Ascendit super Cherubin, et volauit super pennas ventorum.* He rode vpon the Cherubin, and did flie vpon the winges of the windes. But how aptly this piece of Scripture is applied vnto Fraunces, I referre it to the godly and learned, who be expert in the sacred Scriptures. It maketh as much for Fraunces, as a shoulder of mutton is meate for a horse. But because some of the schole diuines do place the oꝝder of Angels named Seraphin, aboue the oꝝder called Cherubin, and for that Fraunces (as they say) went vpon Cherubin, and was placed in the oꝝder of Seraphin, therefore they call him: *Fraunciscum Seraphicum.* O be-
trainspidiores, O noctuas in sole caligantes. O men moze vnslauery then the Wöete, O Döwles and Bustards not able to see in the none day, which do make such shamefull applications of the sacred woꝝd of God: because I will not be tedious, I wyll shew two trisling toyes, oꝝ rather bayne fables which are wrytten of hym. First the deuill (say they) tempted him of a greuous téptation of the lust of the fleshy: Which Fraunciscus perceiuing (putting of his clothes) did beat himselfe with a very hard and sharpe coarde, sayng vnto him selfe: *Eia asine sic te manere decet.* O Assie so it becometh thee to remayne. But when the temptation did not depart: going forth at the döꝝes in a very sharpe winter, he thꝛew hymselfe naked into a great heape of snow, and made of the snow seuen balles, which he setting befoꝝe hym, spake to his body after this maner: Behold (sayth he) thys greater balle is thy wife, other foure be thy childzen, two male, and two female: the other two be thy man seruaunt and maidservaunt. Make hast therefore to put them on, because they die for colde. This is very good stuffe, and a very mete way (*si dijs placet*) to restrayne the inward concupiscence and lust of the fleshy.

The other thing which is repoꝝted of him is this. Two yeaꝝes befoꝝe his death, he saw in a vision as it were, one of the Seraphins in the ayꝛe, hauing fire winges, his handes spꝛead abroad, and his fæte ioyned together, and fastened to the crosse. Two of the winges were erected aboue his head: he had two spꝛed forth to flie, and with the other two he couered all his whole body. Fraunces at the sight was maruellously astonied, and did both feare and reioyce. He feared to see the fearfull fastening to the crosse. He reioyced that the Seraphin did so graciously and fauourable loke vpon him. And when he had thought with him selfe a long tyme, what thys vision ment, at the last he saw a miracle that the like was neuer heard befoꝝe. For there appeared in his owne handes and fæte (as it were) the token of fastning of

Miscellanea prælectionis quintæ.

naples. His right side appeared as though it had bene pearced with a speare: and in his handes and fete there appeared certayne long markes of hard and long naples. When this man of God saw this wonderfull sight, and that God had indued hym with such a pæcious treasure, he thought to conceale it from all men, rehearsing often tymes in his mouth thys saying of the pꝛophet: *in corde meo abscondi eloquia tua, ut non peccem tibi.* I haue hidden thy woꝛdes in my hart, that I may not sinne vnto thee. He bare in his side the wound as long as he liued which was not sene, but onely of his bꝛother Elias the Frier, and that by chaunce.

Alexander the Pope, the fourth of that name, beyng elect Pope at Naples, about the yeare of the Loyd 1254. in the first yeare of his popedom, straightly commaunded, that the Friers should go and dwell in the mount Aluernia, where these markes were made in the body of S. Fraunces, and that they should neuer depart from thence, and sent certayne letters, in which he declareth that he saw with hys owne eyes these markes in Fraunces.

This they wꝛote of Fraunces, with mo other lies, wherewith I am ashamed to blot the cleane paper.

One mery stoy commeth to my remembꝛaunce by the meanes of rehearsing the winges of Seraphin. I heard of a Frier, which alwayes in his sermōs, did shew forth a feather, which he affirmed to be one of the feathers of the winges of Gabriel: by which he pꝛoled from the simple people great summes of mony. At the last in his bꝛonkennes this feather was taken out of his bore, and coales put in the stede therof. At the next day (which was S. Laurences day) when in his sermō he thought to pull out his feather out of his bore, he found nothing but coales. And beyng dismayed, and yet intending to cloke his knauery with so great a lie as the other was, taking the coales in his hand, sayd to the people after this maner: A god people what a miracle is this? the feather of Gabriels wing is turned into S. Laurences coales. For these be the very coales wherewith S. Laurence was burned. Such were the frutes of our holy Friers, and confirmed to be true by the authoꝛitie of the holy fathers. If this be not pagents of Antichrist, I thinke there be none. But thanks be to God the Friers with the whole rable of their religion are sent out of this Realme thether, from whence they came, that is, to their father of Rome.

Brethren. 33

Brother in the Latine tongue is called *Frater*, boꝛne of one and the same parents. And it is named *Frater*, *quasi fere alter* as Aegidius doth teach, and Gellius after hym.

Some authoꝛs do deriue it of the græke woꝛde *φράτωρ*: For the Grecians do call those that be nêre ioyned together in company: societie, or otherwise, *φράτορας*, And they call the fellowship it selfe *φράτρια*.

Frater, is in græke *ἀδελφος*, as ye would say, *Frater uterinus*: bꝛother of one wombe because *ἀδελφος*, commeth of this woꝛde *ἄελφις*, which signifieth a wombe, and *α*, is put for *δμοος*: as ye would say, *ὁμοδελφος*, a like bꝛother.

And it is called in the Hebꝛue Ach: And it signifieth in the Scripture not onely a bꝛother that is boꝛne in the same wombe, but also it signifieth a nephew, a cousen germane, a kinsman. As in the gospell of Mathew, it is sayd of the bꝛother of Christ not that they were called brethren, *uterni*, but that they were cosen germanes, *fratres* children.

As Iude, Simon, Ioses, James, & Iohn, which were called the bꝛethꝛen of Christ, yet they were but cousen germanes vnto him. *Frater*, also betokeneth a neighbour, & specially him that is of one religion. As Paule bleth it in many places of his epistles; and specially to the Coꝛinthians, where he sayth: *Si quis, quum frater appelletur fuerit fornicarius aut auarus*: If any that is called a bꝛother, be a fornicatoꝛ or conetous.

A bꝛother is here called and meant of Paule, to be of one pꝛofession of Christ. And note here that none may be called moꝛe pꝛoperly *Fratres*, bꝛethꝛen, then Christians, and

Gel.lib.13.
Cap.10.

1. Cor. 5.

and that for sondry and diuers respectes.

First, for that they are the sonnes of our father, that is, of God: whereuppon they pray, saying: *Pater noster qui es in celis*. Our father which art in heauen. 1.

Secondly, because they be regenerate of our mother, that is, of the church disposed vnto Christ, in the vnyty of our fayth and baptisme. As Paule sayth to the Ephe- 2.
sians: *Vnus Deus, una fides, unum baptisma*, One God, one faith, one baptisme. Ephe. 4.

Thyrdly, because we be adopted of Christ into his brethren, as Austen doth be- 3.
ry well declare.

Fourthly, because we are bought al with one price, that is, wth the blood of Christ 4.

Fiftly, because we p^{ro}fesse one & the same religion, that is the ch^{ri}stian religion. 5.

Sixtly and lastly, because they shall be enobled with one heauenly dignitie, and 6.
blessed enheritanuce.

By these notes ye may learn one godly document, that is, that a ch^{ri}stian which loueth not his brother, but hateth him, or doth hurt him by any maner of meanes, eyther in person, or in goodes, he doth lose the p^{ri}uiledge, title, and appellation of a brother. First he loseth to be called the sonne of God, because he is made the child of the deuyll, as S. Iohn sayth vnto the Iewes: *Vos ex patre diabolo estis*: You are of your father the deuyll. Secondly, he loseth the participation or communion of holy 1oan. 8.
things done in the Church. Thyrdly, he loseth the benefite & remedie of the blood of Christ.

Vnworthie. 34.

S. Paule writeth to the Romanes: *Christus cum adhuc infirmi essemus, secundum tem- 1.
pus pro impijs mortuus est*. &c. that is, Christ when we were yet of no strength at his time dyed for the godly. Doubtles one will scarce dye for a righteous man: but yet for a good man it may be that one dare dye. But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ dyed for vs. Paule in these wordes setteth forth th^{re}e things.

First, the great benefite that was geuen to mankinde, that is, the sonne of God geuen to death for vs.

Secondly, he maketh a collation or comparison by the which the hope of the faythfull is greatly confirmed.

Thyrdly, he sheweth that we ought not onely to hope, but also greatly to gloze, and reioyce of this loue of God toward vs.

Ye doth wth an amplification eraggrate, that Christ dyed not for all maner of men: but for them which were vnwo^rthy of all helpe and mercy. Wherefoze, he calleth vs *Infirmitas*, weake destitute and voyde of all helpe and succour. And when men themselues would not gladly die: by this it appeareth how great the charitie of Christ was toward vs, which would die for vs that were weake wicked, sinners, enemies, and vtterly vnwo^rthy.

These two particles, *pro iusto & bono*, may be expounded two maner of wayes. For the Grecians do read here in this place *ὑπὲρ δικαίου*. Which we may interpr^et both in the neutre gender, for a iust & righteous thing, & also in the masculine gender for a righteous man. If it be takē neutrally, for a righteous cause, then the meaning is, that they which haue deserued death, would be loth to die with a quiet and patient minde. Likewise, if *δικαίου*, here be takē for a good thing or cause, the meaning is, that mē will offer theselues to death for some p^{ro}fitable or welbeloued thing. As p^{ar}ets for their child^{re}, the husbands for their wiues, marchants for their marchandise.

Origen expoundeth it of the martyrs which suffred death for Christ, *qui verē bonus est*, which is good in dede.

Other do rehearse Decios, Curtios, Godros, and Philenos, which all willingly died for their countrie. All they might be counted to be enforced by some iust and p^{ro}fitable cause to suffer death. For it semed to be a iust cause to render such thanke and fauour vnto the countrie, that they would die for the cause thereof.

Miscellanea prælectionis quintæ.

Ad algati.
quæst.

Chrysostome vnderstandeth: *Per Iustum & bonum*: a iust and righteous man. And to Chrysostome do consent the most parte of the learned, although Hierome both expound: *δικαιον καὶ ἀγαθόν*. substantiuely, for a iust and good cause.

Whiche Paule doth say, *Vix pro iusto*, scarce for a righteous man, and addeth, *for sit an pro bono*. peradventure for a good man, this may be the cause. That they which may same sometime to dye for other (which appeareth very rarely) the thing being well considered and weyghed, may be counted for theyr owne, and not for an other mans cause, eyther for that they desire some glozy thereby, or els that they see them selues subiect to all kinde of aduersitie, which when they cannot suffer they had rather dye then liue. How much Decij, Curtij, and such others did differ from the pure loue of Chyist, it may be declared by many argumentes.

First, they were not of the same dignity and woorthines that they might be compared with Chyist. For the life which they lost was not of equal price. Furthermoze (will they, nill they) they shoulde haue once dyed, and peradventure at that time when theyr host was vanquished and slayne of theyr enemies, and death hanging ouer a mans head, which cannot be auoyded, maketh a man the bolder to dye, which is reported of Solon: For he, when he was called to beare weapen against Pyssistratus the tyrant, being demaunded with what boldnes he onely durst attempt this so bold a deed, beside other answered, *Seneſtute*, by mine olde age. For whē he saw that he was not like to liue long, he easely perswaded him selfe to put him selfe in aduerture to dye for his countrey.

But Chyist, when he was in no poynt subiecte or gilty to death, and purposed to die for our sake, he declared a much moze great loue toward vs, the they had to their countrey. They dyed for theyr wiues, for theyr children, for th elatues of theyr countrey: But Chyist would be slayne and dye for vs being weake, for vs being sinners, for vs being enemies, for vs in all respectes being vtterly vnwoorthy. They by theyr death sought theyr glozy and prayse, and were had in admiration of all men. But Chyist sustayned a death most reprochfull and infamous. In so much that he was numbred and counted among theues and murderers: When notwithstanding he was the most innocent of all other.

Finally, they in theyr death had no respect of God, but what so euer Chyist did, he did it by obedience to the eternall God his father.

Therefore, we (if we respect other, our owne selues, or Chyist which suffered) we can finde none other cause of his death, but the mere loue of God toward vs: for we were so miserable, so vtterly lost, and so vnwoorthy, that we could by no merite of ours allure God to loue vs. For we were neyther iust nor god. But it came, I say, onely of the mere loue and mercy of God through Chyist to vs.

This particle, *Secundum tempus*, at this time may be referred to the death of Chyist, which hapned not at all times, but at that certaine time, which was prescribed, and appoynted of God. Therefore S. Paule sayth that Chyist was geuen, when the fulnesse of time was come.

S. Ambrose vnderstandeth, *Secundum tempus*, of the thre dayes by the which space Chyist did lye in the graue.

Epilogus. 35.

Epilogus, is the last part of an oration which the latine men do call *conclusionem*, or *perorationem*. The Rhetoricians do make thre partes of an Epilogus.

Enumeratio.
Amplificatio.
Commissio.

By enumeration, repetition is made of thinges that were spoken before. It is called in Græke, *ἀνακεφαλαιωσις*. id est, *Recapitulatio*.

By amplification the mindes of the hearers are stirred & moued to be attentine.

By

By commiseration the hearers are moued, and bowed to pittie and compassion.

Prouince. 36.

Prouincia, is called in the Græke *παρχια*. And it is properly that region which is gotten by warres.

The first region that was called a prouince was Sicilia as Cicero teacheth.

The Romaines in old time called *prouinciam*, any out region or farre countrie that they had subdued vnto their dominion, empire and iurisdiction, and held in the same prouince their power by a liuetenaunt sent thither to gouerne and rule it. And because that those persons which were admitted and sent by the Romaines to rule in any prouince were sent thither as officers and with commission, and with great charge, therefore the very office it selfe of ruling in any prouince, was also called in latine *provincia*, and thereof by a metaphoz all the burden and labour, or busines of doing in any maner of office, or thing to be done, is called in latin speaking *provincia*.

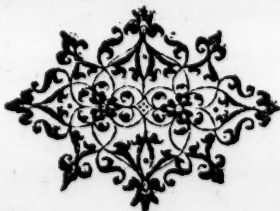
The Printer to the reader.

The author of this booke (good christian reader) purposed as in his first treatise doth well appeare, to answer, yea, rather to confound certayne seditious and rayling billes, cast into the pulpit, by some obstinate, and malignant papists, being aggrieved (as is their wont) to haue their deuillish opinions, & worse liues touched with the troth of Gods most holy word, and doctrine. Who when he had corrected this his booke agayne, and orderly placed ashwell his prelections, as Miscellanes, desired that they might be printed according to the copy thereof. Fully minded to haue fixed his answers to their billes in the end of this his second edition. But preuented by death, (no sinall lacke to christian profession) I could not obteyne that which he promised, which if hereafter shall chaunce to come to my handes, I will (God willing) in the printing thereof do mine endenour. In the meane season, I hartely besech thee, accept in godly part, and read, and read agayne that good and learned mans worke, now faythfully and truly corrected and amended.

(*)

Farewell in him that lyueth for ever.

Anno Domino. 1571. 24. Aprilis.



A diligent Table of the most notable thinges, matters, and wordes contained in the first Tome of this booke. This letter (a) signifieth the first side of the leafe, and the letter (b) signifieth the second side of the same leafe.

A.

A ante A.

Aron, whether he sinned or no in causing a calfe to be made. 203.b
Aron of necessitie constrained to fashion a calfe. 204.a

Aron iudged of some learned men greatly to haue offended, because he feared mā more then God. *ibid.*

Aron attributed vnto the Idole the vnspokeable name Tetragrammaton. *ibidem*

Aron described, he bare 4 type and figure of Christ. he was forbid to enter into the land of promise. he had fourer formes. His apparell, and signification therof. 202.b

A ante B.

Abell and Caine, the misteries thereof. 8.a

Abell signifieth banitie. 8.b

Abell the figure of Christ. *ibid.*

Abdias wordes attributed to John are most horrible. 57.a

Abraham, the wordes whereof it is compounded. 119.a

Abraham, the father of the circumcised. whether he was a Prophet and a Priest also. why his name was chainged. His parentes were Infidels, he was an Idolater first. *ibidem*

Abrahams sayth counted for righteousness. 210.b

Abraham iustified befoze circumcision. *ibidem*

Absteriti. who they were. 19.a

A ante C.

Achan espied by Lorth. 37.b

Achilles horse tolde befoze hand his maisters death. 51.b

Actions of the body are gouerned by three vertues. 72.b

Actions of man about iocounde recreations, are obserued with three circumstances. *ibidem*

Acatus diuers of that name. 168.b

Acatus Bishop of Amidense, his noble acte. *ibidem*

Accidenties do neither feede nor nourish. 165.b

Action of baptysme requireth Gods promyses to be recited.

A ante D.

Adam & Mahusalem concluded all the yeares of the first age. 98.a

Adam, how long he liued, and when he died. *ibidem*

Ada after the death of Abel, purposed to lue continēt for euer. 101.a

Adam, whereof he tooke his name. 106.b

Adam, whether he bitterly lost the image of God, or no. *ibidem*

Adam whether he sinned in pride and idolatry. 108.b

Adam whether he sinned more greediously then Eue. *ibidem*

Adam whether he forke newe hys fault and fall. *ibidem*

Adam where he was buried. *ibid.*

Adam the figure of Christ and of the Church. 112.a

Adonibezecke did cut off 4 thombes and toes of 70.kinges, and had the like done vnto him. 165.a

Adolefcentiores viduas deuota. what is to be obserued in those wordes of Paule. 161.b

Aduersaries argumentes against the true Church, answered. 173.b

Adrianus the Emperour cryed out and sayd: *Turba medicorum perdidit Celsorem.* 10.b

Addition is of 4. sortes. 40.a

Adde and take away from the scriptures, thoroughly discoursed. 45.a

Adde and take away from the scriptures, how many wayes it may be done. 45.b

Adulterers, none suffered to bee at Sparta. 47.b

A ante E.

Aedilis an officer, what it is. 9.b

Aegyptus est totius mundi horreum. 122.b

Aetius a Sirian taught Christes equalitie with the father in substance. 107.a

Aenad & Iuri. what they signifie, and how the 70. were decreaued. 207.a

A ante G.

Agatho the Pope professed obedience to the Emperour. 30.b

Agar without aspiration, what it signifieth. 136.b

Agapha vntowritten verities. 60.a

Agar written with *choet.* what it signifieth. 137.a

Agelaus modestie expressed. 73.a

Agar and Sara, what they do signifie. 136.b

A ante L.

Alexander depriued married priestes. 2.b

Alexander made a decree that no mā should heare the Masse of a priest concubinary. *ibid.*

Alexander decreed 4 the Pope should be chosen onely by Cardinals. *ibid.*

Alexander buffeted and beate in his chamber of Hildebrand. 3.a

Alexander died in prison. *ibidem*

Alanus, many of that name, what they were, & what they wrote. 9.b

Alexander 4 great felliche at Charlus, Philip his Philicion recouered him. 10.a

Alexander as he dronke Philips position gaue to him Parmenions letters. *ibidem*

Alcozan an Arabicall worde. 13.a

Alcozan signifieth a gathering together of commaundementes into one booke. *ibidem*

Alcozan famed by Mahomet to be sent from God by the Angell Gabriell. *ibidem*

Alcozan containeth most shamefull and abhominable lyes. *ibid.*

Alcozan the booke of 4 Turkes and Sarazens. *ibid.*

All kindes of enchauntmētes, incantations and forceries, are made by the couenaunt of disceitfull friendship with Sathan. 24.a

All thinges necessary for saluation written. 41.b

Alexander Seuerus spared not to put to death his familiar friend Metronius. 46.b

Albion, why this realme of Englad is so called of some. 164.b

Almes how it is a remedye for sinne. 180.b

Almes of it self doth not iustifie. *ibid.*

Almes geuing, how to be vnderstand in Luke. *ibid.*

Allegozia defined. 188.b

Allegozies, how and of whom they ought to be entreated. 191.b

Allegozia defined of Augustine and Hierome. *ibid.*

Allegozies much bled in Oratours and Poets, and to what end they are bled in 4 Scriptures. *ibidem*

Allegozies elegantly writtē by Basilaphatus and Fulgenius. 192.a

Allegozie differeth from a type. *ibid.*

Allegozies, their conditions. 194.b

A ante M.

Amentata halia. what they be, & what they signifie. 13.a

Amurathes the Turkish Emperour tooke in battell the Citie Chessaonica fro the Venetians. 19.b

Amurathes killed Aladillans king of Hungary. *ibidem*

Ambrase writteth that all 4 Apostles were married, Paule & John onely excepted. 26.a

Amos, what maner of man he was there is no certaine tradition. 53.a

Ambrase Bishop of Millane described. 90.b

Ambrase very like vnto Plato in many respects. *ibidem*

Ambrase when he lay a sleepe in his cradle, a swarme of Bees couered his mouth and face. *ibidem*

Ambrase wrote many incorrupt and pure bookes. *ibidem*

Ambrase

The Index or Table.

Ambrose sentences are most firme
pillers of the fayth. *ibidem*
Ambrose excommunicated the Em-
perour Theodosius. 91.a
Ambrose caused Theodosius to
make a law that 30. dayes should
be prescribed, before sentence were
geuen. 91.b
Ambrose his argumentes agaynst
praying to saintes. 160.a
Ambrose iudgement of the marriage
of priestes discussed. 169.b
Ambrose taunted of Hierome for ex-
cusing Peters denying of Christ
by an allegory. 194.a

A ante N.

Anselme a Monk and Archbishop
of Canterbury. 2.b
Anselme condemned the marriage of
Priestes. *ibidem*
Anselme accused R. Henry. 1. before
Palschalis. 2. being Pope. *ibid.*
Anselme goodes confiscate and he
deprived fro his bishopricke. *ibid.*
Anselme Archbishop of Canterbury
after Lanfranke. *ibidem*
Anselme 3. in number. *ibidem*
Anselme Bishop of Lukes. *ibidem*
Anselme made Pope by the craft of
Hildebrand, and named Alexander
the second. *ibidem*
Anselme made the glose called *Glosa*
interlinearis. 3.a
Anthony could not cause Cicero
to die, as long as hys Orations
called *Philippica*, do endure. 13.a
Anathematizati who they were. 19.a
Anabaptistes decide the person of
Christ. 21.b
Anthones fire a belement inflam-
mation of the body. 23.b
Anthones fire called in Greeke,
ερωπιλας. *ibidem*
Antiochus commanded the Scrip-
tures to be burnt. 40.b
Antiochus dyed miserably. *ibidem*
Antiochus an image of antichrist. *ib.*
Antiochus what he was. 48.b
Antiochus married his sister vnto
Ptolomeus Epiphanes. *ibidem*
Antiochus caused his sister to kill
her husband Ptolomie sitting at
meate. *ibidem*
Antiochus subdued the Jewes that
dwelt at Hierusalem. *ibidem*
Antiochus spoiled the Citie Hieru-
salem, commanding the lawes to
be burned and destroyed. *ibidem*
Antiochus constrained the Jewes
to eate swines fleshe. *ibidem*
Antiochus caused the temple of the
Lorde to be called the temple of
Jupiter Olimpicus. *ibidem*
Antiochus his cruelty. *ibidem*
Antiochus smitten with an incurable
plage. *ibidem*
Antiochus had worzmes boyling out
of his body. *ibidem*
Antiochus fleshe so stanche, that no
man could abide him. *ibidem*
Angelus Politianus a ma excellent-
ly learned in Greke and Latine. 49.a

Antithesis betwene Christ and the
deuill. 67.a.b
Antropomorphica, why condemned of
heretic. 79.a
Anna, how many were of that name,
and what childrey they had. 84.b.
85.a
Antithesis the figure what it signi-
fieh. 89.b
Annus magnus, or **Annus vertens**, contai-
neth 12554. yeares. 103.b
Angelus, what it is, and what it signi-
fieh. 122.b
Angels entertained of Abrahah and
Loth. *ibid.*
Angels created of God. *ibid.*
Angels nothing so excellent as the
sunne of God. *ibid.*
Angels made of God with other
creatures. *ibid.*
Angels when they were made, a cu-
rious question. *ibid.*
Angels are celestiall Ambassadors. 123.a
Angels what maner of bodies they
tooke. *ibid.*
Angels are substances, and not qua-
lities. *ibid.*
Angels caried Lazarus bealy dead,
into Abrahams bosome. 125.b
Angels very swift & speedy. *ibid.*
Angel did kill in onenight. 185000.
ibid.
Angels wherthey divided into nine
compantes or no. *ibid.*
Angels wherfoze called dominations,
principalities, and powers. 124.a
Angels, what honour ought to bee
geuen vnto them. 124.b
Angels, when, and why called Arch-
angels. *ibid.*
Angels called Cherubin and Sera-
phin. *ibid.*
Angels be causes remote and instru-
mentall. *ibid.*
Angels ought to be sought vnto nei-
ther with prayer nor with Sacra-
mentes. *ibid.*
Angels ought to haue no temples
built vnto them. 125.a
Angell forbad John to worzship him. *ibidem*
Angell worzshippers nūbred among
the heretickes called *Angelicos*. *ibid.*
Anabaptistes described. *ibid.*
Anabaptist call heretic maintained of
the followers of Menno. 125.b
Angry men and wayward are to be
restrayned fro all offices and func-
tions. 162.b
Angry man how he differeth from a
mad dogge. *ibid.*
Anger hath destroyed many mē. *ibid.*
Anger, the discommodities and dis-
payle therof. *ibid.*
Anage defined, and an example of it. 188.b
Anabaptistes do oftentimes strue a-
mong the selues about allegories. 194.a
Anabaptistes, proofes of them selues
improved. 200.b
Antichrist in what nation he shall be
borne, and of what tribe, & wher-

of he shall come. 56.a
Antichrist under the name thereof is
comprehended the whole kingdome
of false teachers. Antichrist shall
shew him self as it were a god. An-
tichrist defined of Bernard. 56.a.b
Antichrist how declared of S. Paul. *ibid.*
Antichrist is called & aduersary and
vicar of Christ. *ibid.*
Antistratics, who so called. *ibid.*

A ante P.

Apollo, author of Physicke verses,
and musicke. 5.a
Apollo in heauē is called Sol, in earth
Liber pater, in hell *Apollō*. *ibid.*
Apollinis oraculum, a prouerbe. 5.b
Apostles alledge alwayes in their
writings the scriptures. 13.b
Apostles vled lots. 37.b
Apologia, what it signifieth. 39.a
Apocrypha reiected. 42.a
Apostles wrote that which they
taught before by mouth. 43.b
Apostles more perfectly instructed
after Ascension of Christ. *ibid.*
Apocalips, wherof it cometh, and
what it signifieth. 45.b
Apocalips not counted of some amōg
the Canonick Scriptures. *ibid.*
Apocalips iudged Canonick scrip-
ture, and the very worzke of John
Euangelist. *ibid.*
Apocalips interpreted by Irenaeus. 46.a
Apocalips came forth in the end of
Domitians raigne. *ibid.*
Apocalips dedicated to & Churches
of Asia. *ibid.*
Apocalips containeth nothing con-
trary to & Apostolick doctrine. *ibid.*
Apocalips containeth the article of
Iustification by the blood of the
Lambe, and many other necessary
doctrines. *ibid.*
Apocalips doth lively set forth An-
tichrist hys reuelation and last de-
struction. *ibid.*
Apocalips doth not much swaue
fro the vision of Ezechiel. *ibid.*
Apocalips the booke proceeded fro
the holy Ghost. *ibid.*
Apparitions of the dead are illus-
ions. 53.b
Apparition of Samuell was an illu-
sion of Sathan. 54.a
Apostolus, wherof it cometh. 54.b
Apostles are of fower sortes. *ibid.*
Apostoli were certaine Magistrates
at Athens. *ibid.*
Apostles composed the Articles of our
fayth, called the Crede. 92.b
Apostles being fewe went forth into
all the world. 182.b
Apostles manifestly declined from
the Bishops and Church of Hieru-
salem. 188.a

A ante Q.

Aquinas iudgement touching origi-
nall sinne of Mary. 201.b

A ante R.

Argus had an 100. eyes, what is
signified thereby. 10.a
Argus

The Index or Table.

<i>Aristocratis</i> , what it is.	19.b	blasphemously faith) ca not be pro- ued out of the Scripture.	69.b	teares.	ibid.
<i>Arrians</i> deuide the person of Christ.	ibid.	A ante S.		Augustine heard a boyce in y garden saying: Tolle lege, tolle lege.	ibid.
<i>Art</i> whercof deriued.	22.b	<i>Art</i> , in Hebrew, betokeneth beatum, blessed.	85.a	Augustine reading a peece of the new testament, was throughtly conuer- ted.	ibid.
<i>Art</i> defined diuers waies.	ibid.	<i>Art</i> iria destroyed vnder Sardanap- palis.		Augustine tormented with the tooth- ache.	8.b
<i>Art</i> defined.	ibid.	<i>Art</i> irians tooke away much golde and silver from the temple.	35.b	Augustine healed by the prayers of hys brother.	ibid.
<i>Art</i> deuided into <i>Theorica</i> , <i>Speculatiua</i> , & <i>Effectiua</i> .	ibid.	A ante T.		Augustine short winded.	ibid.
<i>Art</i> sometime signifyeth craft and sub- tillie.	ibid.	<i>Athens</i> described.	5.b	Augustine persuaded by Ambrose to read the Prophet Esay.	ibid.
<i>Art</i> in Greke called τεχνη.	ibid.	<i>Athens</i> called Cecropia.	ibid.	Augustine baptised of S. Ambrose at Millaine at Easter.	ibid.
<i>Arithmetike</i> , <i>Geometry</i> , <i>Musike</i> , and <i>Astronomie</i> , be called <i>Mathe-</i> <i>maticall</i> sciences, & wherfore.	23.b	<i>Athena</i> , called of the Grekes <i>Miner-</i> <i>ua</i> .	ibid.	Augustine was baptised with <i>Flu-</i> <i>p</i> pius, and hys owne sonne <i>Deoda-</i> <i>tus</i> being 10. yeares olde.	ibid.
<i>Artes</i> and occupations bled with handes, are called <i>mechanica artes</i> and wherof.	ibid.	<i>Athenians</i> taught the vse of oyle, the maner to plowe and to sowe cozne.	ibid.	Augustines apparel neither too cost- ly nor too base.	ibid.
<i>Arioli</i> , what they be.	24.b	<i>Athenians</i> made lawes thre in nu- ber, and what they were.	5.b. 6.a	Augustine at hys table not to sumpt- uous.	ibid.
<i>Archippus</i> Pauls discipie.	33.a	<i>Atheniensium</i> inconsulta temeritas. a pro- uerbe, and what it meaneth.	6.a	Augustine very barbarous.	ibid.
<i>Artemisia</i> dzonke her husbandes hart when he was dead.	34.a	<i>Atticus</i> testis, vel attica fides, a prouerbe, and what it meaneth.	ibid.	Augustines dischion against backe- biters at hys table.	ibid.
<i>Artemisia</i> built that sumptuous se- pulchre called Mausoleum.	ibid.	<i>Athanasius</i> did flee to Constantine.	30.b	Augustine the cite of Hippo being besieged) fell into a feuer.	ibid.
<i>Arthur</i> king, what he was, how he liued, and how he dyed.	46.b	<i>Athanasius</i> accused falsely of a cer- taine woman.	87.a	Augustine being sicke, did read the Psalme of repentance.	ibid.
<i>Arthur</i> wound to death besides Glasterbury.	ibid.	<i>Athanasius</i> cleared him selfe from Hagwike and murther.	87.b	Augustine at hys meales toured rea- ding and disputing.	ibid.
<i>Atropagites</i> neuer wrote any playe or comedy.	47.a	<i>Athenobozus</i> , hys worthy admoni- tion vnto Augustus touching an- ger.	162.b	Augustine was bishop 40. yeres. ibi.	ibid.
<i>Atreus</i> paines in hell swage sharper and greater, when any is infected with hys heresie.	48.a	A ante V.		Augustine liued 76. yeares.	ibid.
<i>Arbitramur homine iustificari fide absque ope- ribus</i> , expounded by <i>Diogen</i> .		Augustine, where he was borne.	7.a	Augustine dyed in the yeare of our Lorde. 437.	ibid.
<i>Atreus</i> confuted by manifest Scrip- tures.	66.a	Augustines mothers name <i>Monica</i> .	ibid.	Augustine and Ambrose dyd sing to- gether Te deum, answering one an- other.	ibid.
<i>Atreus</i> sonne to Ammonius descri- bed.	85.a	Augustines brothers name <i>Pauli-</i> <i>gus</i> .	ibid.	Augustine a wonderfull president of Gods vnspeakable mercy.	ibid.
<i>Atreus</i> heresies and subtilties.	85.b	Augustines maisters name <i>Manli-</i> <i>us Theodozus</i> .	ibid.	Augustine the Emperour.	10.b
<i>Atreus</i> , how many persons he did allure to hys opinion.	ibid.	Augustine learned the 9. liberal sci- ences without any instructor.	ibid.	<i>Audentes</i> , what they were.	19.b
<i>Atreus</i> stirred by emulation and en- uie to bitter hys new doctriu.	ibid.	Augustine hated y Greke tong.	ibid.	<i>Augetes</i> , what they be.	ibid.
<i>Atreus</i> fled into Palestine.	ibid.	Augustine geuen to fleshly lust at the age of 16. yeares.	ibid.	Augustinus <i>Struchus</i> calleth the Pope a God.	31.a
<i>Atreus</i> convicted in the great Con- cell of Nice,	ibid.	Augustine loathed the sun-ble stile of the holy Scriptures.	7.b	Auncient fathers interpretation, when to be reproued, and when to be admitted.	59.a
<i>Atreus</i> receaued letters from Con- stantine the Emperour, and the copp thereof.	86.a	Augustine a Maniche for the space of 9. yeares.	ibid.	Auen <i>Esras</i> hys interpretation vnto hys place, <i>tulit eum deus</i> .	102.a
<i>Artemius</i> arme falsely reported to be cut off by <i>Athanasius</i> .	87.a	Augustine kept a concubine.	ibid.	Auncient fathers what names they gaue to their children.	112.a
<i>Aristotle</i> prince of all Philosophers, whom he had to hys maisters and teachers.	89.b	Augustine went to Rome against hys mothers will.	ibid.	Authozity of the law dependeth vpon God.	138.b
<i>Aristotle</i> had Alexander the Empe- rour to hys scholer.	ibid.	Augustine sicke of a feter at Rome.	ibid.	<i>Authenticum</i> , wherof it cometh.	164.b
<i>Aristotle</i> author of Alexander the Emperours death.	90.a	Augustine an Academicke, who ind- ged all thinges to be doubted of. ibi.		Augusta the Emperours wife wrote Hexametre verses to her husband.	169.a
<i>Aristotiles</i> sect called <i>Secta Peripatetico-</i> <i>rum</i> .	ibid.	Augustine went to Millaine to S. Ambrose.	ibid.	Augustines indgement of the mari- age of priestes in y olde law.	170.a
<i>Aristotiles</i> eyght in number of that name.	ibid.	Augustine neither a Maniche nor a Catholike.	ibid.	Auncient fathers austere and cruell against Marimony after y bowe.	173.a
<i>Aristotle</i> named of Plato a mule. ib.		Augustine marped a wife when he was of y age of 30. yeares.	ibid.	Augustine repugnant to him self co- cerning mariages after the bowe.	174.a
<i>Arke</i> of Noe, and the length of the cubites thereof.	103.a	Augustines wife not mariagable by two yeares.	ibid.	Augustines minde concerning cere- monies.	185.a
<i>Arator</i> wrote vpon the Actes of the Apostles in verses.	106.a	Augustines concubine departed fro hym.	ibid.	Augustines minde concerning schis- mes made through vniworthy com- municantes.	185.b
<i>Archegeta</i> defined.	135.b	Augustine tooke the second Concu- bine.	ibid.	Authozity of the pynatine Church greater then the authozity of the Pope.	70.b
<i>Atropagites</i> were indges, and not Philosophers.		Augustine asked counsel of Simplic- ianus, how he might come to the truth.	ibid.	Barba-	
<i>Artemius</i> by earnest request gat li- bertie to the Jewes which were in bondage in Egypt.	206.a	Augustine became a Christian. ibid.			
Article of the Trinitie (as <i>Cocetus</i>		Augustine poured out abundance of			

The Index or Table.

B.

B ante A.

B Arbarous workes sometime to be read. 21.b
 Babilo head of all Chaldie. 34.a
 Babilon built by Semiramis, or as the Hebrewes say, by Manroth the Giant. *ibid.*
 Babilon enlarged by Sinus. *ibid.*
 Babilon had walles of incredible greatnes, 50. cubites in bredth, and 300. cubites in height. 34.a.b
 Babilon had walles, the compasse wherof were 480. furlonges. *ibid.*
 Babilons walles so broad that two waynes might meete together. *ibid.*
 Babilons walles beautified with 100. gates of brasie. *ibid.*
 Babilon one of the 7. wonders of the world. *ibid.*
 Basilus Magnus built an hospitall for wayfaring & needy men. 35.b
 Baptising onely in y^e name of Christ, why it was done. 69.a
 Baal, by incense offered unto hym, what Hierome understandeth thereof. *ibid.*
 Babilons, two in number, as Cosmographers do write. 103.b
 Babilon so called, a confusio labijs. *ibid.*
 Babilon called Chayrum, and now Hayer. 104.a
 Babilon nigh unto Egypt in the coastes of Arabia. *ibid.*
 Babilon, which it was, fro whence Peter wrote hys epistle. *ibid.*
 Babilon the seate of the great Souldan. *ibid.*
 Basilus Magnus, who was hys father, where he was Bishop, and who he had to hys maister. 106.a
 Basilus stode stiffely agaynst the Emperour Valence. *ibid.*
 Basilus prayed for the Emperour Valence. *ibid.*
 Baal, in the masculine gender, what it signifieth. 204.a
 Baal and Baalim in the Hebrew, what they are. *ibid.*

B ante E.
 Belinus made 3. Archflamines, 1. a Londō, 2. at York, 3. at Carleil. 4.a
 Belinus made Deuonmarke tributary unto hym. *ibid.*
 Belinsgate made by Belinus. *ibid.*
 Belinus made the Tower of London. *ibid.*
 Bees brought hony into Platoes mouth. *ibid.*
 Beautifying of Churches, not to be reprobued when they be ended. 36.a
 Beastes cruell as Beares & Lions would not touch Christian Martyrs. 37.a
 Beda an English man bozne, for the modesty of hys life called Venerabilis Beda, with hys whole life. 105.a
 Beastes hauing fower secte, fower of them are namely forbidden to the vse of man. 139.a

Beastes granted to the vse of man what kinde of them. 138.b
 Bel, Baal, or in the Latine Belus, the first king of Assyrians. 204.b
 Bedek, in Hebrew, what it signifieth, 208.b
 Bethel, a Citie of y^e tribe of Benjamin and Ephraim. How farre distant fro Jerusalem, and by what other name it was called. 215.a
 Bethel called of Jacob, the house of God. *ibid.*

B ante I.

Bishops inuention in controuersie betwene R. Henry 1. and Paschall 2. Pope. 2.b
 Bias one of the 7. wise men. 9.b
 Bias caried all his goods with him. *ibid.*
 Bishops accused eche other before Constantine the Emperour. 30.a
 Bishop of Rome hath no iurisdiction on ouer other Bishops. *ibid.*
 Biblion, what it signifieth. 33.a
 Bishops of the Churches are called angels. 46.a
 Bishops or priestes in euery church were called Cardinals. 50.b
 Bishops and priestes with common counsell governed y^e Church, and when they were first of distinct and severall office. 96.a
 Bigamie disallowed by y^e Scriptures and by auncient fathers. *ibid.*

B ante L.

Bladud attempting to slye, brake his necke. 4.b
 Blessed is he that continueth to the end. 22.a
 Bloudshedders reuenged of God him selfe. 97.a
 Blasphemia deuised into two parts. 213.b
 Blasphemie agaynst the holy Ghost shall neuer be forgiven. *ibid.*
 Blasphemie, how it is defined. 214.a

B ante O.

Bozne not to our selcus. 1.a
 Bookes of Machabers not Canonically. 4.b
 Bookes of Machabers counted Canonically of S. Austen, but how. *ibid.*
 Bookes of Machabers not Canonically, by the iudgement of Melito Bishop of Sardinia, of Origen, Hierome, and others. 5.a
 Bookes none to be receaued except they consent with the Scriptures. 42.a
 Bonifacius the 3. obtained hys prerogative of the Emperour Phocas. *ibid.*
 Bonum is take for comodum. 75.b
 Bonum mulierem non tangere, how to be vnderstanded. *ibid.*
 Bonum, what things it requireth to be obserued. *ibid.*
 Bowing of the knee and incuruation of the body, wherin condemned. 105.a

B ante R.

Britaine made one Monarchie, by Almusius Dunwallo, Duke of

Cornewall. 4.a
 Baggers boast of the holy Ghost to commend their straunge doctrines. 44.a
 Bruno Timozbachius, a man of incomparable learning. 157.b
 Bialent Serpent a figure of Christ. *ibid.*
 Bitania, whercof it is so called. 164.a
 Brutus, why that name was geuen to Iulius Brutus, and of whom it was geuen. *ibid.*
 Bitania hath no maner of proportion or analogie with thys name Brutus. *ibid.*

B ante V.

Building of Temples not reprobued. 36.a
 Bull, did like the feete of a Harry, with hys tounge. 37.b
 Burdens of the law which our fathers were not able to beare, be bitterly ceased. 74.a

C.

C ante A.

C Carleil built of Ail. 4.a
 Canterbury built of Ail. *ibid.*
 Castiodorus was first a Senator of Rome, and afterward a Monk. 4.b
 Castiodorus wrote vpon the Psalter, and many other godly and learned bookes. *ibid.*
 Canah, signifieth to possesse. 8.a
 Cain the type of Antichrist. 8.b
 Cane the Emperour of the Tartarians. 23.a
 Care hath as much land vnder hym almost as Asia, Africa, and Europa hath. *ibid.*
 Cane hath y^e great region called Cathay vnder hym. 23.b
 Cathay deuised into nine realmes. *ibid.*
 Cathay wonderfull riche in golde and siluer, graine, wine, and such other necessaries. *ibid.*
 Cathay hath people y^e honour Christ as God, but they are not baptised. *ibid.*
 Carnall affections make the whole man darke. 24.a
 Cardinall vertues fower in number, what they be, and why so called. 27.a
 Cardo, the hooke of a dooze. *ibid.*
 Capitolum the greatest tower in Rome set vpon the mount Saturnus. 35.a
 Capitolum, built of king Tarquinius superbus. *ibid.*
 Capitolum called the temple of Iupiter set in the cleue called Tarpeius. *ibid.*
 Capitoliū, named a capite hominis found there. *ibid.*
 Capitolum, called before arx Tarpeia. *ibid.*
 Capitolum numbred of Hazianzene among the 7. wonders of the fflg. the

The Index or Table.

the world. *ibid.*
 Cardinals, from whence they came, and what they were. 50.b
 Cardinals began but lately. 51.a
 Cardinals why they were commaunded to weare red hattes. *ibid.*
 Catholick defined, and how it is defined. 95.b
 Catholicum medicamentū, catholica præcepta, catholica peccata, why so called. *ibid.*
 Cataclismus, what it is. 103.b
 Calvary, why so called. 111.b
 Calvary, whether Adā's head were there buried. *ibid.*
 Cains murder wiped away in the Cataclisme. 116.a
 Canaan, two thinges to be obserued in hym. 118.a
 Cathari, Petrus Badius chiefe author of heretickes so called. 123.a
 Calf, why they made an image thereof rather then man. 203.b
 Cathedra Moſis, defined. 211.b

Cante E.

Certaine commit robbery and theft, that they may so geue to the poore. 36.b
 Cerinthus peruersly built hys doctrine of the voluptuous reigne of Christ for the space of 1000. yeres vpon the Apocalips. 45.b
 Ceremonia, diuinely writtē and defined. 73.b
 Ceremonies, some appointed by God, and some by man. *ibid.*
 Ceremonies being in number superfluous complained of S. Augustine. *ibid.*
 Ceremonies of the Jewes to be kept not mortall simpliciter. 74.a
 Ceremonies legall, wherefore bled of Paule. *ibid.*
 Cecilius Cyprianus, by what names he was called, where he was borne, and what he was. 87.b
 Cerdon of a subtle & buſtedfast wit, where he was borne. 96.a
 Cerdoniani, the heretickes tooke their name of Cerdon, and what their heresie was. *ibid.*
 Certaine notes and rules to vnderstand the holy Scriptures. 126.a
 Cethura Abraham's wife. 136.b
 Ceremonies of the Jewes not pernicious immediately after Christes Passion. 179.a
 Ceremonies of the Jewes were pernicious after sufficient preaching of the Gospel. *ibid.*
 Ceremonies haue alwayes bene diuers. 185.a
 Ceremonies vsed with great libertie in the primitive Church. *ibid.*
 Centum viri, who so called, and how many in number. 206.b

Cante H.

Christ, King and Priest. 21.b
 Christ as king fought for vs. *ibid.*
 Christ as Priest offered for vs. *ibid.*
 Christes Disciples being yet rude

and rawe, could not beare weighty and heauy matters. 27.b
 Christ reigneth in the Church as chief head and ruler. 31.a
 Christes example of working on the Sabbath day. 144.a
 Christ requirerh none other intercessor but a deuoute minde. 160.b
 Christ to bee inuocated, the circumstances thereof. *ibid.*
 Christ alone searcheth the reins and hart. *ibid.*
 Christ alone present in all places, Christ is omnipotēt, is most wise, Christ hys will is alwayes ready and most perfect. *ibid.*
 Christ in these wordes (Thys is my body) what he ordeined. 165.a
 Christes earthly body is not earthly nature of the Sacrament of the body and blood of Christ. 165.b
 Christ is of greatest antiquitie. 183.a
 Christ onely is to be heard. *ibid.*
 Christ is set before vs to followe. 183.b
 Christ is the prince of peace. 194.b
 Christes reigne dreamed of some in these dayes to be a corporall reigne. 195.a
 Christ bringeth peace to the godly, and to the wicked trouble. *ibid.*
 Christ, with what garment he was apparelled. 203.a
 Christ, as an high Priest in what he excelleth the high Priest of the olde Law. *ibid.*
 Chrysostome writeth an Homelye De Anathemate. 19.a
 Chrysostome willett no mā to be punished Anathemate. *ibid.*
 Church, concerning onely Christ, is Monarchia. 19.b
 Church concerning Bishops & preachers, is Aristocrata. *ibid.*
 Church concerning the people, is Democrata. *ibid.*
 Christen name first geuen at Antioche. 20.b
 Christians so called, a chrismate sacro. 21.a
 Christians in these dayes lacke the fruites of true Christians. *ibid.*
 Christians do acknowledg one king, one Sauour, and one head. *ibid.*
 Christians cōfesse one sacrifice for the remission of sinnes which is the death of Christ. *ibid.*
 Church signified by Rachell and her beautie. 22.b
 Church is bound to finde them that are not able to labour. 35.b
 Church hath golde, not to be kept, but to be bestowed. *ibid.*
 Church taught whē the new Testament was not written. 43.b
 Church neuer without the spirit of God. *ibid.*
 Church dependeth only of the mouth and voyce of God. 44.a
 Church the authoritie thereof commended agaynst heretickes. 44.b
 Chrysostome a great prayler of Paule. 47.b
 Church, Churchyardes, & parishes,

appointed by Dionisius. 50.b
 Churches beganne not to be builded sumptuously before the time of Constantine the great. 57.a
 Chrysostome what he was, where he was borne, of what linage he came, and of whom he was conuerted to the faith. 62.a
 Chrysostome had to his scholemaster Eusebius Emisenus. *ibid.*
 Chrysostome by whom made Deaco and Priest. *ibid.*
 Chrysostome Bishop of Constantinople after S. Ectarius. *ibid.*
 Chrysostome did see Helichius in his dreame. *ibid.*
 Chrysostome tooke hys name of eloquence, and therefore was called golden mouth. *ibid.*
 Chrysostome had gift to heale all manner of diseases. *ibid.*
 Chrysostome ordeined prayes to be sayd in the night against the Arrisians. 62.b
 Chrysostome deposed unworthy Priests. *ibid.*
 Chrysostomes wordes digested into 5. Tomes. *ibid.*
 Chrysostome counted a proude and ambitious man. *ibid.*
 Chrysostome molested by false brethren, by courtiers, by heretickes, and by heathen men. *ibid.*
 Chrysostome did eate alone without company. *ibid.*
 Chrysostome was alwayes sickly. *ibid.*
 Chrysostomes cōtentions with S. Euerianus, and Theophilus, and the occasions thereof. *ibid.*
 Chrysostome rebuketh very sharply Eutropius, lying before the altar. 63.a
 Chrysostome accused of the court to be an vnnecessfull man. *ibid.*
 Chrysostome, wherefore the Emperesse Eudoxia was soe against hym. *ibid.*
 Chrysostome reprehendeth the slyuer image of the Emperesse Eudoxia, which was set by by the Church of Sophia. 63.b
 Chrysostome sharply toucheth Eudoxia, whom he calleth Herodias. *ibid.*
 Chrysostome where he was taken of a fever and dyed. *ibid.*
 Chrysostome, Peter and John the Apostles appareth to hym before hys death. *ibid.*
 Chrysostomes sanctimony of life. *ibid.*
 Chrysostome called of Theodoretus Magnus Iohannem, & doctor orbis terrarum. *ibid.*
 Chrysostomes errors. *ibid.*
 Church in Christes time, began in the manner. 66.a
 Church of Constantine the great receaued many priuileges. *ibid.*
 Church defined by S. Paule. 68.b
 Church, where to be founde Aulnes sayng thereof. *ibid.*
 Christ, complementū & proprium obiectum baptismi. 69.b
 Church since Vincentius Lirinensis time

The Index or Table.

- time hath bene much corrupted. 182.a
- Church, when it errecth. 183.a
- Church of Rome why it ought now to be forsaken. 186.a
- Church of Rome at the beginning was holy. ibid.
- Church, her signes and markes doe not alwayes appeare outwardly. ibid.
- Church when it appeared not outwardly. 186.b
- Church of God extincte at no time. ibid.
- Chauod & Chaued, in the Hebrew, what they signifie, and how they are written. 207.a
- Chaire of penitence, how it is taken. 211.b
- Church primatine, greater then the authoritie of the Pope. 70.b
- Church is as it were Hagoge. 71.a
- Church is a witnesse of the doctrine of the Apostles. ibid.
- Cante I.
- Cicero, how hys ancestozs tooke that name. 12.b
- Cicero saved Hieremius from death by hys eloquence. ibid.
- Cicero before hys death sawe a Raven smite a Diall out of hys place. ibid.
- Cicero hys garment bitten of the same Raven before hys death. ibid.
- Cicero hys head and handes smit off by Hieremius, and brought to Anthony, and set over a place of iudgement at Rome. ibid.
- Cyprian laboured to the people to recreate an erreate person. 19.b
- Cyprian called Tertullian hys Minister. 88.a
- Cyprians faultes in doctrine. ibid.
- Cyprians conflictes with his aduersaries. 88.b
- Cyprians kinde of stile. 89.a
- Cyprians banishment and Martyrdom. ibid.
- Circumstances in number three betwene the new Testament and the olde. 127.b
- Cyprian and Cypillus how they are to be understood writing vpon the Sacrament of the Lordes Supper. 165.a
- Cyprians minde concerning schismes. 19.a
- Circumstances of person putteth vs in remembrance of many thinges. 209.b
- Cante L.
- Clement and Ignatius to be beleued before Ambrose and Chrysostome. 26.a
- Clement and Anacletus names falsly alleaged. 32.b
- Clement not a immediate successour of Peter. ibid.
- Clerus, what it signifieth, and why the Clergy are so called. 37.b
- Clerus, signifieth patrimonye or an acre of ground, or a garden. 38.a
- Clerus, signifieth a woyme that destroyeth hony combes. ibid.
- Clerus, called of some Pyrausta. ibi.
- Clement rehearseth a notable history of Iohn. 57.a
- Cleophas described, and what it signifieth. 101.a
- Cante O.
- Constantine, the sonne of Constantinus a Duke of Rome. 28.b
- Constantinus sent to Britaine to recover the tribute. ibid.
- Coil King of Britaine. ibid.
- Constantinus tooke Helena Coils daughter to wife. 29.a
- Constantinus with hys wife Helena, returned to Rome. ibid.
- Constantine begotten at Charlus, and boyne of Helena being a concubine. ibid.
- Constantine became so valiant that he was surnamed the great Constantine. ibid.
- Constantine an Idolater. ibid.
- Constantine sacrificed to Idoles by the impulsion of hys wife Fausta. ibid.
- Constantine vanquished Maxentius. ibid.
- Constantine became a Christian, but not baptised before hys old age. ibi.
- Constantine purposed to be Christened in the founte Iordane. ibid.
- Constantine caused the booke of the Gospells to be caried before hym. ibid.
- Constantine made the Bible to be copied out, and to be sent through the whole Emppire. ibid.
- Constantine saw a signe of the crosse in the element shining like fire. ibid.
- Constantine heard an Angel saying, in hoc vince, in this signe of the crosse overcome thou. ibid.
- Constantine how many yeares he was Emperour. ibid.
- Constantine baptised of Eusebius bishop of Nicomedia. ibid.
- Constantine died at Nicomedia, and was buried at Constantinople. ibi.
- Constantine Christened of Pope Siluester, as Iacobus Philippus sayth. ibid.
- Constantine could not be healed with Physitions. ibid.
- Constantine counselled by Priests to bathe him selfe in the blood of young children. ibid.
- Constantines Leprosie a fable. ibid.
- Constantine put one of the nails wherewith Christ was crucified, vpon hys bridle, the second in his helmet, and threwe the third into the sea. ibid.
- Constantine Christened the 65. yere of hys age, and the 31. yere of hys Emppire. ibid.
- Constantine baptised after the death of Siluester 5. yeares. ibid.
- Constantine rebaptised, as Iodorus sayth. ibid.
- Constantine baptised of Melchisedes as Gratianus writeth. 29.b
- Constantine was baptised. ibid.
- Constantine made Baptisterium at Rome. ibid.
- Constantines Donation geuen to Siluester failed. ibid.
- Constantine sayd to the Priests, ye can not be iudged of men. 30.a
- Constantine did not thinke of preheminence of the Bishop of Rome, when he spake of the Bishops of the Nicene Council. ibid.
- Constantine exercised authority ouer the Bishops. ibid.
- Constantine commanded the Bishops to a generall Council, appointing time and place. ibid.
- Constantine writeth sharpe letters in the behalfe of Athanasius. 30.b
- Constantine did iustice Cilianus. ibid.
- Constantine confirmed the definitions of the Bishops concluded in Councils. ibid.
- Constantine embraced the decrees of the Nicene Council. ibid.
- Constantine sent into exile Arius with a xi. of hys followers. ibid.
- Constantine commanded the bookes of Arius to be burnt, and all that kept them to be put to death. ibid.
- Constantine was the first president of the kinges of Britaine had priuilege to weare close crownes. ibid.
- Colossis, a town of Phrygia, destroyed with an earthquake in the time of Nero. 33.a
- Colossians converted to the faith by Archippus and Epaphras. ibid.
- Colossians turned from the faith by false Apostles. ibid.
- Colossians were perswaded that angels were authoys of our saluation. ibid.
- Colossi, Images of horrible greatness. 33.b
- Colossi, some were 30. cubites high, some 40. some 70. ibid.
- Colossi of the sunne 70. cubites high made by Colassus scholer to Apollonius. ibid.
- Colossus had a thumbe that few men might fadome. ibid.
- Colossi 12. yeares in making. ibid.
- Colossi cost 300. talentes for a making. ibid.
- Colossi named of Aristotle, a brazen pillar 600. cubites high. ibid.
- Colossica onera, great burdens. ibi.
- Colossicus vir, a mighty, huge, and tall man. ibid.
- Constantine the v. called Iconomachus in derision. 80.b
- Constantine why he was called Copronymus. ibid.
- Councils assembled vnder the Romanish Bishops for the extirpation of the Popes aduersaries & Gods true doctrine these 500. yeares. 83.b
- Cohen, what it signifieth. 101.a
- Contempt of parentes, how wicked before God. 118.b
- Corinthus, a famous city of Achaia of whom it was builded. 134.a
- Corinthus, first called Cerithera. ibi.
- Corinth, by whom overthrowen. ibid.

The Index or Table.

Concubine in the Hebrew tongue what it is called, and what it signifieth. 136.b

Concubinatus of the Romanes not counted matrimony. 137.a

Conditions of circumstances are to be observed, when the Church of magistrate make any lawes. 140.a

Councils, which did grievously erre. 151.a

Councils, of what sort are to be admitted. 152.a

Council of Constance when it began. 176.a

Council of Constance tooke away one kinde of the Sacrament. 168.b

Council of Constance condemned John Hus. 168.b

Council of Constance hath two contrarieties. 168.b

Conscience of men terrified with preaching of the lawe. 180.b

Conscience is purged by repentance. 180.b

Common consent how it ought to be admitted. 132.b

Conscience defined. 196.a

Conscience divided into 8. kinds, and the definition of every of them. 196.a

Conscience, how it is reformed. 197.b

Constantinus the Emperour had Haphnutius in great honor above all other men. 105.b

Confessors to be present at a malignant Council, it is unlawfull. 105.b

Corinthians abuse of the Lordes Supper condemned of S. Paul. 105.b

Council of Neocesar, and the Synode of Gregory & younger, what they decreed touching a woman marrying two brethren. 75.a

Cante V.

Curtius dyed willingly for hys constancy. 1.b

Cure of the Church committed to Priests. 29.b

Cante Y.

Cyrus the king cast out to be denuded of wilde beasts. 34.a

Cyrus nurced of a bitch. 34.a

Cyrus chosen king of the Persians. 34.a

Cyrus slain of Comiris & 200000 Persians. 34.a

Cyrus hed cast into a vessel of bloud. 34.a

Cyrus first called Agadatus. 34.a

Cyrus so named of a river in Persia. 34.a

Cyrus could call all the men of hys host (which were innumerable) by their owne proper names. 34.a

Cyrus made a Gallery of golde and Ivory, and such a costly place, that it was counted one of the 7. wonders of the world. 34.a

Cyrus life written by Herodotus in Greek. 34.a

Cyricum, a notable citie of Bithynia. 35.b

D.

Dante A.

D Arke, why the body is so called. 24.a

Darkenesse of vs are the carnall senses. 168.b

Daniell the Prophet, of what stocke he came. 132.a

Daniell brought of king Darius vnto Media. 132.a

Day, what may be understood thereby. 135.b

David was called Christ of the prophetes, by what figure. 135.b

Darknesse came vpon all the earth, how it is taken. 168.b

Daniels wordes concerning certaintie of remission of synnes corrupted. 180.b

Dacas, what it is. 25.a

Dante E.

Decem viratus, what office it is. 9.a

Decé viri, added ij. tables of lawes, to the ten tables. 168.b

Demosthenes & Cicero, very shamefast and fearefull in the beginning of their orations. 12.a

Demosthenes was a Cutlers sonne. 168.b

Demosthenes left very riche. 168.b

Demosthenes had an impediment in hys toung. 168.b

Demosthenes put small stones in his mouth, because he would speake treatably. 168.b

Demosthenes remayned close in hys study, two of thre monethes together. 168.b

Demosthenes did haue part of hys head, because he would not goe abroad from hys study. 168.b

Demosthenes corrupted with money. 168.b

Degrees of excommunication. 19.a

Democratia, what it is. 19.b

Devils can do nothing but so much as God suffreth. 24.a

Deuteronomion, wherof it commeth, and what it signifieth. 45.a

Deuteronomion, a Commentary vpon the 1. Commandment. 45.a

Decretum, what it is, and how many thinges it signifieth. 45.b

Decreta senatus, & senatus consultum, how they differ. 168.b

Decking of the body moderated by three vertues. 72.b

Demochares sent in Ambassage to R. Philip, his shamelesse licence in wordes. 81.a

Demochares for hys malepartnesse called Charlites. 168.b

Deus, wherfore thys vsed in one sentence of Deuteronomic. 94.a

Deus, wherof it commeth. 153.a

Decalogue given in a short summe, by a generall consent. 187.b

Democritus described. 202.a

Democritus pulled out hys owne eyes. 168.b

Democritus for hys excellent learning mighte haue bene called

αὐτάρκης. *ibidem*

Democritus made a solemne feast to & whole army of king Xerxes. 168.b

Democritus his excellent saying. 168.b

Democriti, they were like of & nature. 168.b

Desperation a vice most detestable. 168.b

Dante I.

Discipline, what it is. 23.b

Discipline consisteth in 2. pointes. 168.b

Discipline hath two partes, that is, to feare and loue. 168.b

Discipline no where neglected, but where paid is. 168.b

Discipline mother of religion. 168.b

Dianas Temple made in xx. yeares. 33.b

Dianas Temple set in a marishe ground. 168.b

Dianas Temple had a foundation of coales rammed hard together, and pieces of wolles layde vpon & same. 168.b

Dianas Temple 429. secte in length and 220. in breadth. 168.b

Dianas temple had 127. pillars euerie one being 60. fecte high. 168.b

Dianas temple had & roofe of Cedar, & doores of Cypress tree. 168.b

Dianas temple burnt by one Herostrotus, to get him a name. 168.b

Dioclesian 306. yeares after Christ bega his cruell persecution agaynst the Church. 37.a

Dioclesian ioynd with hym in hys Emperre Maximianus a fierce mā, yet a foole. 168.b

Dioclesian his palace burned. 168.b

Dioclesian commaunded the Temples of & Christians to be beaten downe flat to the ground vpon Easter day. 168.b

Dioclesian burned all the bookes of holy scriptures in & market place. 168.b

Dioclesian would be worshipped as God. 168.b

Dioclesian reigned 20. yeares, and then gaue ouer hys Emperre. 168.b

Dioclesian, wherfore he gaue ouer hys Emperre. 168.b

Dioclesian died of a miserable disease. 168.b

Dioclesian (as some write) destroyed him selfe. 168.b

Dioclesians tong engendred wormes within the flaves of hys mouth, which wormes falling out infected all the house with stinche. 168.b

Dioclesian barking like a dogge gaue vp hys life. 168.b

Difference between Saxum & Lapis. 37.b

Dies criticus, or decretorius, a day of iudgement. 45.b

Dignum patella operculum, a proper uerbe. 81.a

Dionisius Ariopagita, who he was after Crasimus iudgement. 168.b

Dionisius Bishop of Corinthus bookes much mentioned of, in the Ecclesiastical history. 168.b

Dionisius bookes iudged of learned men

The Index or Table.

- ment to be made of Appollinaris. *ibid.*
Dionisius Bishop of Hierapolis described. *ibid.*
Dionisius Areopagita first Bishop of Athens ordered by S. Paul. *ibid.*
Distribuite tempora. & concordat scriptura.
bld of many for a prouerbe. 210.b
D ante O.
Donatus being condemned in the Councell of Arles, appealed to Constantine. 30.b
Domitianus persecuted the Christians the 14. yeare of his reigne. 46.a
Doctrine for repentance for the space of 30. dayes. 57.a
Doctrine of the Gospel very familiar to the Jewes. 58.b
Done did sit vpon Chrysostomes head. 62.a
D ante R.
Draconites a precious stone made of the baine of Dragons. 22.b
Draconite, a stone of a wonderfull bright colour. *ibid.*
Dronckardes and quassers of wine greatly to be discommended. 118.a
Dronckardes may not excuse them selues by Rho. *ibid.*
D ante V.
Duns expounded the 4. bookes of the Maister of 7 Sentences. 6.b
Duns a Gray frier. *ibid.*
Duns, by surname called Scotus. *ibid.*
Duns (as some write) dyed of the disease called Apoplexia. *ibid.*
Duns (as the most part write) was buried quicke and aliue. *ibid.*
E.
E ante A.
Eres are as a tommell to the body. 47.a
Easter dayes celebratio brought into controuersie. 61.a
E ante B.
Ebionites affirme Christ not to bee before his corporall birth. 56.b
E ante C.
Epirasis defined. 103.b
Echathenis a city in Media. 132.a
E ante G.
Egypt described. 121.b
Egypt wherof called Aeria. *ibid.*
Egypt, it raineth there, neuer or very seldom. *ibid.*
Egyptians, why they honoured Ceres for a goddesse. 122.a
E ante L.
Elfridus king of England rauished with famous Scotus. 6.b
Elect of God care not for thinges temporal. 8.b
Eliscus refused the donation of Ammon. 29.b
Eleazarus brother to Simon Justus, what he was, and how many yeares he sat. 206.a
Eleazarus hys wordes to King Ptolome. *ibid.*
Elohim, how it is vnderstand of the 70. and what it signifyeth. 209.a
E ante M.
Emperours power ouer Bishops most authentical. 30.a
Emperours letters gathered together of the Bishops of the East and of the West. 30.b
Emperours commaunded the sixe Councell. *ibid.*
Emaus what it was after the crucifixion of Ierusalem. Emaus called Nicopolis. Emaus how farre distant from Ierusalem. 101.b
E ante N.
Enne leteeth euery enterpryse. 1.b
Enne disbaith the felicitie of all men. *ibid.*
Ennious men be riche with other mens losse. 2.a
Enne looke more. *ibid.*
Enne the best soueraintie for eye sight. *ibid.*
Enne can not hurt patience. *ibid.*
Ennious men tormented with other mens felicitie. 7.b
Enne more of that. *ibid.*
Ennius, Virgil, Plautus, Caelius, Terentius, and Tullius, accused for taking and translating other mens wordes. 11.a
Enoch, his bookes were before Moses bookes. His bookes mentioned of Tertullian, and the ancient fathers. 97.b
Enoch his testimony alleaged of Jude not to be contemned. *ibid.*
Enoch entreated of by Theophilact. 101.b
Enoch a Helic entreated of by Aulsen, writing against the Pelagians. *ibid.*
Enoch entreated of by Chrysostome. *ibid.*
Enoch his translation entreated of by Theodoretus. 102.a
Enoch and Helic written of by Jacobus Macclantus. *ibid.*
Enoch entreated of by Caluine vpon Genesis. *ibid.*
Enoch entreated of by Chrysostome vpon Genesis. 102.b
Enos, what it signifyeth. 112.a
Enos, the cleer people of God. *ibid.*
Enos first began to call vpon the name of the Lord, how it is to be taken. *ibid.*
Enos time compared to this our time of England. 112.b
End of his daies no man doth know. 153.b. 154.a
England first inhabited of the Grecians. 164.b
England when it first receaued the fapth of Christ. *ibid.*
E ante P.
Epitheton, a figure, what it is, and for what cause it is vld. 22.b
Epitheton vld for in causes. *ibid.*
Epistles and Sermons contained in the three Tomes of S. Ambrose, be forged. 29.a
Epistles decretall forged. 42.b
Epistles decretall iudged of a Whore named Calcein, to be Apocryphal. *ibid.*
Epistles and certaine bookes fayned in Clement and Anacletus name. *ibid.*
Epistles decretall not cited for authority before the time of Carols. *ibid.*
Epistles decretall not alleaged of no ancient writer. *ibid.*
Epaphras one of the 70. disciples. 33.a
Epicures spotted with bloud and slaughter. 40.b
Epicures doe laugh true religion to scorn. *ibid.*
Epicures counted chiefe felicitie to consist in pleasure. 48.b
Epicures condemned Logiske. *ibid.*
Epicurus did deride Gods providence of worldly thinges. *ibid.*
Epicures preferred of Lactantius before all other Philosophers. *ibid.*
Epicurus of a most content life. *ibid.*
Epicurus a man of very spare diet, eating only with byowne bread and water. *ibid.*
Epicurus, his disciples turned their masters opinion to contrary. *ibid.*
Epicurus hath a double significati- on. 59.a
Epiphanius wher he was borne. He had to his Masters very godly thanks. He was prouoked to heresie by the hereticks called Gnostici. He builded a Monastery. He was Bishop of Salamine. His excellent vertues. 176.b
Epiphanius wrote traditions. He was sometime deceased. He confuted Apollinaris his frend. 177.a
Epiphanius called of Hierome *ταλθαλας*. He condemned Origines bookes. He was reprehended of Chrysostome. His saying to Chrysostome. *ibid.*
Epiphanius miracle wrought vpon a begger. 177.b
E ante Q.
Equitie defined.
E ante S.
Esai, why they disparted from the Pharisees and Saducees. 32.a
Esai described of Iosephus in hys booke *de bello iudaico*. *ibid.*
Esai did loth marriage. *ibid.*
Esai contentment of riches, hauing all thinges in common. *ibid.*
Esai neuer chaunged their apparel. *ibid.*
Esai did neuer eate before they did call vpon God. *ibid.*
Esai when they disputed, came together no lesse then an hundred. *ibid.*
Esai very superstitious on the Sabbath day. *ibid.*
Esai would not ease them selues
ff f. iii. but

The Index or Table.

but couered it againe with earth. *ibidem*
E say, who he was, and when he li-
 ued. 53.a
E say much more noble the any king
 by preheminence of visions. *ibid.*
E say, many thinges recouered of
 hym. *ibid.*
E say counted of the auncient fathers
 an Euangelist. *ibid.*
E say Martyred by Manasses. 53.b
E say, his wordes touching f workes
 of labour. 168.a
 E ante T.
E, the letter, signifieth externe and
 expresse. 22.b
 E ante V.
Euangelium, the etimologie therof, and
 how many things it signifieth. 28.a
Euangelia, in the plurall number, beto-
 keneth the sacrifices wont to be of-
 fered for ioyfull tidings. 28.b
Euangelium, signifieth reward geuen
 to him that byingeth mery tidings.
ibid.
Eusebius wrote 15. bookes, b. of the
 were of Constantine. 28.b
Euagrius Scolasticus wrote fixe
 bookes fro the Empire of Theo-
 dosius f yonger, vnto the 12. yeare
 of Marcius the Emperoz. *ibid.*
Euphrates ranne throug f middest
 of Babilon. 35.b
Euphrates a riuer in Mesopotamia.
 104.a
Eutiches the hereticke, described.
 His heresie where it began, where
 he was condemned. 175.a
Eutiches called of Les an impudent
 and vnlerned hereticke. *ibid.*
Euery man shall die for hys owne
 sinne. 74.b
Euery preacher how he ought to la-
 bour in the Gospell.
 E ante X.
Excommunicate persons are not to
 be taken as enemies. 18.b
Excommunicati, who they were. 19.a
Expositions of the Scriptures hath
 bene diuers at all times, yet not dis-
 sonant from the sayth.
 E ante Z.
Ezechiel, and the whole history of
 hys life and death described. 209.b
Ezechiel in Hebrue, what it signifi-
 eth. *ibid.*
 F.
 F ante A.
F Signifieth *facere*. 21.b
F. Sayth defined. *ibid.*
 Saythes etimologie geuen by
 S. Augustine. 22.a
 Sayth worketh by loue. *ibid.*
 Sayth receaueth life of loue. *ibid.*
 Sayth as well to be confessed with
 the mouth, as to be beleued with
 the hart. *ibid.*
 Sayth ought to be declared outward-
 ly *de precepto*. *ibid.*
 Sayth described by her letters, is not
 the iustifying sayth, but sayth de-
 claratiue. *ibid.*

Fayth called of the Scholemen *Fides*
formata. *ibid.*
Fayth iustifying goeth befoze all ma-
 ner of good workes, as S. Grego-
 rory sayth. *ibid.*
Fayth is the roote of all good workes
 after S. Augustine. *ibid.*
Fayth called of the Maister of the
 Sentences, that sayth *qua non est*
virtus. *ibid.*
Faith in act doth naturally go befoze
 the acte of charitie, as Lumbarde
 sayth. *ibid.*
Fayth is established by the onely
 written worde of God. 39.b
Fayth defined. 98.b
Fayth constant and stedfast in Christ,
 is not impudencie, as Shamelesse
 Papistes do say. 160.b
Fayth debated and concluded in la-
 tin, & at Smyrnis toke place. 178.b
Falling sicknesse, called *sacer morbus*.
 23.b
False prophets appoint places, daies
 meates, othes, and vowes. 41.a
Fall of the Manaches described by
 S. Austen. 139.b
 F ante E.
Fecialis, an Herald of armes. 25.a
Fenell good for eyesight. 10.a
Festiuall dayes of creatures are to
 be abrogate. 143.a
 F ante I.
Fiber doth not bite of his stones.
 38.b
Fides described after the letters in the
 worde *fides*. 21.b
Fides informis, sayth without loue is the
 sayth of deuills. 22.a
Fire in one hand, a prouerbe, what it
 meaneth. *ibid.*
Fire how it shall come at the latter
 day. 53.a
Fire, water, earth, ayre, how they
 shall remaine at the latter day. *ibid.*
Finger of God is called the holy
 Ghost, and wherefore, by the iudge-
 ment of S. Augustine and Cyril-
 lus. 25.a
 F ante L.
Fleece of wolle described by Austen
 and Ambrose. 131.b
Fleshe wherefore it was abstained
 from by Apollonius, Chianeus,
 and Pythagoras. 141.b
 F ante O.
Fadu, what it signifieth, and the etim-
 ologie therof. 25.a
Former Councels may be amended
 by latter Councels. 131.b
Fosterus writeth a mery note in
 his Dictionary of Hebrue. 171.a
 F ante R.
France when it embraced the Di-
 thodore sayth. 90.b
Fragilitie defined. 72.b
 F ante V.
Fulua a cruel & bloudy woman. 12.b
Fulua pulled Ciceros tonge out of
 his head, when he was dead. *ibid.*
Fulua rent in peces Ciceros tonge
 with a pin. *ibid.*
Furies thre in number, and what

they signifie. 7.a
 G.
 G ante A.
G Alien described his straunge ex-
 perimēt. How many bokes he
 did set forth. His death. 90.a
Gaius captaine of the host intencue
 to Chysostome. 63.a
 G ante E.
Gehezi stricken with a foule Lepro-
 sye. 29.b
Gecladius minde for the receauing of
 both kindes. 166.b
Gentiles came of Iaphet a yonger
 sonne of Noe. 8.b
Gentiles Ethel. *ibid.*
Gerson cōdemneth the booke intitū-
 led the Roman of the Rose. 47.b
Gersons iudgement of Councells.
 152.b
Geta, called of Appianus *Daci*. 3.a
Geta, were named afterward *Gothi*.
ibid.
Geta, people most barbarous, cruell,
 and vnthankfull. *ibid.*
 G ante I.
Gift of prophecie, how to be expoun-
 ded. 59.a
 G ante L.
Glozy of God defaced caused Moses
 to slay 23000. persons at one clap.
 213.b. 214.a
Gluttony deuinded into surfeting and
 dyonckennesse. 117.a
 G ante O.
God geueth man not onely authorizy
 to doe thinges, but also faculty and
 strenght to do them. 3.b
God executeth iudgement with seue-
 rity in excommunication. 18.b
God bringeth the wondrous and mi-
 racles of f wicked to such successe,
 that the elect may vnderstand the
 disceate of Sathan therby. 24.b
God turneth his face agaynst all
 Southsayers. *ibid.*
God sat vppon his mercy seate and
 talked with Moyses. 28.b
God addeth hys plagues to the that
 doe adde vnto and diminish the
 Scriptures. 40.a
God will not be worshipped with
 doctrines of men. 41.a
God only to be fought for counsel. 42.b
God neuer chaungeth his minde as
 men do. 41.b
God forbiddeth to seeke the truth of
 the dead. 53.b
God the first authoz of f scriptures.
 99.a
God more ready to shew mercy then
 iustice. 118.b
God how he is named of the Latins
 and Grecians. 153.a
God geueth all thinges necessary to
 mans life. 159.a
God how he is prouoked to anger.
 163.b
God truly worshipped. 91.b
God hath put in the soule of men iij.
 naturall properties. 196.a
Good bokes of ill mē destroyed. 47.b
 Goods

The Index or Table.

Goodes moze then neede be the goods
of the poore. 36.a

Gouernour spiritual ought rather
to dye, then to consent to the Idol-
latry of the people. 204.a

Gante R.

Grämer is called, Ars triualis, and
wherefoze. 23.b

Great personages, some delight in
wanton bookes. 40.b.

Greater part ouercame the better in
the tyme of Achab kyng of Iuda
in the tyme of Manasses, and in
the tyme of Jeroboam. 69.a

Grecians aunswere to Pope Iohn
the 13. 176.b

Gregory the great gouerned the
church wyth great care and dili-
gence. 30.b

Gregory the great confessed that the
Emperour had rule and dominion
ouer the Priestes. ibidem

Gregory the Pope obeyed the empe-
rour. 31.a

Gregorius Nazianzenus iudgement
of counsels. 151.b

Grocinus iudgement of Dionisius
Procapita. 168.b

Grunnre commeth of thys woꝛde
Gry. 7.a

Gante Y.

Gymnosophika, described. 154.b

H.

H ante A.

Hypocrates an Iunage holding
hys finger vpon hys lippes
commendaed silence.

H ante E.

Heauen and earth shall passe, but the
word of God shall not passe. 41.a

Heauen and earth shall witnesse a-
gainst vs. ibidem

Heauen and earth shall passe, what it
meaneth. 52.b

Hebrewes had originall begynnyng
of Sem Moyses eldest sonne. 8.b

Hebrewes do call a mayster Rabbi.
54.a

He that beleueth & is baptised shall be
saued.

Helena a sayze mayde and well lear-
ned. 28.b

Helena kepte a victualynge house
whome Saynte Ambrose called
Stabularia. ibidem

Helena builde a temple where shee
found the crosse, a fable. 29.a

Helena brought wyth her iij. nayles
wherewith Christ was crucified, a
fable. ibidem

Helas alone resisted many hundred
of Baaliftes. 182.b

Henry the first called for his learning
Wenclearke. 2.a

Henriciani & Petrobusiani brought
in the heresy of the Anabaptistes. 125.a

Hercules feete so much longer as o-
ther mens feete were. 35.a

Hercules furlong longer then other
furlonges. ibidem

Heretis, betokeneth election. 20.a

Heretis wherof deriued, and what
it signifyeth. ibidem

Heretis taken in an ill sense per Ca-
tachresin. ibidem

Heretis taken of Saint Iustus for
an opinion. ibidem

Heretis deriued (as some say and
wyte) of thys verbe epaid which
signifieth to leane to. ibidem

Heretis is whatsoeuer sauoyeth a-
gainst truth. ibidem

Heretis a woꝛke of the flesch. ibid.

Heretis differeth fro a schismatic. ib.

Heretis defined of the scholem. ib.

Heretick hath 3. properties, false
beleife, peruerse wyll, and obstina-
cyte. ibidem

Heretique he is not that doth erre ex-
cept thre be in hym a peruerse will
to persiste. ibidem

Heretikes and sectaries what they
lacke. 21.b

Herode eaten wyth lyfe. 31.a

Herodotus entituled hys 9. bookes
by the name of nyne muses. 6.a

Herodotus wrote all & hystorie done
in Europa and Asia by the space
of 240. yeares. ibidem

Herostatus glory and renoune got-
ten by a mischeuous acte. 33.b

H ante I.

Hiero punished a Poet for reherling
wanto verses befoze his wyfe. 47.a

Hiero embayded for hys vnsauery
breath. ibidem

Hiero hys wyfe a strayght keeper of
chastity. ibidem

Hierome wyth vnspeakable labours
dyd studie to obtayne & knowledge
of the thre tounge. 39.a

Hieromis sentence concernyng the re-
prehension of Peter is not to be
graunted. 178.b

Hierome accused for puttyng other
mens sayinges and sentences in his
bookes. 11.a

Hierome what yeare he dyed. 5.a

Hierusalem the Cities name assigned
of the Hebrewes. 64.a

Hilarius the Bishop came of a noble
parentage. 36.b

Hilarius a great loue of & poore. ib.

Hilarius occupped husbandrye that
he myght geue to the poore. ibid.

Hildebrande was intronizate of hys
soldiours wythout the consent of the
clergie. 3.a

Hilozes ecclesiasticall from Christ
vnto the tyme of Marice written
by Celsinus, Socrates, Theo-
doretus, Sozomenus, Theodo-
rus, & Euagrius are comprehended
in 43. boke and do count thinges
done by & space of 590. yeres. 28.b

H ante O.

Holy Ghost the onely interpreter of
hymselfe in the scriptures. 59.a

Homo bulla a prouerbe what it sig-
nifieth. 153.b

Hope is to be had of all men yet by-
upnge. 14.b

Horsemen hauing cote armor of gold

were sene ouer Ierusalem to court
in the ayre by the space of fiftye
dayes. 48.b

Hestia is deuided into two partes, of
the schole men. 16.b

H ante V.

Huldarichus epistle to the Pope for
the defence of maried priestes. 78.b

Husband of one wyfe how it is ex-
pounded. 76.b

Husband why mentioned of Saint
Paul. ibidem

H ante Y.

Hyperbole what it is and exam-
ples of the same. 58.a

Hyperbole is much used in the scrip-
tures. ibidem

Hypotyposis what it signifyeth. 154.

Hypocrites not contented wyth the
name of Christ. 21.a

Hypocrites desire to haue other na-
mes, as to be called Dominikes
Franciscanes, &c. ibidem

I.

I ante A.

I The letter signifyeth integrity and
fulnes of sayth. 21.b

Jacob whether he sinned or no in
bying & byrth ryght of Esau. 121.a

Jacob whether he helped or no in say-
ing to hys father I am Esau. ibid.

Jacob in bying the byrthright whe-
ther he comitted simonie or no. ib.

Jacobs benediction vpon the Patri-
arkes expounded 3. wayes. 189.b

Jacob Isaac hys sonne was called
Israel. ibidem

Jacobs blessing geuen to Benjamin
is applyed to Paule, and what is
ment thereby. 26.a

James dyed befoze Peter 7. or 8.
yeares. 32.b

James named Iustus supposed to be
the young man that left hys lynne
cloth behynde hym and fled away
naked. 58.a

Idolatria despyed. 104.b

I ante E.

Iehouah, how it was written in the
ancient bookes. 93.b

Iehouah was daingerous to be pro-
noiced sayng in & sanctuary. 94.a

Iehouah how it is deriued. ibid.

Ieremias what he was. 48.a

Ieremias sanctified in hys mothers
wombe. ibidem

Ieremias prophesied beynge but a
chylde. ibidem

Ieremias prophesied the fall of Je-
rusalem by the Hebrew letters 4.
tymes repeated. ibidem

Ieremias dyone away benedictus
woomies in Egypt. ibidem

Ieremie stoned to death in Egypt. ib.

Iesus Christ is the teacher of mens
hartes. 215.a

Jewes brought vp in the stoupe of
prophets cun from their youth. ib.

Jewes not called Hebrewi, of one
Heber, but of Abraham. 104.a

Jewes theyr dayne dycaimes. 170.b

158

Agno

The Index or Table.

- but couered it againe with earth. *ibidem*
E say, who he was, and when he li-
 ued. 53.a
E say much more noble the any king
 by preheminnence of visions. *ibid.*
E say, many thinges recouered of
 hym. *ibid.*
E say counted of the auncient fathers
 an Euangelist. *ibid.*
E say Martyred by Manasses. 53.b
E say, his wordes touching y^e woorkes
 of labour. 168.a
 E ante T.
E. the letter, signifieth externe and
 expresse. 22.b
 E ante V.
Euangelium, the etimologie therof, and
 how many thinges it signifieth. 28.a
Euangelia, in the plurall number, beto-
 keneth the sacrifices wont to be of-
 fered for ioyfull tidings. 28.b
Euangelium, signifieth reward geuen
 to him that bringeth mery tidings.
ibid.
Eusebius wrote 15. bookes, b. of the
 were of Constantine. 28.b
Euagrius Scolasticus wrote fixe
 bookes fro the Empire of Theo-
 dosius y^e yonger, vnto the 12. yeare
 of Marcius the Emperoz. *ibid.*
Euphrates ranne through y^e middest
 of Babilon. 35.b
Euphrates a riuer in Mesopotamia.
 104.a
Eutiches the hereticke, described.
 His heresie where it began, where
 he was condemned. 175.a
Eutiches called of Les an impudent
 and vnlerned hereticke. *ibid.*
Euery man shall die for hys owne
 sinne. 74.b
Euery preacher how he ought to la-
 bour in the Gospell.
 E ante X.
Excommunicate persons are not to
 be taken as enemies. 18.b
Excommunicati, who they were. 19.a
Expositions of the Scriptures hath
 bene diuers at all times, yet not dis-
 sonant from the sayth.
 E ante Z.
Ezechiel, and the whole history of
 hys life and death described. 209.b
Ezechiel in Hebrue, what it signifi-
 eth. *ibid.*

F.
 F ante A.
F. Signifieth *facere*. 21.b
 Fayth defined. *ibid.*
 Faythes etimologie geuen by
 S. Augustine. 22.a
 Fayth woorketh by loue. *ibid.*
 Fayth receaueth life of loue. *ibid.*
 Fayth as well to be confessed with
 the mouth, as to be belued with
 the hart. *ibid.*
 Fayth ought to be declared outward-
 ly de *praecepto*. *ibid.*
 Fayth described by her letters, is not
 the iustifying sayth, but sayth de-
 claratiue. *ibid.*
 Fayth called of the Scholemen *Fides*
 formata. *ibid.*
 Fayth iustifying goeth befoze all ma-
 ner of good woorkes, as S. Grego-
 ry sayth. *ibid.*
 Fayth is the roote of all good woorkes
 after S. Augustine. *ibid.*
 Fayth called of the Maister of the
 Sentences, that sayth *qua non est*
 virtus. *ibid.*
 Faith in act doth naturally go befoze
 the acte of charitie, as Lumbarde
 sayth. *ibid.*
 Fayth is established by the onely
 written woorde of God. 39.b
 Fayth defined. 98.b
 Fayth constant and stedfast in Christ,
 is not impudencie, as shamelesse
 Dapistles do say. 160.b
 Fayth debated and concluded in la-
 tin, & at Smyrnis toke place. 178.b
 Falling sicknesse, called *sacer morbus*.
 23.b
 False prophets appoint places, daies
 meates, othes, and vowes. 41.a
 Fast of the Manachees described by
 S. Austen. 139.b
 F ante E.
 Fecialis, an Herald of armes. 25.a
 Fenell good for eyesight. 10.a
 Festiuall dayes of creatures are to
 be abrogate. 143.a
 F ante I.
 Fiber doth not bite of his stones.
 38.b
 Fides described after the letters in the
 woorde *fides*. 21.b
 Fides *informis*, sayth without loue is the
 sayth of deuills. 22.a
 Fire in one hand, a prouerbe, what it
 meaneth. *ibid.*
 Fire how it shall come at the latter
 day. 53.a
 Fire, water, earth, ayre, how they
 shall remaine at the latter day. *ibid.*
 Finger of God is called the holy
 Ghost, and wherfoze, by the iudge-
 ment of S. Augustine and Cyril-
 lus. 25.a
 F ante L.
 Fleece of wolle described by Austen
 and Ambrose. 131.b
 Fleshe wherfoze it was abstained
 from by Apollonius, Chiancus,
 and Pythagoras. 141.b
 F ante O.
 Fodus, what it signifieth, and the et-
 imologie therof. 25.a
 Former Councels may be amended
 by latter Councels. 131.b
 Fosterus writeth a mery note in
 his Dictionary of Hebrue. 171.a
 F ante R.
 France when it embraced the D^e-
 thodore sayth. 90.b
 Fragilitie defined. 71.b
 F ante V.
 Fulua a cruel & bloudy woman. 12.b
 Fulua pulled Ciceros tonge out of
 his head, when he was dead. *ibid.*
 Fulua rent in peeces Ciceros tonge
 with a pin. *ibid.*
 Furies thre in number, and what
 they signifie. 7.a

G.
 G ante A.
Galen described his straunge ex-
 perimēt. How many bokes he
 did set forth. His death. 90.a
Gainas captaine of the host intenu-
 to Chrysostome. 63.a
 G ante E.
Gehezi stricken with a foule Lepro-
 sye. 29.b
Gelasius minde for the receauing of
 both kindes. 166.b
Gentiles came of Iaphet a yonger
 sonne of Noe. 8.b
Gentiles Athet. *ibid.*
Gerlon cōdemneth the booke intit-
 led the Roman of the Rose. 47.b
Gerlons iudgement of Councels.
 152.b
Geta, called of Appianus *Daci*. 3.a
Geta, were named afterward *Gothi*.
ibid.
Geta, people most barbarous, cruell,
 and vnthankfull. *ibid.*
 G ante I.
Gift of prophetic, how to be expoun-
 ded. 59.a
 G ante L.
Glozy of God defaced caused Moses
 to slay 23000. persons at one clap.
 213.b. 214.a
Glortony deuinded into surfing and
 dyconckennesse. 117.a
 G ante O.
God geueth man not onely authority
 to doe thinges, but also faculty and
 strength to do them. 3.b
God executeth iudgement with seue-
 ritie in excommunication. 18.b
God bringeth the wonders and mi-
 racles of y^e wicked to such successe,
 that the elect may vnderstand the
 disceate of Sathan therby. 24.b
God turneth his face agaynst all
 Southsayers. *ibid.*
God sat vpon his mercy seate and
 talked with Moses. 28.b
God addeth hys plagues to the that
 doe adde vnto and diminish the
 Scriptures. 40.a
God will not be worshipped with
 doctrines of men. 41.a
God only to be sought for counsell. 42.b
God neuer chaungeth his minde as
 men do. 41.b
God forbiddeth to seeke the truth of
 the dead. 53.b
God the first author of y^e Scriptures.
 99.a
God more ready to shew mercy then
 iustice. 118.b
God how he is named of the Latins
 and Grecians. 153.a
God geueth all thinges necessary to
 mans life. 159.a
God how he is prouoked to anger.
 163.b
God truly worshipped. 91.b
God hath put in the soule of men iij.
 naturall properties. 196.a
Good bokes of ill mē destroyed. 47.b
 Goods

The Index or Table.

Goodes moze then nedebethe goods
of the poore. 36.a
Gouernour spirituall ought rather
to dye, then to consent to the Idol-
latry of the people. 204.a

G ante R.

Grammer is called, Ars triuialis, and
wherefoze. 23.b
Great personages, some delight in
wanton bookes. 40.b.
Greater part ouercame the better in
the tyme of Achab kyng of Iuda
in the tyme of Manasses, and in
the tyme of Jeroboam. 69.a
Grecians aunswere to Pope John
the 13. 176.b
Gregory the great gouerned the
church wyth great care and dili-
gence. 30.b
Gregory the great confessed that the
Emperour had rule and domination
ouer the Priestes. ibidem
Gregory the Pope obeyed the empe-
rour. 31.a
Gregorius Nazianzenus iudgement
of counsels. 151.b
Grocinius iudgement of Dionisius
Areopagita. 168.b
Grunnre cometh of thys worde
Gry. 7.a

G ante Y.

Gymnosophika, described. 154.b

H.

H ante A.

Hypocrates an Image holding
hys finger vpon hys lippes
commanded silence.

H ante E.

Heauen and earth shall passe, but the
word of God shall not passe. 41.a
Heauen and earth shall witnesse a-
gainst vs. ibidem
Heauen and earth shall passe, what it
meaneth. 52.b
Hebrewes had originall begynnyng
of Sem Moyses eldest sonne. 8.b
Hebrewes do call a mayster Rabbi.
54.a

He that beleueth & is baptised shall be
saued.

Helena a sayze mayde and well lear-
ned. 28.b

Helena kepte a victualynge house
whome Saynte Ambrose called
Strabularia. ibidem

Helena built a temple where shee
found the crosse, a fable. 29.a

Helena brought wyth her iij. nayles
wher wyth Christ was crucified, a
fable. ibidem

Helias alone resisted many hundred
of Baalistes. 182.b

Henry the first called for his learning
Beuclerke. 2.a

Henriciani & Petrobrusiani brought
in the heresy of the Anabaptistes.
125.a

Hercules feete so much longer as o-
ther mens feete were. 35.a

Hercules furlong longer then other
furlonges. ibidem

Heretis, betokeneth election. 20.a

Heretis wherof deriued, and what
it signifieth. ibidem

Heretis taken in an ill sense per Ca-
tachrefin. ibidem

Heretis taken of Saint Iusten for
an opinion. ibidem

Heretis deriued (as some say and
write) of thys verbe *hered* which
signifieth to leane to. ibidem

Heretis is whatsoeuer sauyeth a-
gainst truth. ibidem

Heretis a worke of the fleshy. ibid.

Heretis differeth fro a schismatick. ib.

Heretis defined of the scholasticke. ib.

Hereticke hath 3. properties, false
beleife, peruerse wyll, and obstina-
cy. ibidem

Heretique he is not that doth erre ex-
cept there be in hym a peruerse will
to perswade. ibidem

Heretikes and sectaries what they
lacke. 21.b

Herode eaten wyth lye. 31.a

Herodotus entituled hys 9. bookes
by the name of hys muses. 6.a

Herodotus wrote all hys historie done
in Europa and Asia by the space
of 240. yeares. ibidem

Herostatus glozy and renoume got-
ten by a mischeuous acte. 33.b

H ante I.

Hiero punished a Poet for reherling
wanton verses before his wyfe. 47.a

Hiero embayped for hys vnsauery
breath. ibidem

Hiero hys wyfe a straght keeper of
chastity. ibidem

Hieronic wyth vnspeakable labours
dye studie to obtayne & knowlege
of the three tounge. 39.a

Hieronis sentence concerning the re-
prehension of Peter is not to be
graunted. 178.b

Hierome accused for puttyng other
mens saynges and sentences in his
bookes. 11.a

Hierome what yeare he dyed. 5.a

Hierusalem the Cities name assigned
of the Hebrewes. 64.a

Hilarius the Bishop came of a noble
parentage. 36.b

Hilarius a great louer of hys poore. ib.

Hilarius occupied husbandrye that
he myght geue to the poore. ibid.

Hildebrande was intronizate of hys
soldiours wythout the consent of the
clergy. 3.a

Hystories ecclesiasticall from Christ
vnto the tyme of Marice written
by Eusebius, Socrates, Theo-
dozetus, Sozomenus, Theodo-
rus, & Euagrius are comprehended
in 43. booke and do count thinges
done by hys space of 590. yeres. 28.b

H ante O.

Holy Ghost the onely interpreter of
hymselfe in the scriptures. 59.a

Homo bulla a prouerbe what it sig-
nifieth. 153.b

Hope is to be had of all men yet ly-
uynge. 14.b

Hopefull haunting cote armor of gold

were sene ouer Jerusalem to counte
in the ayre by the space of fiftye
dayes. 48.b

Hestia is deuided into two partes, of
the schol men. 16.b

H ante V.

Hilbarichus epistle to the Pope for
the defence of marped priestes. 78.b

Husband of one wyfe how it is ex-
pounded. 76.b

Husband why mentioned of Saint
Paule. ibidem

H ante Y.

Hyperbole what it is and examples
of the same. 58.a

Hyperbole is much used in the scrip-
tures. ibidem

Hypotyposis what it signifieth. 154.

Hypocrites not contented wyth the
name of Christ. 21.a

Hypocrites desire to haue other na-
mes, as to be called Dominikes
Franciscanes, &c. ibidem

I.

I ante A.

I The letter signifieth integrity and
finesse of sayth. 21.b

Jacob whether he sinned or no in
byng hys birthright of Esau. 121.a

Jacob whether he lyed or no in say-
ing to hys father I am Esau. ibid.

Jacob in byng the birthright whe-
ther he committed simonie or no. ib.

Jacobs benediction vpon the Patri-
arkes expounded 3. wayes. 189.b

Jacob Isaac hys sonne was called
Israel. ibidem

Jacobs blessing geuen to Benjamin
is applyed to Paule, and what is
ment thereby. 26.a

James dyed before Peter 7. or 8.
yeares. 32.b

James named Iustus supposed to be
the young man that left hys lynnē
cloth behynde hym and fled away
naked. 58.a

Idolatria defyned. 204.b

I ante F.

Iehouah, how it was written in the
auncient bookes. 93.b

Iehouah was dangerous to be pro-
nounced saying in hys sanctuary. 94.a

Iehouah how it is deriued. ibid.

Jeremias what he was. 48.a

Jeremias sanctified in hys mothers
wombe. ibidem

Jeremias prophesied beynge but a
chylde. ibidem

Jeremias prophesied the fall of Je-
rusalem by the Hebrew letters 4.
tymes repeated. ibidem

Jeremias dyed away vncircumcised
in Egypt. ibidem

Jeremic stoned to death in Egypt. ib.

Iesus Christ is the teacher of mens
hartes. 215.a

Jewes brought vp in the studie of
prophets cun from their youth. ib.

Jewes not called Hebrewi, of one
Heber, but of Abraham. 104.a

Jewes theye bayne dyames. 170.b

The Index or Table.

- I**gnorant man is not a diuine, but a
distayner of diuinity. 39.a
I ante I.
- I**les in this part of the Ocean were
all called Britanie. 164.b
- I**llotis pedibus, et illotis manibus
what is signified thereby. 39.a
I ante M.
- I**mage and similitude of God in A-
dam, what it is. 106.b
- I**mage and similitude how they dif-
fer. 107.a
- I**mage of God is not made wth
mans hand. 79.b
- I**magines deuised into 2. sorts. 104.b
- I**magines througly intreated of. 79.a
- I**magines made by mans hands be no-
thing but carthly & corruptible. 79.a
- I**magines were abhorred of the pri-
matine Church and for the Con-
stantine the 5. was called Icono-
machus in derision. 80.b
- I**magō dei, and ad imaginem Dei,
how they differ. 108.a
- I**magines decreed to be retained in the
Church by 2. counsell of Nice.
I ante N.
- I**ncantatio deuised into foure kinds
24.a
- I**ncantation hath foure spices Geo-
mancy, Hydromancy, Aeromancy
and Pyromancy. ibidem
- I**ncantators, who be so called. ibid.
- I**ncestuous persons taxed. 75.a
- I**ncestuous persons by carnall med-
ling, who are so indged. ibidem
- I**ncestuous men murderers & Pe-
rates are admitted byshoppes and
Prestes among the Papistes, and
maried men refused. ibidem
- I**nductio defined. 166.a
- I**nchastiters haue lost their fayth. 24.a
- I**nchautment brought from the
Persians. ibidem
- I**nchautners of Pharaos resisted
Moses by enchautment. ibid.
- I**nchautners by the sufferance of
god do make 2. elemēts to shake. ibi.
- I**nchautners trouble the mindes of
men, and kill them by force of en-
chaunting. ibidem
- I**nchautners of Pharaos why they
coude not turne dust into life, and
an answer to the same. ibid.
- I**nchanters of Pharaos confounded
by a bile and base thing. ibidem
- I**nfirmitie of man is to be regarded
Infantes when they receiued the
Eucharist. 199.b
- I**nfantes receiue the Eucharist at
this day in the Church of Lotha-
ringia. ibidem
- I**nterpretation of the scriptures di-
uided into diuerse senses. 188.b
- I**nterpretations of many mē without
the spirite of God are called of S.
Peter yuate interpretation. ibid.
- I**nterpreters of the scripture in nu-
ber 71. commonly called Septua-
ginta. 206.a
- I**nnocent of Saintes falsely ad-
mouced. 65.a
I ante O.
- J**ob a figure of Christ in what re-
specte. 191.a
- J**oannes Fylherus Byshop of Ro-
chester sediciously withstode kyng
Henry the eight whē he died. 95.a
- J**oannes Gutenbergius first inuen-
ted printing. 133.b
- J**oannes Rantius condemned the
fables of Ouerius Danus. 47.b
- J**oannes Heidmenis autho^r of the
Roman of the Rose. ibidem
- J**ohn the Euangelist described with
hys life. 56.a
- J**ohn was Byshop of Ephesus. ibid.
- J**ohn had the region of Asia. ibid.
- J**ohn whē he was byshop of Ephe-
sus there is no certainty. ibid.
- J**ohn being very aged wēt to Ephe-
sus after 2. death of Timothy. ibid.
- J**ohn wrote his Gospel to resist the
heresies of Cerintus and of the
Ebionites. ibidem
- J**ohns persecution. 57.a
- J**ohn wrote many miracles before
his death. ibidem
- J**ohn hath many miracles falsly in-
puted vnto him. ibidem
- J**ohn builded not the Church in hys
owne name at Ephesus. 57.a
- J**ohn dranke popson. ibidem.
- J**ohn by his prayer threw downe the
great temple Diana. ibidem
- J**ohn committed a young man to the
tutition of a Byshop. ibidem
- J**ohn reuoked the same youg man,
from theft and murder. ibid.
- J**ohn departed frō the bathing house
where Cerintus was. 58.a
- J**ohn death is of no certainty. ibid.
- J**ohn died 68. yeres after Christ. ibid.
- J**ohn banished into Pathmos. ibid.
- J**ohn went downe alyue into hys
grane. ibidem
- J**ohn also supposed to be the young
man that left his lumen cloth and
slede away naked. ibidem
- J**ohn reproued of the angels for fal-
ling at their feete. ibidem
- J**ohns disciples weaker, then the
newe doctrine myght be exhibite
vnto them. ibidem
- J**ohns two of that name. 45.b
- J**ohn the Apostle depyured vnto
Christostome a booke. 61.a
- J**ohn and Philippe the Apostles ap-
peared to the Emperoz Theodo-
tius. 159.a
- J**ohn 23. Pope was depyured frō
the papacye for flying frō the coun-
cell of Constance. 176.a
- J**ohn 23. Pope described. ibidem
- J**oel the sonne of Mathuell is not de-
scribed in the scriptures, his autho-
rity much esteemed of Peter and
Paul: his death vncertaine. 98.a
- J**ohels wordes concerning certaintie
of remission of sinnes discussed. ibid.
- J**onahs reprehended by Loth. 37.b
- J**onathas was espyed by Loth. ibid.
- J**onina unpugned of S. Hierom. 67.b
- J**ouinianus described his heresies,
by whom they were condēned. ibid.
- J**ouinianus Emperoz of Constanti-
nople described. ibidem
- I ante R.
- I**reneus described. 60.a
- I**reneus saying concerning doctrine
in the Church. 185.a
I ante S.
- I**saac called Christ. 120.a.b
- I**saac Abraham sonne was the fi-
gure of Christ. ibidem
- I**saac in Hebrew what it betokeneth.
ibidem
- I**saac liued 2. hem 110. yeres. ibid.
- I**scariotes what it signifieth. 214.b
- I**schschah, what it signifieth. ibid.
- I**she in Hebrew betokeneth a man, &
how it is written. 120.b
- I**sis reported to haue first found out
the Egyptian letters. 122.a
- I**sis wherefore she came frō Acham
vnto Egypt. ibidem
- I**smacel was boyne without the
woode. 137.a
- I**smacel not promised of God is oncly
the sonne of the fleshy. 137.b
- I**srack of diuers men diuersly ex-
pounded. 120.b
- I**srack interpreted in the booke of
hebrew names. ibidem
- I**srack how it is expounded. ibid.
- I**dea called of Plato first shape or
intelligence of thynges. 81.a
I ante V.
- J**udas Machabeus purified 2. tem-
ple of Hierusalem agayne the 25.
day of Nouember. 4.b
- J**udas Machabeus withstode the
comauendment of Antiochus. ibid.
- J**udas Machabeus slayne in battell
by Demetrius. ibidem
- J**udas Lebibus described. 104.a
- J**udas admitted of Christ to the last
supper. 185.b
- J**udas infidelitie dyd not corrupte
the rest of the disciples at Christs
supper. 185.b
- J**udgements of God are called Abis-
sus profunda. 118.b
- J**ulianus Apostata scoffingly dema-
nded what manner of speche the ser-
pent bled. 51.b
- J**uorpe good for the whyte disease of
women. 39.a
- J**ust man getteth his bread to the
hungry. 36.a
- J**ustice (as Cicero writeth) is obedi-
ence to lawes written & made. 17.a
- J**ustificatio througly discussed. 145.a
K.
- K**Edoshim, in the Hebrew tongue
what it signifieth. 156.b
- K**ynge commaunded to haue Gods
bookes alwayes in his hauds. 40.a
- K**pa²lor, in Greke, what it signifieth.
L.
- I ante A.
- L**awes made at Athens concerning
women 3. in number. 6.a
- L**apis Lidius what it is. 17.a
- L**apis Lidius is not 2. lode stone. ibid.
- L**apis Lidius is called Heraclius, not
of Hercules but of Heraclia a city. ib
- L**apis more lesse then Saxum. 37.b
Lairis

The Index or Table.

Lacew. whercof it cometh, and why
so called. *ibidem*
Laocoon, the fyrst thrust his speare
into the wodde hoyle at Troy. *ibid.*
Laocoons image cut out *ex uno lapide.*
ibidem
Lapis is that which is digged or taken
out of the ground. *ibidem*
Lapis betokeneth a myle. *ibidem*
Lawfull to vse lots. 38.a
Lad of the living why so called. 52.b
Law diuided into three partes. 73.b
Lawe iudaicall remayneth concer-
ning the substance. *ibidem*
Lamech two thinges are to be noted
in hym. 113.b. 114.b
Lactantius Firmianus described. 161.a
Lawe wrytten in figures, and the
Hebrew tounge cannot be transla-
ted without great labour. 206.a
Law when it was made. 210.b
L ante E.
Let hym that standeth, take heed
that he fall not. 19.a
Leages confirmed by a sowe slayne
with a flint stone. 25.a
Leo 1. depyed the emperor Theodo-
sius that he woulde commaunde a
generall counsell to be kept in Ita-
ly.
Leo 10. would not defrand his soule
of the pleasures of this life. 41.a
Leo 10. was called Johannes He-
dices before he was Byschoppe of
Rome. 49.a
Leo 10. was instructed wryth good
literature from his yowth. *ibid.*
Leo 10. was made Cardinall at the
age of 13. yeaues by Pope Immo-
centius. *ibidem*
Leo 10. geuen to delicate idleness of
the body. *ibidem*
Leo 10. loued Musicians, wyne, and
costly fare. *ibidem*
Leo persecuted the Gospell with in-
satiable hatred against Luther. *ibid.*
Leo made a wicked answer to Car-
dinall Bembus. *ibidem*
Leo called the Gospell of Christ a fa-
ble. *ibidem*
Leo did spread abroad most large &
foolish pardons. *ibidem*
Leo had many of his garde slayne
when he went to Masse. *ibidem*
Leo enriched hys balliards. 49.b
Leo sitting at a banquet and beyng
very mery dyed. *ibidem*
Leo spake 3. wordes when he dyed
concernyng the ouercomynge of
the Frenchmen. *ibidem*
Leo Byzantium wordes to a certayne
rapier. 162.a
Letter that killeth which it is. 191.a
L ante I.
Lia, signifieth labour. 9.a
Lia, lyfe actiue. *ibidem*
Libellatici what they were. 19.a
Liberall sciences 7. in number, and
why so called. 23.a
Little ones, why they be so called in
the scriptures. 26.b
Linus counted the Prince of all la-

time Histozians. 25.a
Linus hath onely of these bookes
which he wrote being 120. in num-
ber, onely three decades, and an
halfe remayning. *ibidem*
Linies fame brought noble men to
Rome to see hym. *ibidem*
Linie liued 80. yeaues. *ibidem*
Linie dyed the 4. yeaue of the Em-
pire of Tiberius. *ibidem*
Linie buried at Padua. *ibidem*
Linnen twyned, what is ment ther-
by. 131.a
Litanie whē it was inuented. 159.a
Litanie deuised into a greater, and
into a lesser. *ibidem*

L ante O.

London built of Brutus. 4.a
London founded when Helye was
high Priest of Israell. *ibidem*
London fyrst named Troynouant.
ibidem
Lots be of three kindes, *diuisoria, con-*
sultoria, diuinatoria. 38.a
Lot of *diuisoria*, tollerable. *ibidem*
Lot of *consultoria*, & *diuinatoria*, wicked.
ibidem
Lots may be vsed in geuing almes to
one of 2. poore persons hauing nede.
Loue is deuised into 2. kindes.

L ante V.

Lucianus Aethos tozue with dogs. 11.b
Lucian wrote wordes in Greeke to
the number of 171. *ibidem*
Luke who he was, and what wordes
he set forth. 55.b
Luke learned the Gospell, not onely
of Paul, but also of other Apostles.
ibidem
Luke wrote the Actes of the Apo-
stles in order as he saw the. *ibid.*
Luke how long he liued. *ibidem*
Luke had no wyfe. *ibidem*
Luke buried at Constantinople. *ibid.*
Luke both a Paynter and a Philo-
sopher. *ibidem*
Luke was hanged vpon a greene
Olive tree. *ibidem*
Luke (as Platina sayth) had a wyfe.
ibidem

M.

M ante A.

May geue office, but not
facultie to do the office duely. 3.b
Man fallynge is to be corrected with
the spirite of lenitie. 18.b
Mahomet was first a poore man, a
byer and seller of Camels. 23.a
Mahomet acquainted with Sergi-
us the moncke an heretike. *ibid.*
Mahomet tooke vpon hym to re-
forme the olde lawe and the new.
ibidem
Mahomet, won great realmes. *ibid.*
Mahomet at the age of 40. yeaues
dyed of the falling sicknes. *ibid.*
Mahomet feyned the aungell to be
sent to hym in message. *ibidem*
Mathematicum, what it signifieth. 23.b

Mathew had two names. 26.a
Maxentius drowned in Tiber. 29.a
Magistrate ecclesiasticall and magi-
strate temporal distinct thinges. 30.b
Mausoleum the tombe of manifold
king of Caria. 34.a
Masculencies beyng a heathē of a ve-
ry pure and incorrupt life. 47.a
Masculencies neuer heard comedies
or playes. *ibidem*
Man, first and the second difference
betwene them. 52.a
Mans doctrine forbidden to be bele-
ued as necessarie to saluatiō. 64.b
Martionistes taughte that Christ
suffered but by opinion. 72.a
Mariage of Priestes attempted to
be broken of Siricius in Spayne. 76.b
Mariages touched of the Synoni-
stes with a bandery glofe. 77.a
Mariage of ministers after their en-
traunce into their ministry ap-
proved by Councils and Schole-
men. *ibidem*
Mariage of Priestes allowed by S.
Austen. 78.b
Magistrates, whercof admonished
by Cato the elder. 81.a
Martinus Byschop of Hierusalem,
hys eye put out, and hys hammers
cut of. 87.a
Manes described, his cruell death,
his sect, where and when it spread
abroad, and how long his heresies
were helde of S. Austen. 95.a
Marcus heretike described. 96.a
Mathusalem, how long he lyued. 98.a
Marcion the heretike called of Ho-
licarpus the first begotten sonne
of Sathan. 213.a
Man ought not to marry his bro-
thers wyfe. 74.a

M ante E.

Men now liuing for the most part
not worthy the name of Christi-
ans. 21.a
Melchisedech dead be-
fore Christ was baptized. 29.b
Men wrote first in the leaues of
Palme trees, afterwarde in the
rimbes of trees, afterwarde in
volumes of leade, and in clape, and
afterwarde in waxe. 33.a
Melchisedech, first founder of He-
rusalem. 64.a
Men to be detested, are of three
sortes. 72.a
Melchisedech how called in Greeke and
Latine. 91.b
Menander described. 105.b
Medici suscitabant. translated of the 70.
for mortis refurgens. 208.a

M ante I.

Minerva found out clothing, wea-
uing and spinning. 5.b
Minerva feyned of the Portes to
be borne of Jupiters brayne. *ibid.*
Minerva and Septimus contended
who should geue the name to A-
thenes. *ibidem*
Minerva, throwyng a speare vpon
the ground brought forth an Olive
tree. *ibidem*
GGg.ij.

The Index or Table.

- A**ntoniannes a battaunte hofeman
laughed to fcorne diuinations. 24.b
Antoniannes killed the birde where-
with the Romanes would haue
taken diuination. *ibidem*
Amiracles and signes of the Lord in-
numerable. 41.b
Michael the archangell and the de-
uill ftroue and difputed about the
body of Moyses. 100.a
Amillinaries heretie described, and
why was the first authour thereof
167.b
Ministers and Priestes were mar-
ryed in Epiphanius hys tyme.
170.b
Myndes fluggifhe are to be excited
and stirred by examples and threa-
nings of the law. 210.a
M ante O.
Momus the God of fault fynding.
7.a
Monarchia, what it is. 19.b
Monckerie, no mention made ther-
of, by any worthy wyter 100.
yeares after Chrift. 32.b
Monckery began about the end of
300. yeares after Chrift in Egypt
and about the beginning of 400.
yeares. *ibidem*
Monkes first that were, Anthoni-
us Pambus, Macarius and Pau-
lus. *ibidem*
Monkes two kindes. 33.a
Monastical life rehearsed of Basi-
lius. *ibidem*
Mordred flayne in battell besides
Glastinbury. 46.b
Moderfte defined, the commendation
and effectes thereof. 71.b
Moyfes, his birth and death. Hee
was the first that gaue letters to
the Jewes as Eusebius wytteth.
97.a
Moyfes, why he was called a priefte.
100.b
M ante Y.
Mysterium, the Etimologie thereof
and how many wayes it is taken
25.b
Mysterie of God are to be searched
with great reuerence. 39.b
N.
N ante A.
Nazianzen counted the hospitall
of Basilus to be nothing in-
feriour to one of the 7. won-
ders of the world. 34.b
Nazianzen counteth 3. other thinges
to be thye of the 7. wonders of the
world, and what they be. *ibidem*
Nabuchodonozor described. 198.b
Nane was called Iesus when hys
name was geue long before. 100.b
Naretia Budia a very frowarde
woman and her death. 163.b
N ante E.
Neptunus, fmitting the grounde
brought forth an hoyle. 5.b
Negry quidem a prouerbe. 6.b
Nemesis a goddesse, punisher of of-
fenders. 34.b
Nemesis called of some fortune. *ibid.*
Nemesis called Proastia of a Proas-
tus the king. *ibidem*
Nemesis called Rhamnusius of the
towne Rhamnutia. *ibidem*
Nero the Emperoz fished with gol-
den nets. 81.b
Nero the Emperoz was thought
to haue bene Antechrist, 57.a
N ante I.
Nicene counsell speaketh of certayne
degrees in the Church. 19.a
Nicen counsell. 79.a
Nicholaite, a secte of heretikes ma-
king their wyues common. 49.a
Nicolaus had a fayre woman to hys
wife. *ibidem*
Nicolaus, praised of Clemens Alex-
andrinus. *ibidem*
Nicolaus the Popes words to king
Lotharius hauing two wyues. 116.a
N ante O.
Nocua voluit, a prouerbe. 6.a
Nothing spoken that was not spo-
ken before. 12.a
Non anginam patitur sed argen-
taminam, and whereof it spang
12.a
Nothing moze desirous of reuenge-
ment than a fawce woman. *ibid.*
Nothing moze cruell than a raging
woman. *ibidem*
Nothing weaker then Sathan if
God do resist hym. 24.b
No man can conueniently minister
the word, & also the table. 29.a. 30.a
No Pope hath a better spirite than
Peter had. *ibidem*
Nothing so sumptuous but time
doth dispatch it. *ibidem*
Noble, honorable, and worshipfull
men ought specially to reade the
holy scripture. 40.a
Noe why he should not be accused of
drunkennes proued by thre rea-
sons. 116.a
Noe whether he did ill in cursing
Canaan. 117.a
Noe why he cursed Cham and not
Canaan. 217.b
Noe called of some Tamin. 118.a
Noe with sorowe of mynde did pro-
nounce the curse vpon Canaan. *ib.*
O.
O ante F.
Offringes in the Church berpe
auncient. 36.b
O ante L.
Oligarchia, consisteth in tyranie, and
is to be remoued from the Church.
19.a
Olde garmentes & olde bottles what
they signifie. 27.b
Oliphant his nature described. 38.a
Oliphantes where they breed, and
where they be greatest. *ibidem*
Oliphantes made very tame. *ibid.*
Oliphantes vnderstand the language
of their teacher. *ibidem*
Oliphant described thoroughly. *ibid.*
Oliphantes teeth true Iuoye. 39.a
Oliphantes do kneele and rise, and
haue not onely one bone in their
knees as some do write. *ibid.*
Oliphantes feare fire greatly. *ibid.*
Oliphantes do not geuer before the
age of 20. yeares. *ibidem*
Oliphant toucheth no moze hys fe-
male when he is great. *ibid.*
Oliphantes liue 200. yeares. *ibid.*
Oliphantes worship the sunne and
moone. *ibidem*
Oliphantes when they be hunted do
not strike their teeth into trees. *ibid.*
Oliphantes eate great blockes and
denoure stones. *ibidem*
Oliphantes loue dates about all other
thinges. *ibidem*
Olde and newe testament how they
differ. 126.a
O ante P.
Opinari what it signifieth. 71.a
Opinio, fides, scientia, scrupulus
how they differ. *ibidem*
Opinion sometime taken for a phan-
tasie, sometime for estimation and
commendation. 71.b
O ante R.
Oraculum, whereof it is deriued &
what it signifieth. 28.a
Oraculum, sometime signifieth the
Church or place where oracles are
geuen. *ibidem*
Oraculum doth signifie a short and
worthy sentence. *ibidem*
Oraculum Apollinis, Sibille foliū,
Ex tripode dictum thre prouerbes
which do signifie any thyng to be so
true as truth it selfe. *ibidem*
Origenes booke wheretoze condem-
ned. 63.a
Oracles of Apollo deceitfull. 67.a
Orthodoxum, what it signifieth
80.a
Origen described, Origenis maisters.
104.b
Origen wrote 6000. bookes. 105.a
Origen what persecution and tor-
ments he suffered. *ibidem*
Origens death. *ibidem*
Origen ill reported of the learned for
vsing allegories. 194.a
Originaill synne of Mary is called
into controuersye. 201.a
O ante V.
Otho, Archbishop of Colon made an
ozation of the Emperors syde for
the election of the Pope.
O ante V.
Ouidius, who hee was and hys life
10.b
Ouidius in great fanoz with the em-
peroz. *ibidem*
Ouidius exiled into Pontus by Au-
gustus where he dyed. *ibidem*
Ouidius exiled for aduylngge Julia,
the Emperors daughter. *ibid.*
Ouidius (as other say) exiled for
wyting the booke de arte amandi.
ibidem
Outwarde bayle what it signifieth.
130.b
P.

The Index or Table.

P.

P ante A.

Patria, how it is deriued. 1.a
Paulus Church bzt diuerse and sundry tymes. 3.b
Paulus crosse thowen downe wpyth an earthquake. ibidem
Paulus Crosse builde agayne by William Bpshope of Cantorbury ibidem
Paulus Church builde as some suppose by Humulus. 4.a
Parasitus, whereof it cometh and what it signifieth. 9.b
Parasitus, was an honest man. 10.b
Parasitus, hath the last syllable laue one long. ibidem
Parimion sent letters to Alexander and accused Philippe the Phisition. 10.a
Paulaunius, beyng of great age neuer vsed Phisition. 10.b
Patience maketh the conuicte better then the victor. ibidem
Patience moze intreated thereof. ibidem
Paule doth strike wpyth Anathemate, hym that preacheth any other doctrine. 19.a
Paule preached at Thessalonica. 19.b
Paule wrote two Epistles from Athenes to the Thessalonians. ibid.
Paule, why so called diuerse iudgements. 26.a
Paule, so called of Sergius as Hierome writeth. ibidem
Paule before his conuersion called Saulus, and after Paulus, as some suppose. ibidem
Paule (as Origene thynketh) had two names. ibidem
Paulus conuersion diuerse writen of. ibidem
Paule, when and at what tyme conuerted. ibidem
Paule was conuerted 7. or 6. monethes after the Ascention of Christ ibidem
Paule had a wyfe as diuerse do write ibidem
Paulus stature described of Nicephorus. ibidem
Paulus wyfe mentioned of Eusebius. ibidem
Paule and Peter suffred both in one day and vnder one tyrant. ibid.
Paule slayne two yeares after the death of Peter, as Iddias writeth. ibidem
Paulus death, the cause thereof not receyved. ibidem
Paulus death thought of Chrysostome to be for alluring to the faith Heroes harlot. ibidem
Paule called of Nero, a corrupter, a haiane, and a wycked man. ibidem
Paule counsellid of Nero, to turne agayne hys harlot from the fayth. ibidem
Paper named Carta of Carthage,

the Citie whence Dido came. 33.a
Parchment inuented after Paper. ibidem
Parchemente named Pargamena. ibidem
Parchemet named Membrana. ibid.
Parasanga, vj. myles, and a quarter. 35.a
Paule went to Hierusalem not to receiue any doctrine of the Apostles. 44.b
Parochi, what they be. 50.b
Parents first, not late agaynst temptation in paradise. 52.a
Paules saying (haue we not power to leade about a wyfe) is of diuers diuersely expounded. 77.b
Paule led not his wyfe wpyth hym whē he went about to preach. 78.a
Paule had a wyfe after Agnatus, hys authozitie. Paulus maryage proued by this word circumducendi. ibidem
Paulus, patriarche of Constantynople left his cure, being taken wpyth a feuer. 80.b
Patrapassiani, heretickes so called. 96.b
Patriarches marryng two wyues at once, what mysicry they did set forth. ibidem
Pastors teaching Christ & hys doctrine are to be heard. 140.b
Patience the commendation and effectes thereof. 103.a
Papias, of a very dull witte. 167.b
Paulus mynde in wpyllng younger widowes to mary. 174.b
Paule truly reprehended Peter for dissibling with the Gentiles. 178.b
Paule why he seyned hym selfe a Jew, and why he circumcised Timothy. 179.a
Papistes make the text of the scriptures doubtfull & vncertaine. ibid.
Papistes do consent in persecution, and do dissent in sectes. 181.b
Paphnutius alone resisted the council of Nice. 183.a
Paschall Lambe was a figure of Christ. 192.a
Paphnutius described. 105.b
Paracletus defined. 69.b
Paraclytus written wpyth ypsilon, what it signifieth. ibidem

P ante E.

Perfecte Sacramentes of saluation cannot be comitted vnto them that be settled in olde traditions. 28.a
Peter would haue refused the Empire of Nero, if Nero had offered it hym. 29.b
Peter imagined the kyngdome of Christ to be terrestriall. ibid.
Peter would not take the care of the poore lest he should be hindered to preach. ibidem
Peter would not suffer Cornelius to fall downe before hym. 31.a
Peter wrote the second Epistle agaynst those blasphemers which would haue a newe woorde beside the worde of God. 47.a

Peter brought the keyes to Chrysostome. 62.b
Peter, whereof he took hys name. 96.a
Pellicanus, hys exposition of these wordes. Credo videre bona domini. &c. 138.a
Peter why he dissibled. 178.b
Peters wordes to Simon Magus discussed. 181.a
Pea of the minde & conscience. 195.a
Pea of the worlde in dede is no peare. ibidem
Pea of Christ is perpetuall. ibid.
Pea of the gobly retayned onely by fayth. ibidem
Peamain, what it signifieth in Hebrew. 107.a
Petrus Gallatinus wordes vttered agaynst himselfe. 107.b
Peter why he was reproued of Paul. 211.a

P ante H.

Phileni, two brethren that dyed for their countrey, & their histoy. 6.a
Philistians ought to be faithfull. 10.a
Philistian begynneth where a Philosopher eneth. ibidem
Philistian best pleased when other men be diseased. ibidem
Philosophers, the Patriarches of all heretickes. 22.b
Phariseis, and Johns disciples rooted in the traditions of their forefathers. 28.a
Pharile, the worde whereof it cometh and what it signifieth. 31.a
Pharileis what they be, and why so called. ibidem
Pharileis had many prophane and wicked opinions. ibidem
Pharileis consented to the death of John Baptist. ibidem
Pharileis proude and boastyng of their workes. ibidem
Pharileys, did weare long garments and made broade hemmes in their robes. ibidem
Pharileys phylacteries were of purple as Epiphanius, and other do reposte. ibidem
Pharileys, where they took occasion of their phylacteries. ibidem
Philacterium, what it is. ibid.
Phidias made the Image of Zenus, and the Image of Memfis, 10. cubites high. 34.b
Pharileys accusation refuted of Christ wpyth 4. syllogistical arguments. 213.b

Pause I.

Piramides in Greke whereof it cometh. 33.b
Pighius mynde of the counsell of Constantine. 276.b

P ante L.

Plato, hys booke conteyneth the first parte of Genesis. 4.a
Plato firste called Aristoteles, and afterward Plato. ibidem
Plato, so called of broade shoulders, or as other write of a broad visage. ibidem
Plato

The Index or Table.

Plato lined sole and chaffe and dyed
at the age of 81. yeares. *ibidem*
Plato shewed to Socrates in hys
dreame by a white cygnet. *ibidem*
Plinius secundus wrote the natural hi-
storie, and in whole tyme he liued. 9.b
Plinius counted *pater fabularu*. *ibidem*
Plinius would keepe no tyme. *ibid.*
Plinius perished in the hyl of Vesu-
mus. *ibidem*
Plinius Cicilius, nephew to the first
Plinie. *ibidem*
Plinius wrote elegant epistles. *ibid.*
Plinius secundus wrote an Oration na-
med Paniegericus to Traiane
the Emperour. *ibidem*
Plinius made consull of Traiane.
ibidem
Plinius helped the daughter of
Quintilian. *ibidem*
Plinius succoured Martialis the
Poete. *ibidem*
Place bee it neuer so holy cannot
keepe man from sinne.
Placenta taken for Aethias hym-
selfe. 107.b

P ante O.

Poete stricken blynde for vsing the
mysteries of God. 25.b
Poep holier then Peter, and the
eungels. 31.a
Poep to be abhored as Antichriste
ibidem
Poore people ought to be relieued
with the goods of the church. 35.b
Poep tooke example of Dioclesiane
for Princes to kisse his feete. 37.a
Poep doth curse in the name of Pe-
ter and Paule. 41.a
Polygania condemned by S. Paule
counted lawfull among the Jewes
76.b
Popes election when it began to be
confirmed of the Emperors. 176.b
Popes bond slaues do kisse his feete.
104.b
Polycarpus described. 213.a

P ante R.

Præcumbentes. what they were. 19.a
Prophanum, the etimologie thereof and
and how many significacions it
hath. 25.b
Prophanum, written of some wyth
(ph) and by old authoys with (f)
ibidem
Propitiatorum. how named, and what
it signifieth. 28.b
Prophecs are the mouth of god. 41.b
Prophecies of Oseas, Amos, and
Zachary why they were placed a-
mong the small prophetes. 53.a
Prophecia what it signifieth. 54.b
Prophecie, in the scriptures taken di-
uerse wayes. *ibidem*
Prophetes false are vnderstand by
the name of a prophete. 55.a
Prophetes false are knowne by three
notes. *ibidem*
Prophetes godlye are knowne by
three tokens. *ibidem*
Pruate interpretation what it sig-

nifieth. 59.a
Pruate interpretation geuen onely
by the holy Ghost. *ibidem*
Propheccail doctrine what sayth
and credit it requireth. *ibidem*
Priestes wiues and children cruelly
handled of the Papistes. 77.b
Priesthoode doth not breake marry-
monie. *ibidem*
Priestes that they ought to keepe
their wiues Daphnutius in the
Council of Nice proueth. 78.b
Pricas an heretike. 96.a
Prolcription, is of diuerse signifi-
cations. 96.b
Priestes lawfull for them to marry.
169.b
Prayer publique to be toynd wyth
fastynge commaunded of Sainte
Paule. *ibidem*
Priestes of the olde lawe were not
contaminate wyth symple copula-
tion. 171.a
Prima fides discussed. 171.b
πρωτος, how it is bled. *ibidem*
Prophecs and Apostles had errors
in their Churches. 181.b
Priscillianistes defended their er-
rors by allegories.
Probet seipsum homo. discussed at large.
200.b

Proute of our selues wherein it con-
sisteth. *ibidem*
Priestes what thynges doth com-
mende and set them forth. 203.a
Properties of God to be attributed
to creatures, is most detestable.
105.b
Promise of God expounded by S.
Paule. 210.b

P ante V.

Publius decius the father and the sonne,
flayne for their countrey. 1.b
purple coulour what it signifieth. 131.a

P ante Y.

Pythioniss, what they be and why so
called. 24.b

Q.

Q ante V.

Q. Virius, what it signifieth. 9.b

R.

R ante A.

R. Aias acte recorded in the Ma-
gabee, not commended. 5.b
Rachell, signifieth *Quem* a Shepe
9.a
Rachell, life contemplatiue. *ibid.*
Rachell, why she stole her fathers
Idoles, and what it signifieth.
ibidem
Rabbi whereof it cometh. 54.a
Rabbini, what they are. *ibidem*
Rabbi, title thereof redeemed of the
Jewes by fauour and money. *ibid.*
Rah in Hebrue, what it betoken-
eth. 120.b
Raphngis to be auoyded of Chri-
stian men. 163.b

Raphng agaynst a good man retur-
neth to the rapler, and abideth not
in the good man. *ibidem*
Rationale, what maner of garment it
was. 103.

R ante E.

Religio, the etimologie and significati-
on thereof. 6.b
Redemption of the soule of man are
his owne riches. 36.b
Reuengement, examples thereof.
163.b
Renting in pieces of the bayle, what
it signified to the Jewes. 131.a
Repentance wherein it chiefly con-
sisteth. 180.b
Redemption is of two sortes. 101.b
Redemptio praferuina, more subtle then
sauoyr. *ibidem*

R ante I.

Righteousnes what it signifieth and
how many wayes it is take. 26.b
Righteousnes in Hebrue how it is
called, wyth the signification ther-
of. 27.a
Righteousnes is not a parte by it
selfe but is the mother of all ver-
tues. *ibidem*
Righteousnes specially taken is one
of the 4. Cardinall vertues. *ibid.*
Rich men excell because they haue oc-
casion to helpe other. 36.b
Ribban in the Chalde and Sirian
tonge signifieth a maister. 54.a

R ante O.

Rome was wythout a Philitian
600. yeares. 10.a
Romans in tyme of myserie chose
Disacerem. 19.b
Romans referred weightie matters
to Quirites. *ibidem*
Rome not conuerted to the sayth in
the tyme of Constantine. 29.b
Rome, the cite, receptacle and seat
of Antichrist. 46.b

R ante V.

Rudi what it is, and howe many
thynges it signifieth. 27.b
Rudi in Mathew how it is taken.
ibidem
Rudi a substantiue, what it signify-
eth. *ibidem*

S.

S ante A.

S. Athan perswaded crueltie vnder
colour of righteousness. 19.a
Sacrum what it signifieth, and how
many wayes it is taken. 23.a
Salutores what they be. 24.b
Salomon had two names. 26.a
Saduces what they were, and
whereof they tooke thys name.
31.b
Saduces had many diuulsh opini-
ons. *ibidem*
Saduces enemyes to the Pharises
ibidem
Saxum is properly that stone which
is cut out of rockes and quarres
37.b
Saxum

The Index or Table.

Nathen why he vsed the Serpent, rather than any other beast. 51.b
Sathana properties wth hys suggestions. 67.b
Saba what it is, and how many significations it hath. 102.b
Salem had thre names, and what they were. 119.a
Saratha deriued of Isræll, what it signifieth. 120.b
Sacramentum where it is vsed and not vsed. 132.a
Sacramentum, what it is. *ibidem*
Sacramentum, taken of Vegetius, for an othe. *ibidem*
Sacramentes instituted of God onely. *ibidem*
Sacramentum, intreated of, by Augustine. *ibidem*
Sacramentes, two onely recited of Tertulian. 133.a
Sacramentum, wherein it doth consist. *ibidem*
Sara beyng barren gaue Agar to Abraham to wyfe. 136.b
Sara, what it signifieth. *ibidem*
Sautes liuing in heauen, ought not to be imitated. 161.a
Sacraments wherof they take their names. 165.a
Sacrament of the body and bloud of Christ hath thre similitudes in it, after y^e iudgement of all the fathers that were before Gregory. *ibidem*
Sacrament, when the naturall property thereof is chaunged. *ibidem*
Sacramentall bread and wine is not transubstanciate. *ibidem*
Salomon, what thynges he desired of God in hys prayers. 208.a
Sampson, wth the Jaw of an asse, slue a thousand Philistines. 211.b
Sabboth day of auncient institution. 141.b
Sabatū, is of a large signification. *ibidem*
Sabboth spirituall. *ibidem*
Sabboth an outward ordinance of Religion. 142.
Sabboth manifestly exp^{re}ssed in ceremonies. *ibidem*
Sabboth commaunded of God to the whole family. *ibidem*
Sabboth commaunded, for what causes. *ibidem*
Sabboth breaker who is. *ibidem*
Sabboth exempte from all bodely works. *ibidem*
Sabboth is ceremoniall & morall. *ibidem*
Sabboth day chaunged in the primitive Church. 142.b
Sabboth sanctifying of the Christians. 143.a
Sabboth abusers, Sabboth keepers, and Sabboth contentners. *ibidem*
Sabboth to be dispensed wth all necessities sake. *ibidem*
Sabboth hath a mysticall signification. *ibidem*
Sante C.
Scotistes of whom so named. 6.b
Scotus disciple of Beda. *ibidem*
Scotus a great Philosopher. *ibidem*
Scotus lyned in the tyme of Carols

ins Magnus and Bertram. *ibidem*
Scotus translated the booke of Dionisius the martyr. *ibidem*
Scotus made a booke of the body & bloud of Christ. *ibidem*
Scotus teachyng children, was persecuted wth wrytyng pensels, and so dyed. *ibidem*
Scopæ dissolutæ, what they be, and what they signify. 13.a
Scripture which is called Canonickall. 14.a
Schismaticke, who is he. 20.a
Scriptures sufficient to saluation without traditions of man. 43.a
Scriptures onely are the staye and pillar of our fayth, and the foundation of the Church. *ibidem*
Scriptures, dignitie and mysterie thereof. 48.b
Scriptures to be expounded of euery man, whether it be lawfull. 65.b
Scriptures, Egyptians senten^{ce} touching the authoritie of y^e same. 66.b
Scriptures, wthout the Popes Canons are mere darkenes as they say. 67.b
Scriptures not w^{ri}tten before Moses. 97.a
Scriptures of the new Testament were w^{ri}tten, after they were preached of the Apostles and disciples. 99.a
Schaddai, in Hebrew what it signifieth. *ibidem*
Scriptures, how they are made vncertaine. 19.a
Schismatickes do seporate themselves from the Church, wthout iust cause. 183.b
Schisme, for what cause it ought not to be made. 184.a
Schisme ought not to be made for diuersity of doctrine. *ibidem*
Scriptures, who vnderstandeth them. *ibidem*
Schisme ought not to be made for disordered life of Ministers. *ibidem*
Schisme, ought not to be made for rites and Ceremonies. *ibidem*
Schisme, ought not to be made for unworthy receauers of the communion. 185.a
Schisme deuided into thre kynnes. 188.a
Schisme Apostolicall, what it is. *ibidem*
Schisme hereticall, and who were the authors. *ibidem*
Schisme, schismaticall, & who were the authors. *ibidem*
Scriptures, when they grew more and more to be expounded diuerse wayes. *ibidem*
Schiloh wth he, whereof it cometh, and how the 70. interpreters do vse it. 209.a
Schiloh w^{ri}tten with Ched, what it signifieth. *ibidem*
Scripture Canonickall of the Prophets, of the Apostles, what soeuer shalbe spoken after the may be cut of, & haue no authoritie. 71.b

S ante E.

Seruius, what he was, how many of that name, and what booke they wrote. 25.b
Seruius Sulpicius, a familiar frende of Cicero. *ibidem*
Seluchus, gouernor of the City of the Acoresians. 27.a
Seluchus, made holson lawes. *ibidem*
Seluchus mad an holseme statute that all adulterers should lose both theyr eyes. *ibidem*
Seluchus soune, for adultery lost one of hys eyse. *ibidem*
Seluchus hymselfe for obseruyng the lawe, lost one of hys eyes, for hys sonnes faulte. *ibidem*
Semiramis, recovered Babilon one part of her heare being down. 34.b
Semiramis gaue a goodly note against courtousnes. *ibidem*
Semiramis, taunted Darius, for opening the graue, for money. *ibidem*
Seven wonders of the worlde nothyng remaynyng now, but bayne names, and titles. 35.a
Sedechias the kyng saw hys sonnes slayne before hys eyes. 40.b
Sedechias eyes put out. *ibidem*
Sedechias bound in chappyn. *ibidem*
Sedechias burned the booke of Ieremie. *ibidem*
Sedechias car has bnt tryed. *ibidem*
Serpent did not speake by his owne power, but by the mouyng of Satan. 51.a
Serpēt why he was called fittile. *ibidem*
Serpent why not feared of the woman. 52.a
Serpent had not the same shape of body, that he now hath. *ibidem*
Serpent, that decaued Enc, what he was. *ibidem*
Serpent why he tempted Euerather then Adam. 52.a
Seth the sonne of Abraham did first ingraue heauenly discipline in two pillars. 97.a
Seth described, and how he tooke hys name. 101.a
Seth & hys nephewes inuented the science of Astronomie. *ibidem*
Senacherib, kyng of Assyrians murdered of hys owne sonnes. 104.a
Sem, who he should be, there be diuers opinions. 119.a
Sem was 390. yeres olde, when Abraham was borne. *ibidem*
Sem the high Priest of God in Salem. *ibidem*
Sem counted Noes eldest sonne. *ibidem*
Sem kyng of righteousness, both by name and byt. *ibidem*
Sem was the father of all the children of Heber. *ibidem*
Sense literal, defined, when it must be vsed, from whence the knowledge of it cometh. 188.b
Sense spirituall defined & deuised. *ibidem*
Sense spirituall intreated of the fathers aswel grekes as latines. *ibidem*
Sense allegoricall, wholy & onely applyed of Isidori. *ibidem*
Sense alligoricall how it was made in

EGg.iiij.

The Index or Table.

- in the tyme of the heretikes, called
Idol. Philon declareth. *ibid.*
Sense anagogicall in Diminus tyme
used and applyed to the interpreta-
tion of the ceremonies. 189.a
Sense allegoricall and Anagogicall,
after Origynes mynde. *ibid.*
Sense of the scripture after Hieroms
mynde. *ibid.*
Sense of the scripture take 4. maner
of wayes after Augustine *ibid.*
Sense hypstoricall defined, example
thereof. *ibid.*
Sense actiologicall defined example
thereof. *ibid.*
Sense literall, the chiefest sense wher
foze, when it ought to be vnder-
stood. 189.b
Sense actiologicall and literall both
one. *ibid.*
Sense anagogicall examples of it. *ib.*
Sense allegoricall, mingled with sense
anagogicall of Iustine & Hierom. *ib.*
Sense of the scripture taken 3. maner
of wayes after Hierome. *ibid.*
Sense mysticall of 5 scriptures som-
tyme do rather kyll, then edifie, an
example. 191.b
Sense literall is the foundation of e-
uery doctryne. *ibid.*
Sense of the scriptures drawen into
allegories hath caused many here-
sies to spring vp. *ibid.*
Sense allegoricall geneth fixe obser-
uations. 193.b
Seruantes not to be vexed wth too
much labor v^{nto} 5 sabbath day. 142.b
- S ante I.
- Simon a crafty marchant of 5 grekes.
Simple what it signifieth and how
many thynges. 26.b
Simpler, is called in 5 hebrew toung
Chom. *ibid.*
Simple men in Greke are called
vireoi. *ibid.*
Simplicity of Doves what it signi-
fieh. *ibid.*
Simon of Athens daily feasted the
poore. 37.a
Simon brake downe the hedges and
walles of hys orchards and garde
for the poore. *ibid.*
Similes habet labras lactucas a pro-
uerbe, & the originall thereof. 81.b
Sisphi a city in potus of Salatia. 96.a
Sisphi saxu voluere, a proverbe. 135.
Simeon knew that Messias should
suffer. *ibid.*
Simeon comforteth Mary. *ibid.*
Simonides a famous Poet. 153.a
Silvius brother to Astanus, wh^y
he was called Polithimus. 164.a
Similitude of nourishyng. 165.a
Similitude of vnitye. *ibid.*
Single lyfe is not to be bowed. 101.a
Single lyfe of hys owne nature hath
not perfection. 174.a
Single lyfe wherfoze to be preferred
before matrimony. *ibid.*
Simulation when it is good, wh^y it
is euill. 179.b
Simulation of Christ. *ibid.*
Simulation of Peter wh^y it was ca-
- uill. *ibid.*
Simulation of Peter called of Augu-
stine peruerse & hypocritical. *ibid.*
Singularity is to be auoyded. 198.a
Singularity an example thereof. *ibid.*
Sinto Magus described, the whole
course of hys study, he called hym
self God, how long he practised ma-
gicke freely, he was wonne to the
Gospel by Philip the Apostle, wh^y
he opened & declared hys dissimula-
tion, he sayd that Salent the harlot
was the first conceit of hys mynde
when he came to Rome, he con-
tended wth Peter before Nero
hys death. 199.a
Sinne against the holy ghost fixe spi-
ces thereof are rekened. 214.a
Sin agaynst 5 holy ghost defined. *ib.*
Sinne agaynst the holy Ghost, called
of Christ, blasphemy & raylyng. *ib.*
Sinne agaynst the holy Ghost, what
called of Augustine. *ibid.*
Sinne agaynst the holy Ghost, not
utterly irremissible. *ibid.*
- S ante O.
- Sorcerye diuers fortes. 24.b
Sordiditi what they be. *ibid.*
Socranus and Socrates ecclesia-
cal writers. 28.b
Socrates wrote 7. bookes. *ibid.*
Socranus wrote 9. bookes. *ibid.*
Sophocles was rebuked of Pericles
for hys want of looks vpon a fayre
person. 47.a
Soule none can attayne by reason
what it is. 49.b
Soule defined. *ibid.*
Soule a very substance & no quality. *ib.*
Soule the substance thereof is sim-
plex substantia. *ibid.*
Soule from wh^yce it cometh, & how
it entreteth into the body. 50.a
Soule how it is made and when. *ib.*
Soule formed of God a new. *ibid.*
Soules do not appeare after they
death. 53.b
Soules sometymes called agayne of
God into theyr bodies, be examples
of the resurrection. *ibid.*
Soules separated from the bodies,
do remayne in the places, to which
they are sent. *ibid.*
Sprites dained do exercise theselues
in deceitfull apparitions. 54.a
Soules after death affirmed to ap-
peare of Rabanus and Gregory, &
that prayers do profite them. 53.a
Soule of man hath 3. powers. 94.b
Soule wth the 3. facultyes memo-
rye, mynde, and wyll, do repre-
sent the trinitye. *ibid.*
Somethynges in the scriptures are
comaundered generally, somethynges
particularly. 210.a
Some thynges out of the church may
be exhibited, that be good and pro-
fitable. 212.a
Sodday to be sanctified. 141.b. 142.a
- S ante P.
- Pyrites of Egypt, bayne and folishe
ostentations. 33.b
Pyrites built because no money should
be left to the successors. *ibid.*
- Pyrites 3. built in Egypt of an incre-
dible height, vnder which 5 kynnes
of Egypt were buried. *ibid.*
Pyrites in Egypt were 20. yeares
in building. *ibid.*
Pyrite in making had 3300. workmen
daily labouryng about it. *ibid.*
Pyrite spent in building 1800. talents,
in Reddish roots, garlyke, & onions,
which workmen deuoured. *ibid.*
Pyrite of Theophes kyng of Egypt
cost by estimatio 2200. tunnels of
French crownes. *ibid.*
Pyrites supposed to be made of Joseph
in Egypt for keepyng of corne. *ib.*
Spiridion described, & greatly com-
mended for hys vertues. 169.a
Spiridion reproued Crispinus for re-
fusing the worde Grabatum. *ibid.*
Spiridions miracles. *ibid.*
Spiridion confuted a prayyng and
and babbyng Philosopher. *ibid.*
Spiridions wordes to a stranger
that refused to eat fleshy in Lent. *ib.*
- S ante T.
- Steph^e stoned 7. yeares after Chri-
stes ascension. 26.a
Strength sometyme toynd wth
anger. 27.a
Stadium properly is a place wher
horses or men did wrestle or run. 35.a
Stadium that is a furrlong ranne by
Heracles drawyng hys beaht but
once. *ibid.*
Stadia three fortes Itallia of 652.
fete in length, Olimpia 600. fete
in length, Dithica 1000. fete. *ibid.*
Stadia Itallia 8. do make a myle in
Italy. *ibid.*
Strangled meates, when and for
what cause forbidden of God. 96.b
Strangled meate what doctryne it
setteth forth. *ibid.*
Strangled meates a law made there-
of. 97.a
Strangers how entreated of Spi-
dion. 140.a
- S ante V.
- Superstition, etymology thereof and
how many wayes it is taken. 23.a
Sumptuous sepulchres are called
Mansolea. 34.a
Sum of the 4. commandemēt. 141.b
Succession of wicked pastors do not
proue a Church. 148.a
Succession of true pastors much ef-
fected in 5 pyramide Church. *ibid.*
Succession Apostolyque, is nothyng
worthy w^{thout} Apostolyke doc-
trine. 149.a
- S ante W.
- Swinkfuldus vterly reiecteth the
text of the scriptures. 179.b
- S ante Y.
- Synagoga what it betokeneth. 22.b
Synagoga signified by 3. wyth
her bleare eyes. *ibid.*
Syberite discommended of the A-
cedemonians. 47.b
Syberite persons disordered and ve-
ry wanton. *ibid.*
Syberites were the first that taught
horses to daunce at the sound of 5
trompe. *ibid.*
- Syberi-

The Index or Table.

Sybaritica mensa a glotinous table of belly chere. *ibidem*
 Sybaritare to play the Epicure. *ibid.*
 Synodus whercof it cometh and what it is. 92.b
 Symbolum what it is and how many significations it hath. *ibidem*
 Symol of the Apostles called iudicium. *ibidem*
 Symbolu what it signifieth allegorically. 93.a
 Symboles of Pythagoras. *ibidem*
 Symbolus in the masculine gender a scale of signet manuell. *ibidem*
 Symacus and Aquila translatiō preferred befoze the 70. interpreters.

T.

T ante A.

Talent of Egypt, 50. minz. 33.b
 Talentum atticum minus, how much it is after Countail. 3.a
 Talentum by a metaphoz what it signifieth. 3.b
 Talmud, the booke of the Jewes. 23.a
 Talmud signifieth doctrine of discipline. *ibidem*
 Talmud, when it was written, and made. *ibidem*
 Talmud when it was written. Petrus Galatinus assertion. *ibidem*

T ante E.

Temples highe and sumptuously build were often touched wth lightning & token of Gods wrath. 35.b
 Templum domini Templū domini, how to be vnderstand. 83.a
 Testimony of prophane authors speaking godly and truly not to be reiected. 97.b
 Tertullian what he was, wth hys life wholly declared at large. 103.a
 Tēple figurall both rēt his baile. 131.a

T ante H.

Thessalonians searched the scriptures whether Paule preached true or no. 14.a
 Thessalonica what it is, and wherof it tooke hys name. 19.b
 Theodosius the Emperoz how many men he slew in Thessalonica. *ibid.*
 Theodoras Gaja about 120. yeares agoe forsooke Grecia, and came to Italye. *ibidem*
 Theodoras Gaja set forth the knowledge of the Greeke tongue through Europe. *ibidem*
 Theodorikus hystoricus wrote two bookes from the time of Theodosius the ponger vnto the tyme of Anastasius. 28.b
 Theodosius did not appoynt a council in Italye but in Grecia. 30.b
 Thebe cities 9. in number set in diuers partes of the world. 34.b
 Thebe in Egypt most famous, built of Buziris kyng of Egypt. *ibidem*
 Thebe in Egypt in compasse 140. furlonges. *ibidem*
 Thebe in Egypt, hollow vnderneath standyng vpon banetes. *ibidem*
 Thebe had 100. gates in euery gate 100. keepers. *ibidem*

Thebe had a cane alwayes full of winde sauing in the tyme of Interlunū. 35.a
 Theopompus losse hys wittes for interminglyng Wholes lawe wth his writings. 39.b
 Theodactes was stricken blynde for interminglyng the scriptures wth his tragedyes. *ibidem*
 Thyngs vnrasonable & vntuyning many of the speake wth māns voyce. 51.b
 Theophilus a proper name and frende of S. Luke, vnto whom Luke dedicated both hys bookes. 55.a
 Theophilus a generall name, and what it signifieth. *ibidem*
 Theophilus a mighty Prince. 56.a
 Theophilus diuers of that name. *ibid.*
 Theodosius repented and was reconciled to the Church. 91.b
 Thalmudistes, what ordinance they made touchyng these wordes Deus and sanctus. 94.b
 Thomas Sumserus first sowed the relie of anabaptisme in our time.
 Thomas Eliots mynde concernyng Witayne. 164.a
 Thousand yeares what is ment thereby. 168.a
 Timothy Bishop of Ephesus. 156.b

T ante I.

Timothens described. 59.b
 Timotheus, Pauls companion, and wherfore circumcised of Paule. *ibid.*
 Timotheus, companion to Paule in hys peregrinations messages and other assaies. *ibidem*
 Timothy sent of Paule to Thessalonica to comfort our bretheren. *ibid.*
 Timothy made Bishop of Ephesus where how long he continued it is vncertayne. *ibidem*
 Timothies death diuersly taken of the writers. *ibidem*
 Timothy when he dyed, what Christ syde to hym. *ibidem*
 Titus, who he was, where he was Bishop, where he dyed, and where he was buried. *ibidem*
 Titus why not circumsised of Paule. 64
 Tidinges brought to the Emperoz of sedition moued at Thessalonica. 90.b

T ante O.

Toure of London as Lelande writeth buylte by Belinus. 4.a
 To beleue in Christ is to grow in vertue and grace. 21.b
 To sitte in the cheare of pestilence, what it signifieth. 211.b

T ante R.

Tragedye, describeth kynges & princes and great persons. 13.b
 Tragedye hath a verye sad and heauye ende. *ibidem*
 Tragedye differeth from commodye in two respectes. *ibid.*
 True Christians are contented wth the title and name of Christ. 21.a
 Traian gaue a sword drawn to the ruler of the Citie. 27.b
 Traiane, what he sayde to the ruler. *ib.*
 Tripartite hystorie of whome sonamed. 28.b
 Tripartite hystorie of whom translated out of Greeke into Latine. *ibid.*

Tripartite hystorie where it beginneth. *ibidem*
 Tripartite hystorie, by whom made one continuall hystorie. *ibid.*
 Tripartite hystorie, how many yeares discourse it continueth. *ibid.*
 Traian the Emperoz founde 5000. free bozne children to schole at hys owne charges. 37.a
 Tropius what he was and how he dyed. 46.b
 Traditions of the Church much let by of Basilus Magnus. 60.a
 Trinity comprehended vnder the name of Christ. 94.a
 Trinity entreated of by I. Iustin. 69.a
 Trinity to be questioned of a pruerse curiosity. *ibidem*
 Trinity Iuanus hystorie concernyng the same. *ibidem*
 Trinity the mistery thereof is expressed by thys word Iehouah. *ibid.*
 Trinity expressed by a similitude of S. Iustin. 94.b
 Traditions without the Scripture are very vncertayne. 101.a
 Tre of knowledge of good & euill. 110.b
 Tre of knowledge of good and euill why forbidden to cate. *ibid.*
 Transubstantiation confuted. 165.b
 Tropologia defined and an example of it. 188.b
 True worshipping of God taught by the Prophet Elay in Iuda. 61.a

T ante V.

Tubalcaini, the first inuenter of brasse and yron. 115.b
 T ante W.
 Two people signified by Abel and Cain. 8.b

T ante Y.

Tyranny worse then other committed by Phalaris. 134.b
 Typus, what it signifieth. 192.a
 Type whererein it consisteth. 192.a

V.

V ante A.

Valerius Maximus, how many were of that name, and what they wrote. 9.a
 Valerius Maximus was soundoure vnto Sextus Pompeius. *ibid.*
 Valentinian, how many yeares he reigned after Constantine. 29.b
 Valas hys argument concernyng the Apostles sayes. 78.a
 Vaple of the temple. 130.b

V ante E.

Verity menapleth antiquity. 2.a
 Vertues theologicall 3. in number and which they be. 27.a
 Vertues Cardinall pertaine to outward workes. *ibid.*
 Vertues theologicall pertaine to inward actions and motions, and so tend to God. *ibid.*
 Vessels of the lyuing rather to be preferred the vessels of Metal. 36.a
 Vetricius smothered to death wth smoke. 47.b
 Verses of the Psalmes some are ascribed to Salomon being a type, and some also to Christ. 108.a
 Vh. j.

The Index or Table

V ante I.
 Virgill dyd read Ennius. 21.b
 Victor Bishop of Rome impugned of
 Francis. 61.a
 Will of Gods anger expounded very ill
 & cleane contrary by Liranius. 92.a
 Virgins couered brought in after Chri-
 stians tyme. 173.b
 Virgines ordinate who they were and
 when they began. ibidem
 Virgins of Carthage coumnyng into
 the temple bareheaded reprochended of
 Paule. ibidem
 Virgines after what maner they were
 couered wyth an holy baple. ibid.
 Virgines wher they began first to haue
 houses made for them. ibidem
 Virgins what they were that Ciprian
 spake of. 174.a
 Vineyard of God, and the pleasaunt
 garden of fruite may be called man by
 Inagoge. 190.a
 Virgine Mary had Christ to her sau-
 our. 202.a
 Virgine Mary was faultly in her tyme
 ibidem
 Virgin Mary, that she was no firmer
 it is now constantly and vniuersally,
 helued. ibidem
 Virgin Mary had all her goodnes of
 God. ibidem
 Virgin Mary is the spirituall sister of
 Christ. ibidem
 Vincencius there were many of that
 name. 202.a
 Vincencius the first described wyth
 hys cruell martyrdoine. ibidem
 Vincencius Lirinensis described. ibid.
 V ante N.
 Vnderstandyng is the eye vnto the
 soule. 24.a
 Unwritten verities answered vnto
 by mayster Doctor Cranmer. 60.a
 Vinctio, hath many significacions in
 the scriptures. 144.b

Vniuersality how it is to be followed. 182.a
 Vniuersall number maketh not the
 Church. ibidem
 Vniuersall Church of the Israelites
 allowyng the calfe reprochended of
 Apolles. ibidem
 V ante O.
 Otary lyfe called a toyl lyfe of Ber-
 nard. 77.b
 Owe of chastity when it is wicked and
 blasphemous. ibidem
 Owe of widowes what it is after the
 iudgement of the Papistes. 172.a
 Owe of widowes after the iudgement
 of the Orthodoxes. ibidem
 Owe breach to me damnable wyth Sh.
 Austen and other fathers what is
 the cause. 174.
 Owees wicked are to be broken. ibid.
 Owe of single lyfe not ment of Saynt
 Paule. 174.b
 Orim Chammun, what is signified by
 it. 203.a

W.

W ante A.

Want of charity, is the death of
 fayth. 21.b
 wanton bookes, how hurtfull
 they be. 46.b
 wanton song makers woyle then wit-
 ches. ibidem
 Water of Baptisme is holy. 212.b
 W ante E.
 we our selues must first be made cleane
 and then cleanse other. 39.b
 we must first be made wise, and so
 teach other wisdom. ibidem
 W ante I.
 wisdom somtyme accompanied wyth
 naughtyness. 27.a
 wife of Elaye was a Prophetesse as
 some do wyte. 55.a

widowes, what was they? Whilscyre
 in the Church in Paules tyme. 172.a
 widowes younger, wherfore they had
 damnation. ibidem
 widowes faith & promise to Christ. ibid.
 widowes of what age they were to be
 chosen in the Church. ibidem
 W ante O.
 word written onely necessary to salua-
 tion. 39.a
 word written discoursed throughly. 42.a
 women wher forbidden to speak in the
 Church. 54.b
 women many godly of them dyd pro-
 phesy in the congregation. 55.a
 worshipping of God two kyndes, one
 inward an other outward. 104.b
 W ante R.
 writing paper inuenced of kyng Alex-
 ander. 43.a
 writing tables inuenced before the bat-
 tell of Troy. ibidem

X.

X ante E.

Xenophon what he was and what
 he wrote. 10.b
 Xerxes invaded Greece wyth
 7000000. straunge Souldiours. 6.b
 Xerxes slayne of hys vncle Artabannus
 ibidem
 Xerxes bewayled his mortality of mā. ibid.

Z.

Z ante E.

Zedechias, the last kyng of Iuda
 and Hierusalem. 48.a
 Zedechias eyes plucked out and he
 led bound to Babilon. ibid.
 Zedechias what he was. ibidem
 Zedechias, for holdyng the tribute fro
 Nabuchadonozor save hys owne
 formes slayne before hys eyes. ibid.
 Zolus. 7.a

The Table of the principall matters and wordes con- tained in the second Tome.

A.

A ante B.

Abluter ager, egens cupi-
 dus gula, simia virtus,
 properly expounded. 72.a
 Abstinence of S. Bernard,
 what lothsomnesse it gat hym. 71.b

A ante C.

Actions morall be very sunne, & do dis-
 please God, without faith in god. 25.a
 Achas king of Iuda in hys tyme the
 Church had but a small nuber. 103.a
 Achab in hys tyme onely, Elias & El-
 cheas were of the Church. ibid.
 A ante D.

Adoption defined according to the Ci-
 uill lawes. 95.a
 Adoption, two kyndes therof. ibid.
 Adoption hath diuers significacions. ibid.
 Adoption, how therein we are the chil-
 dren of God. 95.b
 Adrianus the Emperour wherfore
 made a laughing stocke. 79.b

Adonai, what it signifieth. 103.b
 Adulari, what it signifieth. 107.b
 Adulation, what it properly signifieth.
 ibid.

A ante F.

Affection and good will to do good to
 our neighbour, is accepted where oc-
 casion wanteth to helpe in dedde.

A ante M.

Ambition, what it is. 96.b
 Ambicio & ambitus, how they differ.
 ibid.

A ante N.

Andronicus kinsman to S. Paule, his
 conuersion to Christ. 7.a
 Ancoras tollere, is prouerbiaily used
 to go away. 105.a
 Antithenes hys saying against flatter-
 ers. 108.a
 Apostle, what it signifieth. 25.a

A ante R.

Arrogatio, what it is. 95.b
 Artaxilla wife to king Ptolemus king

of Caria, her excellent loue towards
 her husbands. An herbe of her name.
 ibid.

Aristonimus saying against flatterers.
 108.a

Arrius and Sabellius did separate the
 sonne from the substance of the fa-
 ther. 48.a

Arrogantia & pilaunia, cansteth euery
 man to preferre him selfe aboue an o-
 ther. 79.a

A ante V.

Aurora, what it is. 75.b
 Aurum in the Scripture, hath fixe sig-
 nificacions. ibid.
 Aurum, how it is called in Greke and
 in Hebrue. ibid.

B.

B ante E.

Benedicere, or Benediculus, hath
 diuers significacions. 37.a
 Bernard Abbotte of Clarenalla
 where

of the second Tome.

Where he was borne, what time he
slozithed, at what yeares he entred
into religion. 93.b

Benedict commanded & communion to be
geue to a p[er]sone that was dead. 94.a
Be ye holy, for I am holy, the exp[re]ssi-
on & meaning of these wordes. 97.b

B ante L.

Bloud sprinkling in the olde lawe, the
mystery therof. 23.b

Blandire, what it signifieth. 107.b

B ante O.

Bonaenture confused. 100.a

Bonaentures iudgement how any
thing is of the vertice of the nature of
man. 102.b

Booke of wisdom is not in the Ca-
non of the Hebrewes. 76.a

Booke of wisdom, title therof sau-
reth of the Greke eloquence, rather
then of any other thing. ibid.

Booke of wisdom supposed to be the
boke of one Philo a Greke boke. ib.

Bookes of wisdom and Ecclesiast-
icus, custome obtained to be called the
bookes of Salomon. ibid.

Booke of wisdom D[ic]t[io] in his dis-
solution of the fist difficultie what he
writeth concerning & same booke. 76.b

Booke of wisdom, sentences thereof
might of likehood be writte by some
autho[or] full of the spirite of God. ibid.

Booke of wisdom not affirmed of
S. Hierome, but of the Jewes, to be
the booke of Philo. ibid.

Booke of wisdom, Iustines saying
who wrote it. ibid.

C.

C ante A.

Calling, what it is.

Calling 4. kindes are commonly
numbred among & doctozs.

Caius Caligula the 4. Emperour of
Rome, hys life described, hys actes
and death. 9.a

Carnall lustes of the fleshe, how extin-
guished. 87.b

Camaleonte versatiliior, a p[ro]uerbe
expounded. 89.a

Camaleon, a Serpent or beast in A[fric]a
or India. ibid.

Camaleon described by Plinie & Plu-
tarchus. ibid.

Caro in Greke, how it is deriued. 76.b

Caro in Greke and in Hebrew, how it
is called. ibid.

Caro in the scriptures hath many sig-
nifications, the same being orderly
declared. ibid.

Causa materialis, Causa formalis,
Causa efficiens, Causa finalis,
what & definition of these are. 75.a

C ante E.

Coelum is taken many wayes in the
Scriptures. 60.a

C ante H.

Child[re]n to be contracted & married with
the consent of their parentes, is of ne-
cessitie & not onely of honestie. 88.a

Christ onely and none other is named
Iesus, as Galatinus sayth. 104.a

Christes dignitie is farre about the

dignitie of the hye Priestes of the old
Testament. ibid.

Christus betokeneth vnctus, anointed.
ibid.

Christ, that is, anointed, signifieth both
the natures of Christ. ibid.

Christians are called brethren for vi-
cers respects. 109.a

Christ entred into the inward Taber-
nacle once for all. ibid.

Christ entred into & Tabernacle with
hys owne bloud. ibid.

Christ gaue eternall thinges. ibid.

Christ made intercession for the saluati-
on of all mankinde. ibid.

Christ whether he tooke againe all hys
bloud at hys resurrection, discussed at
large. 102.a

Christ the measure and fulnesse of hys
age recorded of Deule to the Epheli-
ans, how to be vnderstand. ibid.

Charitie is the greatest meane & way
to p[re]serue the Church. 77.a

Christ entred hys gloze by the crosse
and afflictions. 80.b

Christ for what end he came. 82.a

Christ after what sort he ought to be
preached. 82.b

Christ was shewed in & slide time to the
Prophets & by the Prophets. ibid.

Christ signified sometimes by Isaac to
be slaine of hys father. ibid.

Childzen of God ought not to fraim the
selues to the desires of & world. 83.a

Christ is our hope.

Childzen by nature ought to represent
and follow their father.

C ante L.

Claudius 5. Emperour of Rome, hys
living, maners, & death described. 9.a.b

C ante O.

Confession ought to be made before
God. 90.b

Confessions of sinnes diuersly expoun-
ded by the doctozs. ibid.

Confession auricular, and the forme
therof. 99.a

Confession auricular vnknewen in the
tyme of the Apostles. ibid.

Confession auricular extorted & com-
manded of & Bishop of Rome. ibid.

Confession made to God onely, is suffi-
cient. 99.b

Confession auricular, after Gracianus
iudgemēt, whether necessary. ibid.

Confession auricular deuinded into two
partes after Bonaentures minde.
ibid.

Confessio auricular to one onely priest,
commanded of Innocentius the 3.
bzinceth men to desperation. ibid.

Confession after S. James minde dis-
cussed. 100.a

Confession is ioynd with prayer. ibid.

Confession publicke & priuate copiously
declared in the scriptures. 98.b

Confession instituted by man is of two
fortes. ibid.

C ante R.

Crosses vpon our selues hauing no
nerde, ought not to be layd otherwise
then God doth appoynt. 54.b

Cras of the scholemen, is taken 5. ma-
ner of wayes. 65.a

Crassus the name of a Romane, who
is sayd neuer to haue laughed in hys
time. 7.a

C ante V.

Cariousheste merily alluded vnto Flo-
rus of Vespasianus the Emperour.
79.b

Curiositie in demanding why it was
so long ere God sent his sonne into the
world, rep[re]sented & answered. 103.a

C ante Y.

Cyrus the king hys answers to Aste-
ages when he asked hym why he
dranke no wine. 93.a

Cyrus could call euery soulbours in hys
host by hys proper name. 97.a

D.

D ante A.

Daid & Paul by flying escaped the
daunger of their enemies. 71.b

D ante E.

Deformitie shall not be sent in the bo-
dies of them that liue againe. 102.b

Destiny, what it is after the opinion of
the diuines. 27.a

Destiny and predestination in what
poynt they differ. 27.b. 28.a

Destiny, defence ther of taken out of a
play called Regio m[er]it[is], defended
of the one speaker, and impugned by
the other. ibid.

Deacon was deposed of Bishop Spe-
tarius for committing fornication with
a woman penitentiary. 98.b

Descendit ad inferna, the olde and las-
ter diuines iudgement therof. 62.a

D ante I.

Distinct degrees of honoure in heauen,
diuers arguments made for the con-
sutation therof. 48.a. 49.a

Difference is made of S. Hierome
inter carnem & pulpam. 76.b

Dioctlesian Emperour of Rome a cruell
persecutor of the Christians. 56.a

D ante O.

Donatistes threatened to destroy them
selues, rather then they would re-
turne to the Church. 72.a

Donatistes desired to be killed with iij.
kindes of death. ibid.

D ante R.

Drawing of man to God ought not to
be bawily concealed. 23.a

Dronkenesse described of S. Iustin,
and the force therof. 93.a

E.

E ante G.

Ego & pater vnum sumus, what
it meaneth. 48.a

E ante L.

Election, iij. pointes therof handled. 20.a

Elected how we are. ibid.

Election, what it is. ibid.

Election of our brethren, we ought not
to be scrupulous or inquisitive of the
same. ibid.

Elders sometimes doe teach the true
wozshipping of God, sometime no-
thing els but mere vanities. 105.b

E ante M.

Emperours & Monarchies should haue
the selues wozshipped for Gods. 79.a

Ep[ist]ol[is].

Ep[ist]ol[is].

The Index or Table

E ante P.
Epilogus defined and deuised into iij.
partes. 109.b

E ante R.
Error, Nescientia, Ignorantia, Ignoratio, how they differ. 96.b
Eremitics are called also Anachoritzæ. 97.b

E ante V.
Euill things are better to be forgotten then to be had in remembrance. 96.b
Euery man ought to vnderstand according to sobriety. 79.a
Eucharist geue to infanten vnder both kindes in Austine and Cyprians time. 101.a
Examples of iustification. 75.b

F.

F ante A.
Fatum vnde dicitur. 27.a
Faythfull Christians may graunt that there is fatum. 27.b
Fayth, the energie, force, and strength thereof. 55.b
Fayth by the eyes ther of Christ is sene in hys mysticall supper. 56.a
Fayth, it is agaynst the nature thereof to say that Christ is carnally in the sacrament. ibid.
Fayth & trust in Christ, the fruite thereof. 56.b
Fayth, the end and reward thereof. ibid.
Fast in the olde lawe once in the yere, was ordayned to purge sinnes. 70.b
Fasting, the day thereof was made solemn day among the Jewes. ibid.
Fasting was commaunded both in the olde testament and in the new. ibid.
Fasting must be temperate. ibid.
Fasting first made by Montanus the hereticke. ibid.
Fastinges, diuersities thereof reported to be in church in the reigne of Theodosius the Emperour. an. 1453. 71.a
Fasting goeth before prayer. ibid.
Fasting was ordayned with prayer whē S. John wrote hys gospel. ibid.
Fasting did not deliuer the Minuites from perill. ibid.
Fasting, honour thereof what it is. ibid.
Fasting all the yere without amendment of life, causeth greater vñation. ibid.
Fast how a man ought, declared by S. Austine. ibid.
Fastinges are so to be measured, as a man may suffer them. 71.b
Fast, how the mouth, eyes, and other members of the body ought so to do, rehearsed by S. Bernard. ibid.
Fasting in v. things may be vnlawfull. 72.a
Fayth & good woorkes concur together. 85.a
Fayth, good woorkes are the fruit thereof. ibid.
Faythfull Christians time in this world is but a pilgrimage. 85.b
Fayth is our victory against the world. 88.b
Fayth, & fruites which do follow it. ibid.
Fast abrogate from Easter to Pentecoste. 101.a
Fayth hath an end, a question and answer concerning the same. 77.a

Fayth, hope, and charitie doe remaine, of these 3. charitie is the greatest. ibid.
Fayth shall abide in heauen, Irenæus censure and reason thereof. ibid.
Fayth shall endure in heauē, Phocius hys opinion thereof. 77.b
Fayth is an euidence of thinges which are not sene. ibid.
Fayth and hope of euery man profiteth him selfe. ibid.
Fayth, hope, and charitie, in what time they are, and do continue. ibid.
Fayth moze woorthy and superiour to charitie. ibid.
Fayth how described of S. John. ibid.
Fayth doth regenerate vs & make vs the sonnes of God. ibid.
Fayth & charitie, the Papistes assertion concerning iustification thereof. ibid.
Fayth why and how it iustificieth. ibid.
Fayth as it is our action doth not iustifie. 75.a
Fayth which sheweth her selfe forth by good woorkes and godly cōuersation, commaunded of Peter. 75.b
Fayth which is not liuely how to be counted. 101.b
Fayth wherein it standeth. ibid.
Fayth of the Jewes and of the Turkes is a balne fayth.
Faythfull Christian doth wholly trust and leane to the worde of God.
Faythfull mā death being offered ought wholly to committe him selfe vnto Christ.

F ante E.

Fastes of the Jewes & fastes kept in our dayes, wherefore constitute & ordayned, discoursed at large. 78.a
Feare how it is called in Latin, Greke, and Hebrue, with the signification thereof. 78.b
Feare two kindes thereof, and what they be, intreated of at large. ibid.

F ante I.

Fides, wherefore this worde taketh her name, and how it is called in Hebrue, Greke, and Latine. 75.a
Fides iustificans, the definition thereof. ibid.
Fire in Latin, how called, and wherefore it is deriued. 76.a

F ante L.

Flattery, is commonly called water of the court. 107.b
Flee and not flee in times of trouble whether we may or no, a question with an obiectis & answer to the same, discoursed at large with many circumstances. 72.b. 73.a.b
Fleshe is tamed with sobernes.
Fleshe called in Latine Caro, how it is sayd properly, & the definition thereof. 76.b
Fleshe riseth and rebelleth agaynst the spirite. 81.a
Fleshe of Christ what maner of fleshe it was, & whether it had a soule. 36.a

F ante R.

Frater, how it is deriued, and what it signifieth. 108.b
Friendship which is true, loueth no colours, neither hath learned flattery. 89.b

Fraunces, the first authoz of the Monoxite Friers. 108.a
Fraunces, why he was called Seraphicus. ibid.
Fraunces liued dissolutely in his youth. 108.b
Fraunces greuously tempted of the deuill with the lust of the flesh. ibid.
Fraunces reported to haue sene a strange vision a litle before his death. ibid.
Fruite hundred folde attributed to virginite. 105.a
Fruite sixtie folde attributed to widowhood. ibid.
Fruite thirtie folde attributed to married folke. ibid.
Fruite hundred folde ascribed of some to Martyrs. ibid.
Fruite sixtie folde ascribed of some to virginite. ibid.
Fruite thirtie folde attributed of some to widowes. ibid.
Fruites of the word of God what they be. ibid.
Fruite hundred folde, sixtie folde, thirtie folde, preached of Christ, is to be vnderstanded simpliciter. 105.b

G.

G ante I.

Girde by our Loynes, how to be vnderstanded. 80.b
Girde by the Loynes of your mind, what it signifieth. ibid.
Girding spirituall, what it is. ibid.
Gluttony to ouercome & to suffer fayth to waie faint and colde with idleness, it much hurteth. 81.a

G ante O.

Golde what it is called in Latine, and and whereof it is deriued. 75.b
Golds what they did, Euclides being demaunded, what answer he made. 79.b
God what he hath commaunded, thinke vpon that with reuerence. 80.a
God can not be truly glorified without the knowledge of Christ. ibid.
God, to geue glory vnto hym, what it is. ibid.
Gods wisdom how it is knownen. ibid.
God the righteousnesse of hym how it is knownen. ibid.
Gods puissance and power how it is knownen. ibid.
Gods mercy how it appeareth. ibid.
Gods veritie wherein it is opened and declared. ibid.
Gods benefites they which feele ought to geue glory vnto hym. ibid.
Gods glory is geuen vnto hym in iij. thinges. ibid.
Gospel was sent of the holy Ghost fro heauen. 81.b
God woorketh by meanes and wayes which are not to be neglected. 26.b
God true can not noz ought not to be expressed or fashioned by similitude. 39.a
God doth not afflict vs but for the best. 54.a
Godly & faythfull men do preuent the indgement of God by prayer. 54.b
Gold in the fire, and the faythfull in aduersities, an apt similitude thereof. 55.a
Good

of the second Tome.

Good woordes we are bound to do. 84.b
God iudgeth all men alike, but \S woꝛld iudgeth by respect of persons. 85.a
God iudgeth euery mā by hys woꝛkes, how it is to be vnderstanded. *ibid.*
Goods of thys woꝛld must be vsed as though they were not our owne. 85.b
God frō euerlasting did foꝛeordaine hys sonne to be sacrificed foꝛ the expiation of our sinnes. 86.a
Goliath a king of \S Philistines whom Dauid slue. His stature, the weight of hys habergeon oꝝ harness. 95.a
God should not be woꝛshipped with bowing the knee betwene Easter and Pentecost. 101.a
Golden hillies, a pꝛouerbe in the Greke tong explicated. 65.b
God is without beginning & ending. 48.a
Gods eternitie expressed of S. Iohn the Euangelist. *ibid.*

G ante R.

Grace the woꝛde expounded. 24.b
Grace offered who soeuer contemneth, let hym looke foꝛ the great wrath and displeasure of God. 81.b
Grace is offered by God the Father to none, but by Christ onely. 82.a

H.

H ante E.

Heaen how it is called in Latine, Greke, and Hebrue. 59.a
Heaens r. are reported to be after the mindes of the Philosophers. *ibid.*
Heaen is taken three maner of wayes among \S scholasticall diuines. *ibid.*
Heaens third, S. Paules note touching the same. 59.b
Heaen first, second, oꝝ third, what it signifieth to be taken into. *ibid.*
Heaen third, what it was the opinion of diuers learned men and Doctoz of the Church. *ibid.*
Hell the woꝛde what it is called in Latine, Greke, and Hebrue. 60.a
Hell, diuers significatiōs of this woꝛd. 60.b
Hell, a generall Councell concerning Christes going down thether. 62.b
Hellas by flying escaped the fury of Quene Iesabell. 72.b
Helleborus is of two sortes.
Helleborum edere, a pꝛouerbe, and what it signifieth.
Hell, one demanded of Socrates what was done there, & answer therto. 79.b

H ante I.

High Priest of \S olde Testament gaue onely temporall thinges. 104.b
High Priest of the olde Testament was onely man. *ibid.*

H ante O.

Hodie, the acceptation and vnderstanding of this Latin woꝛd in \S Scriptures, of hys diuers signification and acceptation. 47.a
Honor & gloꝛy, no distinctiō of degrees theroꝝ in \S kingdome of heauen as it is supposed of some. 48.a.b
Holines is not onely attributed to God in \S scriptures, but also to man. 84.b
Holines cometh not of our owne woꝛkes, but of fayth onely. *ibid.*

Homozosis in Latine how it is called, what it is, and what comoditie this figure bringeth. 73.b
Homozosis how many wayes it may be varied. *ibid.*
Homozosis sundry examples of \S same. *ibid.*
Homozosis three kindes of spices theroꝝ, as Pancinellus declareth, and which they be. 74.a
Hope which is secne is not hope. 77.b
Hope is our shoote anchoꝝ. 88.b

I.

I ante C.

I Come, what it is, and what it signifieth. *ibid.*

I ante D.

Idolum, the interpretation theroꝝ. 39.a
Idolum nihil est in mundo, how expounded of S. Paule to the Corinthians. *ibid.*
Idolum, & Similitudo, after \S minde of Origine, how they differ. *ibid.*
Idolater why sometimes suffered of God. 41.b
Idiences in Latine called Otium, contrary to Negotium and his diuerse acceptations. 93.a

I ante E.

Ieium, in Hebrue and Greke, how it is called. 70.a
Ieium taketh \S name of Intestinū, a bowell, oꝝ gut. *ibid.*
Ieium, a faste, is a discipline, and chastising of the body. *ibid.*
Ieroboam in hys time king of Israel, onely Amos was of \S Church. 103.a
Iewes do circumsise their children being dead, if they die before big. daies. 94.a

I ante G.

Ignis, fire in the Scripture how many significations it hath, with the explications of the same. 76.a
Ignorance is the chiefest spring of all euils. 83.a
Ignorantia, how it is in Greke defined & deuised into two kindes. 96.b
Ignorance whether it doth excuse men oꝝ no, discoursed at large. *ibid.*
Ignorantia, either it is called naturalis, either affectata. *ibid.*
Ignorantia affectata defined. 96.a
Ignorance deuised of Holcot and the scholemen into two kindes. 96.b
Ignorantia vincibilis, what it is. *ibid.*
Ignorantia, otherwise called Crassa oꝝ supina. *ibid.*

I ante M.

Images, \S first inuenters theroꝝ. 39.a
Images of theselues what they are. *ib.*
In domo patris mei multa mansiones sunt, the exposition of this place of S. Iohn. 48.a

I ante O.

Ioannes Philosophus cognomento Scotus, when he liued. 103.a
In hereditatem incorruptibilem & incontaminatam, &c. the exposition of this place of S. Peter. 53.a

Incredulitie the fountaine of all mischiefe. 83.b

I ante V.

Iustice shall be the girdle of his loynes and faythfulnesse the girdle of hys reines, what it signifieth. 86.b
Iustification the order theroꝝ in fower thinges rehearsed. 75.b
Iudas a notable Jewe conuerfant among the Apostles. 6.b
Iudgement how it ought to be geuen. 103.b
Iudas and Andronicus did first of all institute the Romanes in the Christian religion. 2.b
I will put crimitie betwene thee and the woman, thys place of Genesis expounded, with certaine other woꝛdes of that text in Latin, Greke, and Hebrue. 59.b. 51.a

K.

K ante L.

Kingdome of heauen like vnto a graine of Mustard seede. 74.b
Knowledge is all vnsauery without the knowledge of Christ. 83.b

L.

L ante A.

Liberius appointed a Senator of Cesar, hys cheeke oꝝ taunt to Cully. 98.a
Lambe mentioned of Peter by a similitude, what it signifieth. 101.b
Lambe whole and without spot commaunded of Moses to be sacrificed, applied to Christ. *ibid.*
Lambe Paschall, and Christ, a comparison betwene them. 102.a
Lambe how it was eaten of swaꝛfaring men. *ibid.*

L ante E.

Lent with vs one only is obserued. 71.a
Lentes three are made of the Montanistes. *ibid.*
Lenticus noted in Plutarch foꝛ hys vnconstancie, and hys saying in Plutarch. 98.a

L ante I.

Life when it perisheth, Seneca hys complaint theroꝝ. 80.a

L ante O.

Loue deuised into v. kindes. 105.b
Loue of God and loue of the woꝛld, how they differ. 106.a
Loue of our neighbour is set foꝛth in infinite places of \S Scripture. *ibid.*
Loue of our countrey described. *ibid.*
Loue of the woꝛld consisteth in three thinges. 107.a
Loue ambitious. *ibid.*
Loue of our selues is a perious monster. *ibid.*
Loue true the partes theroꝝ. 89.b
Loue true loueth no colours, neither hath learned flattery. *ibid.*
Loue brotherly and common loue, doe differ and are separated. 90.a
Loue common, what it is. *ibid.*
Lopnes in Latin called Lumbi, what they are. 92.a
Lopnes in the Scripture what they signifie. 80.b

M. H. ij.

L opnes

The Index or Table

Loynes of Iuda, Christ bozne therof. *ibid.*

Lante V.

Lust of the fleshe comprehendeth all filthy desires. 107.a

Lust of the eyes, what it comprehendeth. *ibid.*

Lust of the pride of the fleshe. *ibid.*

Lumbi, the Loynes, how it is called in the Greke and Hebrew. 92.a

Lante Y.

Lyes deuised into three kindes. 100.b

Lye sportyng of pleasant example therof. *ibid.*

Lye sportyng hath in it much lenitie. *ibid.*

Lye ducifull example therof. *ibid.*

Lye ducifull and swittie inuented of the Egyptian midwiues. *ibid.*

Lye of Iahab the harlot. *ibid.*

Lye inuented of Michol. *ibid.*

Lyes inuented and made of the godly, disputed vpon of the fathers. *ibid.*

Lyes, too sinistrly repproued of S. Iustin. 101.a

Lye pernicious condemned in all the Scriptures. *ibid.*

M.

Mante A.

Momet the first of the Turkes, hys father and mother. 39.b

Mahomets education, hys function of occupations. *ibid.*

Mahomets woorkes which he wrote. 40.b

Mahomets prophesies. *ibid.*

Mahomets strifes, troubles, and conflicts. 41.a

Mahomets vices and wickednes. *ibid.*

Mahomets death. *ibid.*

Mahomets testimonies of diuers men of hym. *ibid.*

Mahomets enigmata, or riddles. 41.b

Machabees bookes what y^e old fathers of the Church haue sayd of the. 42.b

Magistrate to whatsoeuer he confereth, the same doth the publicke and common consent of the people seeme to graunt. 69.b

Marriage ought to haue the consent of the parentes. *ibid.*

Marriages done without the consent of parentes, the Canonistes do iudge lawfull. 70.a

Marriages with y^e consent of parentes is both comely and necessary. *ibid.*

Marriages contracted without the consent of parentes, be not true marriages. *ibid.*

Marriages requireth cosent of parentes ex necessitate non ex honestate solum. *ibid.*

Machabeus did chuse rather to dye then to breake the Lawe in eating meates forbidden. *ibid.*

Mathan and Mathat were brethren of the house of David, by Mathan, as some do write. 51.a

Man ought to take no more vpon hym then hys degree and calling doth suffer. 79.a

Man hauing estimation of him selfe more then is meete, is made destitute of wisdome. *ibid.*

Man that is curious is more profitable to hys enemyes then to himself. 79.b

Many desire to vtter high thinges rather then thinges meete. *ibid.*

Many temeritie ought not to search that which is not, least it finde not that which is. *ibid.*

Man let hym not come in the sight of God without hys Mediator Christ. 82.a

Manij siue Lucij, they which are bozne in the morning are so called. 75.b

Many power banelly defended of the Scholemen, and the grace of God finally defended. *ibid.*

M ante E.

Memoria, memory defined. 96.b

Men good & godly are subiect as long as they liue to persecutions and aduersities. 24.b

Meates and drinckes that are set vpon our common boorde being blessed, are not so good as the Sacramentall meate and drinke. 37.b

Meates of the body and soule, what they be. 70.b

Measure is to be obserued in all thinges. 79.a

M ante I.

Missa, the worde interpreted after the Hebrew and Latin. 30.a

Missa, the worde neuer vsed of y^e Greke Church. *ibid.*

Mithridates King of Pontus could speake diuers languages & tounges. 97.a

M ante O.

Moses and Helias why they appeared vnto Christ, rather then other did, certaine reasons and causes. 7.a

Moses and Helias were truly and in dede present with Christ in his transfiguration, or els but a vision to the sight of y^e Apostles discoursed. *ibid.*

N.

N ante A.

Name of Christ to be worshipped with bowing the knee, what it signifyeth with Paule to the Philippians. 103.b. 104.a

Nathan there were two of that name. 51.a

Nathan the sonne of David, one thing specially is to be noted of hym. *ibid.*

Natalis being decreaued of heretickes, reueres to the truth, and doth penance. 98.b

N ante E.

Necessities enforcing vs to fast, two in number. 70.a

Nero an Emperour of Rome, his life at large described, and hys death. 9.b. 10.a.b

Nepesch hath diuers significations. 63.b

N ante O.

Nō relinques animā meā in inferno, the opinions of all the Doctours, Latines, & Grekes, concerning this place of the Psalm. 60.b. 61. and 62.

No man is tempted about that he is able. 67.a

P.

P ante A.

Parabola how called of Cicero, and what it signifyeth accordyng to the mynde of Beda. 74.b

Paradigma called in latin Exemplum an exāple, exhortyng or deterring. *ibid.*

Paradigma exhortyng, an example therof. *ibidem*

Paradigma deterring, an example therof. *ibid.*

Pax expounded. 24.b

Papias attributed much to hys traditions, and who were hys followers. 101.b

Papias first autho^r of the heresies of the Millinaries. *ibidem*

Papias wrote many fabulous thinges as Eusebius writeth. *ibidem*

Paradoners dyd sell the name of Iesus in golden and paynted papers. 104.a

P ante E.

Peter three thynges especially to be noted in hys first Epistle. 2.a

Peter hys proper name was Symon and the exposition therof. *ibidem*

Peter why he was called Cephas, where he was bozne, and who was hys father. *ibid.*

Peters personage described of Pricphorus. 3.a

Peters wordes to hys wyfe goyng to her death. *ibidem*

Peters myracles, hys confession of Christ, hys preachyng, hys boasting of hymselfe, hys weakenes. *ibid.*

Peter whether he suffered death at Rome or no, with the opinion of all the learned men. *ibidem*

Peters vision y^e he had marchyng forward out of rome to see frō Nero. 4.a

Peter the disposition of hys first Epistle. *ibidem*

Peter the prince of the Apostles. *ibid.*

Peter & the two other Apostles, whether they knew Moses and Helias, whom they neuer saw. 7.a

Peters wordes haue in them a marvellous Emphasis. 42.a

Peter rayled a woman named Tabitha from death to lyfe. 7.b

Peter and Simon Magus the sorcerer talked together and wrought myracles diuersly together. 8.a.b

Peters miracle in rayling a young man before Simon Magus which was Herodes kinsman. 8.b

Peters first part of hys Epistle explicated. 31.a

Peters text of hys Epistle in quam angeli desiderant &c. very well expounded. 57.b

Person second in trinitie wherefore he is called Dominus. 38.a

Pesilence in the tyme of it, whether a Christian man may flee from it. 66.b

Peter why he did call the tyme that he was in, the last tyme. 87.b

Peter why he doth say purifie your soules, rather then your bodies. *ibid.*

Peccatum diuided of the diuines into voluntarium and into inuoluntarium. 92.a

Pentecost

of the second Tome.

Pentecoste what it signifieth and how to be vnderstanded. 78.a
 Pentecost called festum hebdomadū & nouarum frugum. ibid.

P ante O.

Polipimentem obtinere, a pmonere in the Latin tongue expounded. 98.a
Polignus a filio that chaungeth hys colour oftentimes. ibid.
Pons sublicius, a bridge in Rome, made first of the Priests, and why it was so called. 104.a

Power Ecclesiasticall which the Papistes doe vsurpe vpon the prerogative of Peter, as they thinke, whether it leaneth vpon the woordes of God, or no. 11. 12. 13. and 14.a

Pointes in what the Ecclesiasticall power agreeth with the lawe & woord of God. 14. 15. and 16.a

Pontifex, wherof it is deriued. 104.a

P ante R.

Proscelites what they were, Proscelites and the Greke woordes there expounded. 2.a

Priesthoode the office of it ought not to be bought for money.

Primacie aboue other Potentates or princes at large handled. 11.a

Princes secular, what authoritie they haue in sanctes Ecclesiasticall. 16. 17. 18. and 19. a.b

Priesthood, whether it be extant in the Church now after the order of Melchisedech. 30.a

Prophets by what meanes they dyd search before of the kingdome of Christ.

Prophets and their writings were not onely requen to pertaine to them of the olde Testament, but also to vs.

Priuacion, and who are sayd or called Priuati homines. 97.b

Prouincia defined. 110.a

Prouerbes of Salomō were not written and couched of him into one boke. 66.b

Prating and talking without the authoritie of Scripture ought to haue no credite. 82.b

P ante V.

Purgatory that there is none. 42.b

Purgatory impugned by certain places of y holy Scripture. 46. 47.a

Q.

Q ante E.

Qua supra nos, nihil ad nos, a prouerbe rehearsed of Socrates. 79.b

R.

R ante E.

Religion in the cause thereof fathers are not to be heard. 70.a

Redemptio is not purchased with corruptible thinges, as golde and silver. 85.b

Respect of persons defined of the scho-

lasticall diuines, and taxed of the diuines. 109.a

Respect of persons taxed of Innocentius with two golden sayings. ibid.

R ante I.

Righteousnes of man without Christ is nothing but blasphemy.

Right hand of God the father is taken in the Scripture after two maner of wayes. 94.b

S.

S ante A.

Salomon repented hym of hys Idolatry before hys death, after the opinion of some Doctors, and the number of hys bookes. 26.a

Salomon hys bringing vp, hys prayer to God for wisdome, hys falling to Idolatry, hys number of wiues and concubines. ibid.

Sacrificiū & Sacramentum, the difference between the, and what is a Sacrament, & what is a sacrifice. 29.a.b

Sacrifices like himes therof. ibid.

Sanctus, how largely this woerde is taken in the Scriptures. 84.a

Sacramentorum solueret, a prouerbe, what it signifieth. 104.b

S ante E.

Scriptures make no difference by the selfe but by the spirite. 85.a

S ante I.

Sicilia, is the first region that was called a Prouince. 109.b

Sinne of the world taken away by the Lamb, expounded. 102.b

Sit at the right hand of y father, what is ment thereby. 94.b

Sinne vniuersall and hys two partes, the one absolute, the other conditional. 83.b

Simon Magus sleeth in the sight of the people by magickall artes. 8.a

Sicut & quasi in the holy Scriptures, what it signifieth. 74.b

Simony, a merry tale therof. 11.a

S ante O.

Sobrietie, what it is. 82.a

Sobrietie what it is called in Greke, and the definition thereof. 83.b

Such typpes such lettise, a prouerbe at large explicated. 7.a

Soule that it doth not sleepe, reasons out of the Scriptures, to proue the same. 58.b

Soule in what state it is after death, certaine questions handled touching the same. ibid.

Sonne hath power ouer hys owne body, and may mary at hys ownchoise. 69.a

T.

T ante A.

Tabitha cumi the true interpretation thereof. 7.b. 8.a

T ante E.

Temerie, ignorance and blasphemy of certayne phantasticall heades.

Temptation 2. kindes thereof. 66.a

T ante H.

Thales the Philosopher derided and mocked of hys owne mapden. 79.b

Thursday and friday to be fasted, was a tradition of the Apostles. 101.a

Thyngs which God would haue to be hidden, are not to be searched. 79.b

Theophilatē hys opinion for thyng place (to be baptized for y dead.) 94.b

Themistocles saying to one that taught a schole of memory. 96.b

T ante O.

To morow, how it is called in Latine, Grecke, and Hebrew. 64.b

To obey, in the Scriptures what it signifieth.

To be in wedlocke, how it is defined. 105.a

T ante R.

Traditions all are vayne and foolish, which are repugnant to the doctrine of Christ. 86.a

Traditions manifolde, mentioned of the auncient fathers. 101.a

Traditions the Apostles at Ephesus, at Asia, and in the Church of Rome, for the celebrating of Easter, was sayd to be diuerse. ibidem

Traditions, which were receaued of Egyptian. ibidem

Traditions recorded of Irenaeus, continued. ibidem

V.

V ante A.

Vpour what it is. 67.b

V ante E.

Vertue, interpretation thereof and of his diuerse acceptations in the scripture. 60.a

Vertebra, what it is.

V ante I.

Visio triplex, three maner of visions. 59.b

Virgine oppressed by violence agaynst her wyll, whether she remayne a virgin or no. 83.b

W.

W ante E.

We must in all our doinges say (if God wyll.) 67.b

W ante O.

Word of God endureth for euer. 90.b

Worde of God offered or brought hath a maruelous enargie and liberalitie in it. ibidem

Workes of the lawe did not iustifie of themselves, neyther coude remit sinnes. 86.a

Worde of God the force and strength of it.

Worshipping of God without Christ, nothing els but mere vanitie. 87.a

Workes of supererogation what they be. 25.a

World, toyes thereof distributed by diuerse misfortunes & afflictions. 56.a

Woman when she cometh to aduise age, is released from the power and authoritie of her father. 70.a

FINIS.



AT LONDON
 Printed by Iohn Daye, dwelling
 ouer Aldersgate beneath Saint Martins.

1571.

*q Cum Gratia & Priuilegio Regie Maiestatis
 per Decennium.*

